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# THE BAPTIST MISSIONARY MAGAZINE

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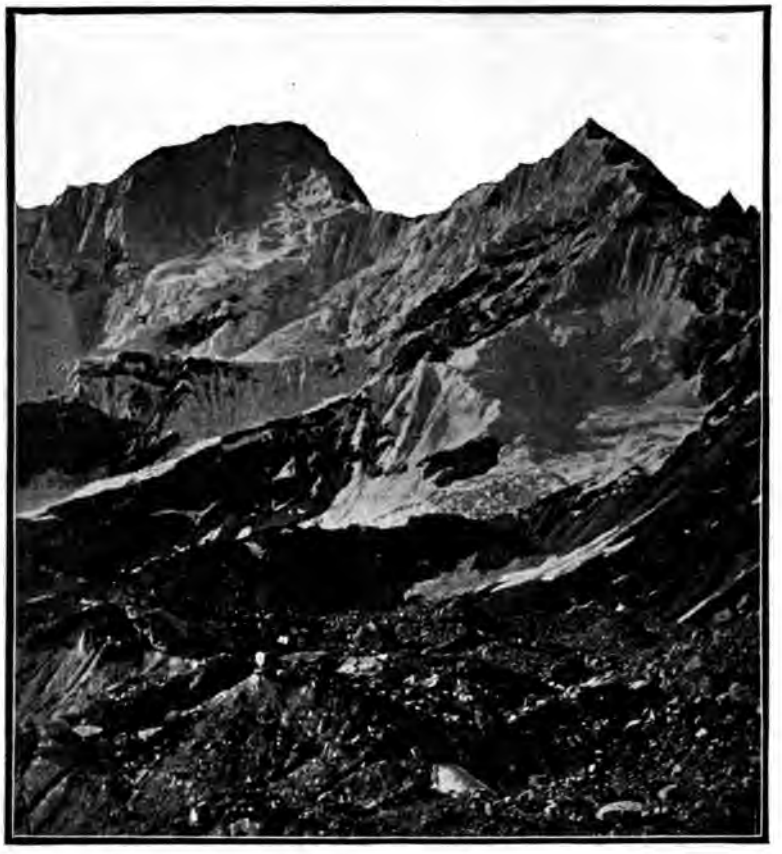

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JANUARY TOPIC

# CHRISTIAN MISSIONS IN CHINA



The strength of the hills is this also. — *Psalm XCV: 4.*

The mountains shall bring peace to the people and the little hills by righteousness. — *Psalm LXXII: 3.*

THE
BAPTIST·MISSIONARY·MAGAZINE

Vol. 84 JANUARY, 1904 No. 1

# The New Year—The New Century

OUR greeting is twofold — for the new year and for the new century. It is a greeting of joy and of hope; joy because of past and present tokens of divine favor; hope, in the assurance of future blessings, and boundless opportunities for serving the Master in his great world field. The third quarter of the present fiscal year of the Missionary Union is just drawing to a close; and the condition of our work, while far from what it might be or what it ought to be, is still sufficiently encouraging to give us occasion for profound gratitude. As for the MAGAZINE, a January number was never published under more auspicious circumstances. The eighty-fourth volume, the first in the new century, promises to be the best of the whole series. Our subscription list continues to grow, and friends have been exceedingly kind in expressing their pleasure and profit because of the improvements in appearance and contents which have been made. For all these good words we are grateful, and to the friends who join our circle of readers, we wish a HAPPY NEW YEAR! a HAPPY NEW CENTURY!

**EVERY once in a while I hear some one growl against Foreign Missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better, God forgive me! I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there,— that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—*Jacob Riis.***

THE program of our "Topics for the Month" was published in the December number. It is also contained in our new announcement pamphlet for 1904, which will be sent on application. The mere statement of these topics, however, does not reveal the full richness of the treat in store for our readers during the year. While the majority of the pages will be devoted to material on the special subjects, other exceedingly interesting articles and illustrations will occur monthly. We are in correspondence with well-known missionaries and other writers who will give us some of the best they have in store.

# A Missionary Policy and Method

By Rev. E. Herbert Dutton, Assistant Secretary

EVERY successful business house or corporation directs its affairs according to a policy which is agreed upon in careful consultation by the proprietors or directors, as the case may be. Usually the churches which are most efficient in their work likewise determine at the beginning of each year a policy which shall govern their activity for the succeeding twelve months. A wise policy for local work cannot be determined without an understanding of the ideal to be attained and the local facilities that may be employed to attain the ideal. With respect to missionary policy there is need also that pastor and people know:

1. What are the present urgent needs of the great world field to which every church and every Christian is ideally related.

2. The facilities which the Missionary Union is prepared to furnish in order vitally to relate the local church and the world need.

3. The methods hitherto successfully applied in making this relation of immense value both to the church and to the mission field.

In the new booklet, "A Missionary Policy and Method," suggested for use in churches, young peoples' societies and Sunday schools," which is just being issued, the Missionary Union has put this information within easy reach of pastors and other leaders of missionary work. In the Greeting at the beginning of the publication the secretaries, after referring to the essential relation of faithfulness in missionary obligation to local church prosperity and effective evangelism, make the following statement: "In submitting this 'Policy and Method' we are not seeking to add anything to the mass of missionary literature, but rather to make the best missionary experience and the best missionary books easily accessible to every Baptist church."

### The Policy.

The succeeding pages are used to set forth in clear outline the great missionary objects for which every church, young people's society or Sunday school will do well to strive. These objects are stated under eight sections, the first dealing with the missionary meeting, the second with mission study, the third with missions in the Sunday-school, etc. Under each section a few pointed remarks are made, followed by a list of literature; for instance, under the first section, which recommends that the church in its missionary policy determine to hold a monthly missionary meeting, a few suggestive comments are made upon this meeting, followed by a list of programs and other literature which the Missionary Union is prepared to furnish in order to help bring these meetings to a point of highest usefulness and greatest interest. In the same practical manner each point of the Policy is treated, including the various applications of the principles of prayer and of stewardship to the missionary enterprise.

(*Continued on page 21*)

[The American Baptist Missionary Union will, on application, be glad to present a copy of this booklet to the pastors of churches which contribute or propose to contribute to the work of the Union; also to the president or missionary committee chairman of the young people's society and Sunday-school in such churches. Extra copies 5 cents each.]

# Topic · For · the · Month

## Christian Missions in China

### "Princely Men in the Heavenly Kingdom" *

THIS little volume in the Forward Movement Study Course is the special textbook recommended for use at this time, designed as a help to the study of missionary work in China, from a biographical point of view. Mr. Beach's experience as a missionary in China, and his consequent first-hand acquaintance with things Chinese, enable him to picture each of his "Princely Men" in the midst of his work with a vividness and interest not often found in such brief sketches. Much valuable biographical material is presented without wearisomeness. Methods of conducting missionary work, medical and evangelistic, are described in the concrete. A student is introduced to some of the vital problems of missions, and he is provided with a guide to their further investigation in the references suggested in the appendix of the volume. The chapter on Mackay, if one may be mentioned by way of distinction, has a peculiar fascination and interest. In the last chapter on "Princely Martyrs," the causes and character of the Boxer movement are suggestively outlined, and the author, by a series of pictures, brings into strong relief the heroic devotion of the martyred missionaries and the sincerity, now unassailable, of thousands of Chinese Christians. The book is admirably adapted for class work, and at the same time has a surpassing interest to any reader who may lack time or inclination for its more careful study. — GEORGE B. HUNTINGTON.

* PRINCELY MEN IN THE HEAVENLY KINGDOM. By Harlan P. Beach, M.A., F.R.G.S. Price, 50 cents, cloth; 35 cents, paper. Literature Department, American Baptist Missionary Union, Boston, Mass.

### China's Millions

THE latest census of China, taken by the treasury department of Pekin, gives the total population of the empire as 426,447,325. This includes Manchuria, Mongolia, Tibet, and Turkestan. Excluding these, and reckoning only the eighteen provinces of China proper, the figures are 407,737,-305. The province with the largest population is Szchuan, with 68,724,890 souls. The province with the densest population is Shantung, with 263 persons to every square kilometer; the least thickly populated being Kuangsi, with only 26 to the square kilometer. The number of Protestant Christian communicants in China, according to the latest figures, is 112,808. The evangelization of such vast multitudes, when looked at from a human viewpoint, seems a hopeless undertaking. But the Lord reigns to bring the world into subjection to himself. Faith smiles at impossibilities.

# Striking Her Tents for the Morning March

By Rev. William Ashmore, D.D.



A GRAND review of missions in China the ancient; China the isolated; China the mighty; China the weak; China the land of the multitudinous living; China the land of the far more multitudinous dead, her valleys flecked with tombs, and her hillsides honeycombed with graves; China on the top of the wave a century ago; China in the trough of the sea and almost a derelict today; China that will be on the top of the wave a century from now; China the "carcass" of the nations today; China the awe of the nations tomorrow, like the book of John, sweet as honey in the mouths of those who devour her substance, and awfully bitter when they come to digest it; China the land of the most respectable heathenism that has existed since the Sabeism of Nebuchadnezzar, the greatest single camp of heathenism in the present generation and the greatest recruiting ground of Christianity in the generations to come.

**"1799. English Baptist Mission — Joshua Marshman"**

Many years ago Rev. Mr. Holt, a Presbyterian missionary in charge of their printing press in Shanghai, prepared and published a list of the earlier missionaries who had worked for the Chinese. The above quotation leads off and marks "The beginning of the gospel of Jesus Christ the Son of God" to the Chinese — a fisherman in Galilee, a cobbler in India, and a bobbin boy in China. God hath chosen the weak things of the world to confound the mighty.

"1807, London Mission Society — Robert Morrison"

"1813, London Mission Society — William Milne"

**"1817. London Mission Society — W. H. Medhurst, John Slater"**

These are the second and the third and the fourth lines in the list. David had his three mighties who led his armies to battle, Joab, Jashobeam, and Eleazer; India had its three mighties, Carey, Marshman, and Ward, who led off in the campaign against heathenism in India; and China had its three mighties, Morrison, Medhurst, and Milne, who led off in the campaign against heathenism in China.

**1828, Down to the Time of the War, 1842**

During this long preliminary period of twenty-four years over forty missionaries had been sent out by various societies, but some had died, and some



had broken down and gone home. A few only were left when the war came on. And of those few only one or two managed to get into China, for the Chinese were intolerant, and kept missionaries out. The others had to locate from one to two thousand miles away and longed and prayed for the time when they could get in.

#### 1842, Down to the Second War, 1857

Not until after the war of 1842 can it be said that missions in China had really begun. There were then only six Chinese converts in all the Asiatic world. The missionaries were getting ready; learning the language; preparing books, vocabularies, and translations, tools to begin with when they could get away from Singapore and the other outside places. There were opened five ports in China in which missionaries as well as merchants might reside and carry on their work. The outside missionaries packed up in haste, and came rushing into the newly opened ports. The great Christian world of the West was mightily stirred. New societies were formed and new men began to be sent out. Preaching the gospel now began in tremendous earnestness; the grapple between Christianity and heathenism had commenced. Several hundreds of converts came in, but they were the veriest of children as yet; their muscles were not firm; their bones were not knit; their understanding was meager and their faith was flabby. Like children, they had still to be carried in arms or led by the hand. Churches began to be formed, but they were baby churches. They did not generate much spiritual power and did not dare to assert themselves. It was a crude, formative period; a time for taking bearings, collating experiences, testing methods, and meeting primal questions, such as eating meats offered to idols, worship of ancestors, men with two wives, — all of which arise in a new mission.

#### 1857, Down to the Third War, 1895

The second war with China was followed by a great advance in the missionary movement. More ports were opened; more societies were organized in the West; more missionaries came. By this time the missionaries knew what they were about. The nature of the issue became more clearly understood on both sides, and lines of battle were drawn. Some of the foreign diplomats of that period, including such men as Sir Rutherford Alcock, squared themselves against a missionary propagandism of any sort. The Chinese officials united to crowd back the missionaries. There was war in heaven. It was Michael and the dragon over again. Yet the missionaries did exploit; they spread inland; they started great printing presses; they founded colleges; they developed churches; they organized effort among themselves; they held great conferences of two weeks' duration to compare experiences, to correct mistakes, to improve methods. They united in calling on the churches of Christendom for 500 new missionaries, and they got them. Their success bewildered their opponents, delighted the Christian world



and astonished even themselves. They entered the period with about a hundred missionaries; they left it with near two thousand. They entered with but few over a thousand converts; they left it with a hundred thousand. They entered it under a cloud of newspaper criticism, in a storm of diplomatic censure, and a tempest of invectives from persons unfriendly to missions; they left it with the commendation of the press, the felicitation of opponents, and with "assurance of the most distinguished consideration" of diplomats, which now distilled on the storm-pelted heads of the missionaries as gently as the dews of heaven.



MEMORIAL ERECTED BY THE CHINESE GOVERNMENT IN MEMORY OF MESSRS. J. R. BRUCE AND R. H. LOWIS, OF THE CHINA INLAND MISSION, WHO WERE MARTYRED IN HUNAN, AUGUST 15, 1902.

**1895, Down to the Present Date, 1904**

In this short period of less than nine years history made with startling rapidity. Events of vast significance and far-reaching consequences trod on each other's heels in their tumultuous happenings. The issue of the Japan War came on the rulers of China like a series of thunderbolts. The awful discovery was made that they were no longer the arbiters of their own destiny. In the past they had not only guided themselves, but they had guided others also. In the future they were to be guided by outside nations and be led whither they would not. This painful disclosure was followed by two results among themselves:

**First and Foremost, the Rise of the Reform Party**

In its inception and consummation this was the most rapidly accelerated movement that has occurred in the history of China for five hundred years. Students, literary men and officials were enrolled in surprising numbers. Governors and the sons of viceroys were among them. The missionaries expected great things from their success, for the leaders were kindly disposed. They recognized the power of a Christian civilization even while they did not want to embrace Christianity itself, Besides, in the contemplated reforms, especially in the educational department of them, they were ready to count on missionary help and guidance. At that time the missionary outlook was transcendently hopeful. For "then had the churches rest"; persecution had measurably subsided; converts were coming in by the thousand; a spirit of inquiry into the nature of Christian-

ity was abroad all over the land; even the dowager had accepted a copy of the Bible, and the emperor had sent out for an invoice of Christian books. The outcome of the Japan War intensified those tendencies toward a great Christian, as well as a great reform, movement.

### Second, the Recoil of the Boxer Movement

The Boxer movement was an expression of three things in the Chinese situation at that time: (1) It was an expression of the race distrust, apprehension, and antipathy that had been industriously formulated by the officials, and had been slowly gathering intensity for three generations. (2) It was an expression of conservative recoil from the progressive reform movement that threatened to sweep away an entire order of old conditions, and made the Manchu dynasty begin to tremble for its existence. (3) It was the expression of a suddenly conceived and frantic hope that perhaps by one prompt and adroit effort the rising peril to the dynasty might be utilized to their own security, and the vast storm elements that were gathering be converted into a besom of destruction against the whole foreign tribe. For a short while it promised success. The slaughter of converts and the massacre of missionaries began, but it speedily failed. Instead of the foreigners being driven into the sea, the whole court and cabinet of Pekin were soon racing for dear life to find shelter for themselves in the mountains of inland China.

### Rally of the Faithful after the Boxer Fury was Over

It appeared for a while that the missionaries were done for, for a generation to come, and that Christianity itself had gone up in fire and smoke and fury. The rally was rapid and complete. In most cases they arranged in an amicable way with the officials for indemnification. They were so moderate and reasonable and evinced so little vindictiveness that officials were amazed and many enemies were converted into friends. Fugitive converts came back and reoccupied their old homes; chapels were rebuilt; colleges were enlarged; new dwellings, better than those destroyed, arose over the ashes of the old ones, into which the missionaries entered while they sang their songs of degrees: "If it had not been that the Lord was on our side." "When the Lord turned again the captivity of Zion we were like them that dream." "The Lord that made heaven and earth bless thee out of Zion."

### And now, on this First of January, 1904

Better than ever; more of us than ever; more converts than ever; more hearers than ever; more prayers going up, and more blessings coming down than ever; it is a day of hope and gladness to the missionary heart. It is a harvest time and the carts groan under the sheaves. The Lord of the harvest is thrusting more reapers and still more reapers into his vineyard. For every missionary that was killed, two have come to take his place. For every convert that was murdered half a dozen have risen up already to take up his testimony, and there are multitudes in the valley of decision waiting to follow. But the quality of our work today is more gratifying even than the quantity. Our people have become a great body in themselves; they have visibility; they have strength; they are acquiring assertiveness; they have been purified by fire; and they have that kind of faith in God's truth and the gospel they have embraced which comes from being tested by fire. Their ankle bones have received strength; they are beginning to go

alone, to walk, and even to leap, and to praise God in the midst of their own great congregations. They are acquiring standing and influence and will soon be at the head of the regenerative forces of the empire. They will soon become an important part of the great Christian host that follow the King of kings and the Lord of lords in his present campaign of conquest which is to end with a shout like that which made the walls of Jericho to fall. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

### Present Statistics

There are now 68 missions of organizations of one kind and another in China. There are 2,785 missionary men and women, and 6,388 native preachers helping them. There are about 120,000 converts. There are 1,989 schools, of which 170 are high grade, to a greater or less degree reaching college proportions, and in all of which are 40,562 pupils. There are also 241 medical missions in which were treated 691,732 patients last year. Besides, there are several great printing presses which sent out last year 10,000,000 portions of the Scriptures.

### The Crying Need of the Hour

It is not to let things lag and droop; not to relax effort; not to let gaps be found in the line of battle, for there are many adversaries watching to take advantage of any weakness or hesitation on our part. There are also powerful and time-honored systems of heathenism with scores of thousands of priests in their service who do not mean to be dispossessed, who intend to fight Christianity to the death. There are hundreds of thousands of literary men determined to uphold Confucianism, and who resolutely array themselves against Christ and say, "We will not have this man to reign over us." Besides we have Simon the sorcerer here; and Demetrius the maker of shrines is here with a hundred times as many "craftsmen" as he had in Ephesus, making the same old harangue, "Since ye know that by this craft we have our wealth; moreover ye see that not only in China but throughout all Asia these missionaries have persuaded and turned away much people, saying that there be no gods that are made with hands, so that not only this our craft is in danger to be set at nought, but also the temples of the great teacher Confucius should be despised, and his transcendence should be destroyed, whom all China and Japan worshippeth." The same old harangue has been followed by the same old result. There are continuous tumults; they are full of wrath, and are crying, "*Great is Confucius of the Chinese.*" Gaius and Aristarchus have been caught over and over again. It is the same old story. only with modern accessions, and not always a sensible town clerk to make Demetrius go to work in a legal way. So we must keep up our side of the work, for there is a vast deal to be done yet, and we must have men and we must have means. If we allow the missionaries' hands to drop, Amalek will prevail, but if we hold up their hands Israel will prevail. Every Baptist in the land can see and know for himself.





THE PREACHER STOOD AT THE DESK

# Raising a Building Fund in China

By Rev. G. E. Whitman, Kiaying, China

SINCE my report to Dr. Barbour in June, following attempts to spend a few days with my family, first at Kakchieh and then at Double Island, I have had two very profitable and pleasant periods visiting the churches in the Munkheuliang region. One or two experiences there may be worth relating.

Each time I spent a Sunday at the station of Hopho, opened at the end of last year. The building in which the meetings are held belongs to one of the Christians, and is occupied without charge until a chapel can be built. The first Sunday I had intended to spend elsewhere, and made engagements to that effect; but a delegation came after me reporting that on that Sunday the time would be ripe to start a subscription for the chapel, and if the opportunity was allowed to pass, such a favorable time might not come again soon. After due consideration I canceled my previous engagement and went.

At the close of the morning service the work for which my presence was so earnestly desired and for which the service was a preparation, began. The preacher stood at the desk with a book containing the names of the adherents, while a scribe sat below and in front to take down the names and amounts of those who subscribed. The owner of the building headed the list, and so was the first to be called upon.

"Tai On, how much will you give?" was the first question.

Tai On grinned, looked up, then down, afterwards sideways, then whispered remarks to his neighbor. After due deliberation and an urgent appeal from the preacher to be quick, as there was no time to waste, he said, "Thirty dollars." [The dollars are Mexican, one half the value of gold dollars. — EDITOR.]

"Don't speak as though you were talking falsely," says the preacher. "You must put forth strength. The least is one hundred dollars to open the list."

Tai On scowls, and says, "It is too much."

"It is not," replies the preacher, and turning to the scribe told him to write down one hundred dollars.

Tai On got up and looked at the subscription book, exclaiming, "It is not good! It is not good!" Nevertheless the one hundred was written down.

"The next is Toong Shin. How much will you give? The same as Tai On, probably," went on the preacher,

answering his own question. "Write down one hundred dollars." So the second subscription was made without a protest, save the careful scrutiny of Toong Shin to see that the scribe did not exceed the demands of the preacher.

The third man subscribed one hundred and fifty. His statement was taken at its face value. The fourth got off with fifty, on the ground that he was of the same family as the third who had subscribed so liberally.

As each name was called out the financial ability of the man was considered in connection with his subscription. Very few were let off without double or treble the amount they proposed to give.

"False!" "You have much money at your house." "We are not subscribing for current expenses, but to build a chapel." "You are not subscribing for some temporary affair, but for something to be continually used." "If you don't put forth strength the chapel won't be built." "How can you talk in that way?" "Don't you know that we are intending to build a chapel, and not raising money to pay the preacher's salary?" "This is not a worldly affair, but for a place to worship the living God." "If you don't give where is the evidence of your faith?" (This last statement was probably suggested by the sermon I had preached.)



TAI ON GOT UP AND LOOKED AT THE SUBSCRIPTION BOOK

These remarks and many more were made by the preacher and others, the preacher accompanying them with requests to the scribe to write down the sum he, in what appeared to be a very arbitrary manner, named. He could tell in a moment by looking at a subscriber whether his objections to the amount named were real or pretended. In a few cases the sums were lowered from the amount the preacher fixed; but in general they were written down as he dictated. About eight hundred dollars were raised in this way, and everybody seemed pleased with the result, especially as there were a number more. not present, who would subscribe.

Three Sundays later I was there again with Mr. Warburton. At the afternoon service more subscriptions were called for. After introducing the subject the preacher said, "At the former time On Lok only subscribed fifteen dollars. Now he has much money at his house, and must raise his subscription to fifty dollars."

"These are truly hard words," groaned Mr. On Lok; "I will pay twenty dollars."

"No! No! fifty dollars!" came from several at once.

Mr. On Lok got up and came forward to the desk. "Don't write fifty," he says to the scribe. "I will," was the only comfort he got.

"Truly, there is no way out; write thirty."

"No, no! You must give fifty."

"I will have to put up with it; write down forty."

"Why do you talk so much? You know you ought to give fifty."

And fifty it was. Mr. On Lok walked to his seat with a smile on his face as

though he had won a victory. He had. *His financial standing had been suitably recognized by the congregation against his own seemingly bitter protests.*

In the foregoing manner over one thousand dollars were raised and the end is not yet. Mr. Warburton suggested that such efforts at home to raise a subscription would make everybody mad. They undoubtedly would; also empty the house and leave the preacher no alternative but to resign. China's ways, however, are not America's ways. It is safe to say that no one was forced to give more than he was able, that urging of this kind was expected, and that the feelings of no one were hurt by the, to us, severe and rude remarks of the preacher, and others. The amounts given were undoubtedly more than would have been given under like conditions at home, and with home methods of raising money. The brethren were simply strengthening one another to do their duty, and no one can doubt that the method used was thoroughly outspoken and effective in result. I trust that I shall be the amused, instructed, and happy beholder of many more such scenes among the native churches of China. Pray that the Spirit of the living God will so possess the hearts of this people that they will not only continue to strengthen each other in every good work, but that their influence and example may be the means of bringing large numbers into the kingdom of God.



ON LOK WALKED TO HIS SEAT WITH A SMILE ON HIS FACE

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**"'Go ye into all the world.' These are the marching orders of the Christian."**

# A Reminiscence by the Treasurer Emeritus

By E. P. Coleman

SINCE the placing of the portrait of Dr. Judson in the Executive Committee Room recently, I have been reminded of a meeting which I attended, when much younger than I am today, held in the old Baldwin Place Church, Boston, just before Dr. Judson left the United States the last time for Burma. The meeting was held upon a weekday afternoon, and the church was crowded.

I shall never forget the absolute stillness that prevailed when Dr. Judson arose to speak. The first sentence, as it is indelibly fixed in my memory, spoken slowly but with great distinctness, was, " It is as certain as any future event can be, that I shall never again visit these shores." This was more than half a century ago, and I have often thought how few of the large number present at that meeting are living today, although they live in the memories of their loving friends.

# On the Tibetan Border

By Rev. W. F. Beaman, Kiating, West China

*Photographs by Mr. Beaman*

DURING July and August is the hottest and hardest time to make the trip from Kiating to Dachienlu, but the state of my health was such that the doctors advised me to try the change to the high altitude and dry climate of the Tibetan border. Therefore with much prayer and a conscious trust, perhaps as never before, in the heavenly Father's grace, I started on the long journey from Kiating July 27, with Mrs. Beaman and Eloise.

There is little to say about the trip from Kiating to Yachau that has not already been written by the various members of the West China Mission. The road is through "Baptist territory," in the cities and villages of which we have outstations and work centers where the people come together to worship God and study the Scriptures. A few days previous to our passing through, hundreds of acres of cultivated land had been flooded and the corn and rice crop ruined. In many places the road, which follows the Ya River most of the way, was badly washed out, and in some places almost impassable. It rained every night and sometimes during the day. Our things, which were carried by coolies, were soaked. However, we reached Yachau in four days, which is the usual time.

We started again August 5. The country between Yachau and Dachienlu is a wild, mountainous, and to a certain extent uncivilized borderland. It takes eight days to make the trip, traveling at the rate of from twenty to twenty-five miles each day. The inhabitants are a scattered mountaineer people made up of Chinese, wild tribes of Lolos and Tibetans. They

DACHIENLU — THE TERRACED MOUNTAIN IN THE BACKGROUND





A TIBETAN HOUSE
Stacks of Hay and Praying Machines on the Roof

farm, hunt, and engage in coolie work for a living. The route is over the great road from Lhassa to Pekin, and is one of the most important avenues of trade between China and Tibet. However, that does not mean that it is a good road. In fact, in some places it is almost impassable, even on foot. It is a succession of climbing up and down mountains, and in and out, up and down, narrow, difficult ravines and valleys. These latter are well cultivated and many of the mountains are planted with corn to their summits, but the people all along the way are a poverty-stricken looking lot. There are only two cities in the whole region, one thirty and the other sixty miles from Yachau, and they are little more than overgrown villages surrounded with walls.

The tea trade between China and Tibet keeps thousands of coolies carrying tea between Yachau and Dachienlu. Each coolie carries from one hundred and fifty to three hundred pounds of tea on his back, and makes the trip in twenty or twenty-five days. There is a constant string of coolies going and coming, loaded with merchandise of every description: coolies inward bound with tea, sugar, salt, silk, rice, paper, tobacco, cotton cloth, and innumerable other articles of trade for Tibet. Others are outward bound with musk, gold, skins, wool, and medicine from Tibet, and iron, coal, copper, crockery, and kettles from various places of production on the Chinese border. This procession of coolies never ends. It goes on every day, week, and month in the year, year in and year out — a ceaseless stream that keeps up the link of commercial intercourse between the two great countries. It seems like a slender cord, but to China it is a golden one, and on account of it Tibet is kept closed to Indian trade and every other advance by Western nations. Because of it Tibet is the dark, closed land to the gospel of the King today.

About every two miles along the way there are rest houses where the heavily burdened coolie can put down his load, or, if overtaken by storm or night, he can find lodgings. He sleeps on a straw mat spread out on the floor. Each coolie carries his own supply of food in the form of dry corncakes, made of cornmeal and cold water mixed and baked on a fire of coals. This food is very coarse and looks better fitted for the use of animals than for human beings. When a coolie's health gives out, as it does after a few years of this inhuman toil, he goes back to his home to live out the rest of his days, and make a living for himself as best he can with his shattered health. (See illustration on cover).

Between Yachau and Dachienlu there is no mission station. The country is worked only as the workers reach out from Yachau, and try to give them the gospel. The country is wild and deso-

late. To settle in it means, for the missionary, isolation and separation from all congenial human companionship. Yet here is a people without the gospel. Who is ready to be the first to go among them and give them the glad message of redemption? The country is open. The people are friendly. What is there to hinder them from having the gospel preached to them?

THIS is the wildest and grandest place in which I have ever stayed. We have spent the day out in the hayfield reading, lying against the stacks of hay. In China we never see anything like "haying," and this is a very homelike experience. The Tibetans who are making the hay come five days' journey and camp here while doing the work. They pay in this way their tax to the king. They are a friendly, good-natured people, fond of a joke. The head-man of the party has asked us to come down to the tents and drink tea with him in the morning. Mr. Beaman accepted the invitation, but I confess I do not enjoy the prospect very much. We have watched them make their tea frequently. They have a large iron kettle holding about six gallons, and this they fill with tea which boils for hours over the camp fire. When it is "done" they mix butter and salt with it, and churn it in wooden churns. The result is beyond the imagination of any one who has never smelled Tibetan butter.

I feel a strange longing to be able to do something for these people who are so devoted to their false religion. If it begins to look a little like rain, we see the head-man of this camp come out with his beads and prayer wheel, mumbling his prayers as he walks about the fields. At a kind of religious play which we went to see at a *lamasery* in the city, there were a number of men and women who turned their prayer wheels as they watched the play. They throw their prayer-covered stones in piles along the road, and have large wheels full of prayers turned by wind or water. Prayer houses filled with prayers on stone, wood, cloth, or paper are common sights, while the prayer flags fly from houses, trees, graves, mountain tops, *everywhere*.

We reached Dachienlu after eight hard days of travel from Yachau. The last stage is beautifully wild. We followed a small mountain stream that falls about three thousand feet in twenty miles. In the distance the "eternal snows" that supply this ice-cold torrent stand out in all their beauty and purity.

Eloise is a great curiosity to the people here. They think her light hair must be false, and always examine it carefully. She was quite disgusted the other day when I said there would be Chinese and "Toobetans," as she calls them, in heaven. "It will make too big a crowd," was her objection. She wears red deerskin Tibetan boots of which she is very proud. — MRS. W. F. BEAMAN.

SOME CHINESE OFFICIALS IN THE TRAIN OF THE CHINESE ROYAL HIGH COMMISSION JUST OUT FROM LHASSA, TIBET



# The "Coptic" Party

[News has been received of the safe arrival at Yokohoma and Shanghai of the party of missionaries for Japan and China. When this Magazine reaches our readers three of our new missionaries, Messrs. Taylor, McKinney, and Rudd, will be starting on their long journey up the great Yangtse River, under the guidance of Mr. Beaman, who came to the coast to meet them. The following report of their farewell meeting in San Francisco will be read with interest, as will also Mr. Bradshaw's account of an incident on his journey up the great river.— Editor.]

THE outgoing missionary party which Dr. Mabie accompanied to the Pacific Coast held missionary rallies *en route* from the Atlantic seaboard to San Francisco. Everywhere they were greeted with enthusiasm. Some days were spent in southern California, and meetings were held at Redlands, Riverside, Pomona, Long Beach and Pasadena. Sunday, October 25, was a great missionary day in Los Angeles, with members of the party in the pulpits of various churches, and a great mass meeting in the afternoon. The state convention in session at Fresno accorded a royal welcome and a whole evening to these young soldiers of the cross. The closing service of the series was held in Oakland, on the eve of their sailing. Everywhere the buoyant hopefulness of the missionaries was noticed and remarked upon.

On the morning of sailing they gathered on the upper deck of the steamer away from the crowd, with the friends who accompanied them, and Dr. Mabie opened afresh the Word concerning the message of, and fellowship with, the risen Lord. Dr. R. G. Seymour, of Philadelphia, offered prayer, and the brave-hearted young missionaries, with sunlit countenances and voices that did not quaver, sang "The Son of God goes forth to war, a kingly crown to gain."

As we watched them from the pier while the vessel receded from view, not a sad countenance was there nor any sign that it was a difficult thing to do this for their Lord. With the wish granted them, "May there be no sadness of farewell when we embark," they turned to greet their new tasks and to toil for and with their risen Lord. — Rev. A. W. Rider.

# Help in Time of Need

By Rev. F. J. Bradshaw, Kiating, West China

IT is six o'clock P.M., July 28, 1903. Our boat is just coming to anchor. "*Da chei*," forward, calls the foreigner. "Why, teacher, how can we? there is no wind. That other passenger boat tied has been waiting seven days for the wind to change to up river and still it is there. Look above us on this side. There are two impassable rapids; now look to the opposite side of the river only a few yards below at that fearful rapid, and those waves dashing high over terrible rocks. No boat could live in it. We must wait for a wind that will carry us over the force of these two rapids in midstream, and land

us in that cove just above the rapid on the other side." While we are speaking, three little boats try to make that point. One gains the cove and the others go on down, down, dangerously near the rocks, the men straining on the oars, bending their backs, rowing for life. They are opposite the rocks, they are thrown back on a wave, and pass on down again, and one skillfully turns into the cove below. The other boat has caught the bank half way down, and is holding on. Yes, we will wait for the wind.

That night at evening devotions a cry goes up for a " troubling " of the winds in our favor, and the matter was left with Him. All night long it rained and the water rose. In the morning it still drizzled, and the wind was blowing stiff down the river. The men were beginning to scatter in despair. The captain is warned that these must stick by the boat, or we may miss our chance to get up. Soon the down river wind had ceased, a slight breath is driving the little mast-top flag towards home. The order is given, " Drop the moorings! Hoist full sail! Take to the oars! " Half-heartedly the order is heeded. But seeing the wind increase, as we put further and further out, every man is bending to his work with will and song. Midstream is reached, the sail is full, the mast bends under the weight. The boat forges her way up and across the currents of both rapids and comes into quiet water above the cove. A shout of victory goes up and the captain exclaims, " *Tien iao yie si tsai bao you ni*," The great God truly provides for you. But see, they are pulling down the sail. The wind is quickly dying out. In ten minutes it is blowing again down river. That boat waiting for wind is still over there. We looked into each other's faces; one said, " Wasn't it strange? " A little later the other said, " Did you notice the calendar text for today? How is that ye have no faith? " And we bowed our faces in shame.



IN THE RAPIDS OF THE YANGTSE RIVER

# Young People's Department

## In Memoriam — Carl C. Wright

THE pastor who preached a missionary sermon one Sabbath morning years ago may not have realized that any lasting impression was created by his message. But in the heart of one boy at least there was a response and a silent consecration of himself to God and mission service. Years of preparation followed, characterized by steady perseverance in spite of great difficulties; a course at Ottawa University was completed; then a course at Colgate Theological Seminary, during which time application was made to the Missionary Union for appointment. With the brave words, "If I am needed in some difficult post, I shall be ready," Carl C. Wright awaited the decision of the Executive Committee. Although his personal inclination was to go to China, his response to the proposition that he be sent to Africa was prompt and decisive. "I am ready to go at any time to the Congo; wherever God wants me I am ready and willing to work." We recall his forceful words at the farewell meeting in 1902, his eager anticipation as he contemplated the grand opportunity before him. "Let no young man," said he, "say that he has no *chance* in life, so long as there are unevangelized millions to whom he may devote his life." How brief was his opportunity! Just one short year, a year of genuine toil amid the difficulties of a strange country, an unknown language, and a degraded people, after which God laid his hand upon him and said, "It is enough," and called him home. Our hearts are sad as we think of the great field in such dreadful need, bereft of another worker, but we rejoice in the devotion to our blessed Master that made him willing to lay down his life, if need be, in the effort to make Jesus known to those in heathen darkness.



REV. CARL C. WRIGHT

Among his fellow students and professors Mr. Wright was considered a leader in Christian work and missionary effort. The sincerity and earnestness which characterized his student days marked all his efforts on the mission field. We can only pray that the Lord of the harvest will search out and call out some one fitted to take up the great work he has laid down.

YOUNG people will welcome the "Missionary Policy and Method" just published by the Union. The missionary committee of the society will find it a most helpful guide to splendid service, and will be introduced through its pages to the unsurpassed literature of missions, accessible to every group of young Christians ambitious to know more fully and advance more effectively the interests of the King among all people. See special mention of the "Policy" on page 4.

AS we approach the Christmas season, with its round of pleasures and its merry gift making, it will not be out of place for *Christians*, at least, to consider three facts:

*First*, the love of the One whose gift to the world made Christmas possible;

*Second*, the amounts spent each year by the people of the United States and Canada on some of their own pleasures, namely:

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|---|---|
| Strong drink | $1,420,000,000 |
| Amusements | 400,000,000 |
| Christmas presents | 300,000,000 |
| Chewing gum | 24,000 000 |

*Third*, the amount spent for foreign missions,

**$5,455,000.**

## Many Theological Students Meet

THE old Inter-Seminary Alliance of our student days has a worthy successor in the Theological Department of the Y. M. C. A. of the United States and Canada. Under the auspices of this latter organization the second triennial convention of Young Men's Christian Associations in theological seminaries was held at Rochester, N. Y., November 19–22.

The importance of this gathering can not be overestimated, made up as it was of 374 representative men from 51 theological institutions connected with 27 different denominations. The missionary inspiration which these delegates have already taken back to their respective schools means more than a brief report of the convention could possibly reveal. Theological students themselves are going to solve the problem of Professor Stevens, article in the last number of the MAGAZINE on "Missionary Instruction in Theological Seminaries." The *demand* for such instruction is certain to make a place for it in the curricula of our seminaries; indeed, the strongest impression made on our mind by this convention was the evidence of a marked development of true missionary fervor in our students for the ministry. An outsider might have supposed that such a body of men would have discussed theology and church history, rhetoric, and homiletics; but instead, upon the basis of such addresses as those by Dr. A. H. Strong on "Christ, the One Foundation," and by Mr. John R. Mott on "Christ's View of a Needy World," the thoughts of the men were directed to the practical questions of "City Evangelization," "The Place of Soul Winning in the Ministry," "The Occupation of One's Field," "The Kind of Missionary Needed," "The Missionary Challenge and its Practical Application." Several returned missionaries were present and delivered inspiring addresses.

To us the most notable features of the convention were an address by Dr. Charles Cuthbert Hall on "Impressions of the Missionary Enterprise throughout Asia" and a sermon, by Dr. W. F. McDowell, secretary of the Board of Education of the Methodist Episcopal Church, from John 20: 21. The latter, delivered on Sunday morning, was not a part of the regular program; but a more pertinent and helpful talk to the numbers of young men present, on "The Purpose of the Word of God," could hardly be imagined. It was a strong, earnest and evangelical sermon, calculated to settle faith, stimulate zeal,

and clarify motives. We were particularly interested in the three " impressions " which Dr. Hall had time to mention, they coincided so perfectly with the conclusions of the missionaries themselves after years of service abroad. They were: The essential unity of the human race; the rationality of the principle of honoring all men; the strengthening of his belief in the absolute universality of the essential truths of the New Testament.

If space permitted we would quote in full the " Report of the Committee on Policy " which was presented, discussed, and adopted at the closing session on Sunday evening. It was a strong platform made up of nine sections, touching the practical and spiritual problems in the life of every theological student. Approved by the convention, this policy was to be carried back to the institutions, and laid before the several student bodies for consideration and application.

The convention also afforded us the great pleasure of talking with numbers of young men who are contemplating service abroad, and some of whom may appear before our Executive Committee for appointment in the near future.

We commend unto our churches these young men in our seminaries, and urge that earnest prayer be offered that whether they go to foreign lands or remain at home, *they may be missionaries.*

(*Concluded from page 4*)

**The Method**

Following the statement and discussion of the recommended policy is suggested a method of organizing the church for missionary work. The formation of a church missionary committee is advised, with the pastor as chairman, and the membership of the committee made up of representatives of missionary work carried on by the various agencies and societies within the church, including the missionary concert, the young people's society, the Sunday school, the woman's societies, the literature committee, and the treasurer of benevolences. As each of these persons mentioned represents a natural division of local missionary effort, it will readily be seen that the church committee is intended, as is stated in one section of the Policy, " Properly to relate the whole missionary work of the local church, thus securing breadth of vision, largeness and definiteness of plan, unity of purpose, prayer and effort."

**The Bibliography**

Following the treatment of the missionary method in the local church is a very carefully selected list of missionary books, chosen out of the wealth of literature that is now accessible on this fascinating subject.

**Urgent Needs**

Probably the most impressive statements in the booklet are found in the closing pages where the mission fields of the Union are indicated in tabular form, followed by a graphic although plain representation of the immediate needs of the work in the several countries where the work of the Union is being carried on.

**Preparation and Use**

Quite a number of pastors in widely different fields, also several of our leading Baptist laymen, and in addition to these our own district secretaries, and several officials in other mission boards than our own, have inspected and criticized the contents of this booklet, and it is believed that with the consequent modifications this work will be found intensely practical, and adapted to the widely varying needs of our churches, the highest interests of whose local work require a thorough identification with the Saviour's world-wide enterprise.

# New Press Building at Rangoon

THE laying of the corner-stone of the new building for the Mission Press, Rangoon, Burma, furnishes an occasion for sincere congratulation, and marks the beginning of a new epoch in that important department of our work. Eighty-seven years have passed since George Hough, the first missionary printer, arrived in Rangoon, and, by means of a hand-press, began to issue small tracts setting forth the truth the missionaries had come to teach. The first piece of work issued was entitled, "A View of the Christian Religion," by Dr. Judson; the second was a small catechism by Mrs. Judson, both of which, after over eighty years of publication, are still issued by the Press. In the earlier days printing was carried on at several different points, but at length it became evident that various political changes would be the seat of




CORNER-STONE OF THE MISSION PRESS, RANGOON, BURMA.
The letters "A. J." are, of course, Adoniram Judson's initials. The date, "1813," was the year of his arrival in Burma; and "1816" was the year the first printing was done.

well as the center of Burman mission work, the Press work was transferred to that point and all consolidated in one plant. For many years past the natural expansion and development have rendered the poor quarters of the Press wholly inadequate to the demands, while time and the climate have so weakened the soft brick walls as to render the structure positively unsafe.

We rejoice with our friends in Burma, and especially Mr. Phinney, the efficient superintendent of the Press, to whom great credit is due for the splendid work hitherto accomplished, that

books for all the ... leaflets, and six months' ...

The Press also constitutes a ... headquarters for all the missionaries of the country. There is the office of the treasurer, to whom all the ... the baggage of new ... aries, after passing through the ... house; and it is usually the ... to be visited by all returning ... lough to the home ... years it has drawn ... churches only for ... Bible printing ... penses, even to the ... intendent, are met ...

# The First ...

REFERENCE ... made ... movement ... Telugu ... the formation ... ugu ... Society, ... forth ... sionary to South ...



the Spirit has ... the first. The call which came to John Rangiah ... just as real as that which came to the missionaries of the ...

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first one from their midst to go to an absolutely new and strange country as a *foreign* missionary. The report of his arrival and reception there is best given in his own words, written to his "missionary father," Dr. Downie:

After fully one month's voyage we arrived safely, by the grace of our Lord, in Durban. I feared very much whether my letters reached Spencer Walton, Esq., or not, and also even when they are reached, perhaps he will receive me just as they receive the coolies from India, for I had a very discouraging report in India, about Natal. But to my surprise he received me just in the name of the Lord, with his full love and tender care. Ever since, he is our missionary father and Mrs. Walton our missionary mother. They are to us just what you and Mother Downie are to your Telugus there.

Kanakama dreadfully suffered during the voyage in all respects. But Lord has wonderfully made to fade away all her trouble by the fatherly love and care of these missionaries here. To give the account of my voyage is very long and useless. But with one word I think you can understand, the dogs and pigs in their cabins are better than the passengers on the deck; yet Lord was very gracious to us there, too, all during the voyage, either in rains, in storm, and when Kanakama had seasickness and homesickness almost all the days of the voyage. Lord has wonderfully heard my prayers; all this is nothing but the grace of our Lord. Praise be ever to him. On the very night of the day of my landing, there was a meeting in the mission house and the missionary asked me to say a few words. I said I never had experience of speaking in English in meetings. But he encouraged me, and said, never mind about your broken language, we all are your Christian brethren, better say few words. After my speech he asked me to go and bring Kanakama; by the time I returned he spoke to the people very favorably about me, and raised some money for my furniture. This is wonderful gift. I never expected, never asked. I had very little money in my hand, and everything is three times the price in India.

The blessing of the Lord seems to have attended the labors of our brother from the beginning. The people have received him warmly and have listened to his message with marked attention. An incident connected with his first convert has brought the work into special prominence. We quote from a recent letter received from Rev. John McLaurin:

John heard of a Telugu who was in jail, condemned to die for murdering a comrade He went to see him, and preached to him Jesus. He had never heard before, but after a few days received the message with his whole heart. Several people interested themselves in getting a reprieve for him, but without success. Quite an interest in the case was created in the community. A Methodist minister suggested that he should baptize the man. John mildly objected that the condemned man had received the gospel at his hands and had asked to be baptized by him; and besides, he, John Rangiah, did not believe in sprinkling, but immersion. The other replied that he might be sprinkled, as there were no facilities for baptism in the jail. John reminded him that there was an oriental bath place in the jail. So they got permission from the governor to use the bath, and there in the presence of the prison officials and prisoners John immersed him into the blessed Trinity. A few days afterward, when the day of execution came, the man requested John to come up on the platform, and stand by him while he was launched into eternity. His last words were, "I am going to the good Jesus Christ; I am going to the refuge at the feet of Christ, Jesus, Jesus."

We thank God for John Rangiah, for his zeal, his courage, his faithfulness to principle in a trying situation.

At the very beginning God has thus set his seal upon the Telugu Baptist Missionary Society, and we believe that those who, out of their poverty (many of them earn only four to eight cents a day), are giving to the support of this work will receive an inestimable reward. We rejoice in the thought of the reflex blessing which is sure to come upon our Telugu churches in thus thrusting forth to the uttermost part of the earth one of their choicest members.

**"The missionary question is not one between us and one another, or between ourselves and a missionary body, but one between us and our Lord. He, and not any set of Christian men, has imposed the missionary obligation upon every believer."**

# HELPS *for* HOME WORKERS

## Missionary Concert Program

### Topic — China

1. SINGING.
2. PRAYER.
3. SCRIPTURE.
4. CHINA'S MILLIONS, see p. 5, also Dr. Ashmore's leaflet.
   (Have map hung in prominent place and locate each region when named.)
5. A BRIEF REVIEW,
   Using the article "Striking Her Tents for the Morning March"; have several speakers review the work according to the sections indicated. It would be well if these divisions could be outlined on the blackboard.
6. SINGING.
7. ON THE TIBETAN BORDER, see p. 14.
8. A TRIP UP THE YANGTSE, see p. 17.
   The Coptic Party.
   Help in Time of Need.
9. SPECIAL PRAYER FOR THE MISSIONARIES EN ROUTE TO WEST CHINA.
10. RAISING A BUILDING FUND IN CHINA, see p. 11.
11. TESTIMONY OF MINISTER DENBY.
12. THE CRYING NEED OF THE HOUR, see p. 10.
13. OFFERING
14. CURRENT EVENTS,
    Brief mention of the First Telugu Foreign Missionary.
    Bible Study at Suifu.
    Corner-stone Laid at Rangoon.
    Death of Mr. Wright.
    Illness of Japan Missionaries.
    Financial Statement.
15. CLOSING HYMN AND BENEDICTION.

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For additional material for a Concert Program on China we recommend our historical sketch, Missions in China, five cents each; a concert exercise, Missions in China, free; China's Millions, by Dr. Ashmore, free; Orient Pictures on China, one cent each in lots of ten or more. Address the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass.

**The Magazine Increases Contributions**

A FEW, comparatively, go down into the deep, dark mine after the gold of redeemed souls. But many must hold the rope. The MAGAZINE makes firmer the grasp of loving hands and brings new hands to their assistance. No greater service can be rendered to the treasury than to increase the subscription list of the MAGAZINE. "To state a need in the *Missionary Herald*," says its editor, "is to receive usually a measure of response at once," and this is true of the MAGAZINE also. "A club for the MAGAZINE oftentimes is of more importance to us than an immediate contribution," said a representative of the Missionary Union in a church where there was none. Knowledge is the power that touches hearts and opens purses. People give more intelligently than ever before. The MAGAZINE *is* missionary intelligence. Send for sample copies and rates.

"URGENT NEEDS" of the foreign mission work of northern Baptists is printed in leaflet form for free distribution. This is a concise and businesslike statement of facts which you need to know, that you may pray definitely as well as give wisely. Send to the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass., or to any district secretary.

# EDITORIAL.

**The Week of Prayer**

The following topics have been suggested by the International Evangelical Alliance, for the Week of Prayer, January 3 to 10, inclusive:

*Sunday, January 3.*
A sermon appropriate to the week. Suggested text, Luke 18. 7, 8.
*Monday, January 4.*
The whole Church of Christ.
*Tuesday, January 5.*
Our Own Land and Possessions.
*Wednesday, January 6.*
Missions to the Heathen and Mohammedans.
*Thursday, January 7.*
Families, Colleges, Schools.
*Friday, January 8.*
Nations and their Rulers.
*Saturday, January 9.*
God's Ancient People, Israel.
*Sunday, January 10.*
An appropriate sermon. Suggested texts: Malachi 3: 10; Romans 12: 1, 2.

**Minister Denby again speaks for the Missionaries**

The former minister to China, Mr. Charles Denby, is a firm believer in missions, and has many times taken occasion to express his approval with no uncertain sound. *The Chinese Recorder* for October reprints from *Christendom* a recent article of Mr. Denby's entitled, "Shall We Still Send Missionaries to China?" Although the writer does not attempt to discuss the matter from the religious point of view he does say that if the cultivated Christian West is to assist the ignorant, superstitious East to mental, moral, and physical improvement, such assistance must be rendered by missionaries, as no other class of men could be found with sufficient enthusiasm to devote their lives, at the risk of martyrdom, to such a work. But Mr. Denby's leading argument is that we as a nation cannot afford to rob ourselves of the reflex good which comes as the result of their influence upon the people with whom they live. He says:

> Their labors have been of immense benefit to us, no less than the Chinese. They are faithful promoters of all American interests. They have served us as interpreters, geographers, and historians. They have blazed the way for our trade. Regardless of peril, they have gone into the interior, the drummer has followed on behind, and foreign trade has begun. From their modest dwelling has emanated the light of modern civilization. As citizens they are entitled to as many and as great rights as any other class of our people. As unselfish, self-sacrificing benefactors of humanity they deserve our assistance and support. If we turn them adrift our national fame will be dimmed. It cannot be doubted that by the disappearance of the missionary our commerce would greatly suffer and our diplomacy would lose its chief support. The labors of the missionary constitute some compensation to the Chinese for the wrongs done them by foreign powers.

**Illness among Missionaries in Japan**

The deepest sympathy is felt for our Japan missionaries who have been suffering so severely from illness and nervous breakdown. Miss Converse has been in the hospital, and it will be some time before she is able to return to her school work. Mr. Axling has been incapacitated for work, and needs absolute rest. Mr. Tenny has been confined to his bed for sixteen weeks, and when last heard from was able to sit up only a few minutes each day. He was expecting to sail for America by the middle of November, where we hope the absolute rest and change will restore him to customary strength. Mr. Parshley is much worn and needs a complete rest. The strain which these workers have been compelled to endure is very severe, and they need our sympathy and earnest prayers. Additional missionaries are also needed for Japan.

**A Bible Class in Japan**

Our veteran missionary, Rev. Wm. Ashmore, D.D., of China does not confine his labors wholly to work among the heathen, but gladly gives his fellow missionaries of all faiths the benefit of his Biblical knowledge and long experience. The following resolutions, passed by the Union Bible Class, which he has taught for several summers, show how deeply this work is appreciated by them:

*Whereas*, Dr. Wm. Ashmore of Swatow, China, who has for several summers taught the Bible class at the Union Church, Karuizawa, Japan, cannot be with us this summer, but is compelled, because of declining health, to return to the home land, be it

*Resolved*, 1. That we, members of the class, desire to express our appreciation of his ripe Biblical scholarship, the untiring energy and skill with which he prepared the studies for the class, and the ability and spiritual power with which he taught the same.

2. That the incidents and illustrations drawn from his long and continuous missionary life, of over fifty-four years of faithful and successful work, are strong incentives to us of less experience to work and pray and wait for the final victory.

3. That he has our sincere sympathy in being compelled to return to the home land for rest and treatment at so early a date; that we pray for his speedy recovery, and that he may, if the Master so wills, have many years yet to prosecute the great work committed to his care.

4. That a copy of these resolutions be sent to Dr. Ashmore at his home address.

(On motion the above was passed by a unanimous vote)

G. W. VAN HORN.
*Committee for the Class.*

**A Buddhistic Review**

One of the most remarkable publications ever brought to our table has just been sent us by Mr. F. D. Phinney. It is nothing less than the first number of an illustrated quarterly review entitled *Buddhism*. It is published in Rangoon, Burma, by the International Buddhist Society, and contains more high-sounding philosophical phrases and typographical errors per page of its more than 175 pages than any similar amount of printed matter we ever looked upon. It would be impossible to "review" this Review, but we quote its very first item, to which the entire page is devoted as a kind of foreword:

Hard by Benares in the Deer-Park Hermitage,
The Lord set rolling that great wheel of truth,
Empire of Law Supernal — the which none,
Monk, Priest, or God, Spirit or Evil One,
Ever shall turn aside or cause to stay.
—*Sutta of the founding of the Kingdom of Truth*

Next follows a poem by Sir Edwin Arnold, and thus the table of contents is made up.

**Study Classes in Theological Seminaries**

Anent the article in the December number on "Missionary Instruction in Theological Institutions," the author, Prof. W. A. Stevens, has called attention to the fact that according to the report of the Student Volunteer Movement there were, in the forty-seven theological seminaries that sent in reports, seventy mission study classes with 1,029 students enrolled. This augurs well for the missionary education of the ministers of the future. However, the ideal will not be reached until the curriculum in every institution contains a regular prescribed course in mission study.

**Joint Effort on the Foreign Field**

The missionaries of the American Presbyterian Mission and the English Baptist Mission in Shantung, China, have been considering certain proposals for joint effort in their work. After careful deliberation they united in the preparation of a "Basis of Union in Educational Work," according to the terms of which they hope to organize three colleges, namely, an arts college at Weihsein, a theological college at Chingchaufu, and a medical college at some point yet to be selected. All these tentative plans, as in fact the whole scheme, are yet to be passed upon

by the home boards of these missions. If sanction is secured the experiment will be watched with a great deal of interest.

**Levering Memorial Library**

The First Baptist Church of Lafayette, Ind., has received from Rev. F. H. Levering of Secunderabad, India, a gift designed to be a memorial to his father and mother, Col. and Mrs. John Levering, who were for many years honored members of this church. The gift consists of approximately two hundred volumes of the latest and best books on missionary topics. The large proportion of them are published by the Revell Company, and range in subject matter from fairy tales of Japan to "Christian Missions and Social Progress." Every mission field is represented and the work of every Protestant board. The library is under the general care of a committee selected from the various churches and denominations of the city, and is open to the use of the public in the city of Lafayette and the immediate vicinity. The idea is most happily conceived, and we believe may be made to be very fruitful in the development of missionary interest. It would give special pleasure to know that the example thus set was followed in other places. No one can measure the possibility of such work for good.

**A Tribute to the Late Mrs. Goddard**

A loving and appreciative tribute to the character and work of the late Mrs. J. R. Goddard was received from Mrs. J. S. Grant of Ningpo too late to use in connection with the notice in the December MAGAZINE. She speaks particularly of Mrs. Goddard's devotion to the Chinese women and the pathetic solicitude which they exhibited during the days of her illness. She brought joy, comfort, and peace into many a home where only darkness had reigned before, and they loved her with an affection deep and true. The tributes of love were plentiful, and native Christians, dressed in white, carried her body to its last resting-place. Mrs. Goddard had devoted nearly forty years to service in China.

**Subscriptions for our New Literature**

During October and November a large number of subscriptions to "New Literature" expired, and have not as yet been renewed. We have had so many words of appreciation concerning this plan that we think there must be more oversight than anything else in the failure to renew. This is what one pastor thinks of the plan:

LITERATURE DEPARTMENT,
AMERICAN BAPTIST MISSIONARY UNION:

*Dear Brethren*, — Enclosed find twenty-five cents for another year's subscription to "New Literature." I think this is a splendid idea. I have found it most helpful. You certainly cannot regret having instituted so up-to-date and so bright a method for the getting of the new literature into the hands of interested Baptists all over the country. I trust that your subscription list is having an encouraging growth and that the interest in the good work of foreign missions is deepening all along the line.

Very cordially yours,

Friends, send in your subscriptions at once!

**Two Noble Women Gone**

The Missionary Union feels deeply bereaved in the death of Mrs. E. H. Stevens, of Albany, who has been for a number of years one of our most devoted and enthusiastic workers. At this late hour we cannot say all that is in our hearts to say, but suitable reference will be made in our next number, We have also received word of the homegoing of Mrs. C. F. Tolman, of Chicago, of whose life and work we shall speak more fully later. Our sincere sympathy goes out to those who are especially bereaved in the death of these noble women.

# FROM · THE · WORLD-WIDE · FIELD

I AM happy to say that the seminary endowment continues to grow, lacking at the present time only a few rupees to make it two thousand. Perhaps you know that the Karens of Tharrawadi are striving to raise among themselves Rs. 4,000 towards the erection of a new chapel and school building in Tharrawadi town. Towards this they have raised Rs. 22,661, and I confidently hope and expect that the appointment of Mr. Marshall, when it is known, will give them new heart for the enterprise, so that they will not be long in providing the balance required. — D. A. W. SMITH, D.D., Insein, Burma.

I HAVE just returned from a week's trip to four of our outstations. My wife and little girl accompanied me. We had good and interesting times at all the places. Good work is being done. Mrs. Wellwood was able to meet the women, and it was most encouraging to find the mothers, wives, and daughters of the inquirers coming to hear the gospel. I have maintained throughout my missionary career the importance of woman's work. Our work must suffer unless the wives and mothers are evangelized. I am more firmly convinced of this than ever during the last few years. It is the desire of my wife and myself to give a good deal of attention to the country work. The regrets of these poor women that they were neglected while the men were cared for, and had some one to teach them while they had none, have sunk deeply into our hearts. My wife loves country work, and can put up with inconveniences and dispense with home comforts for the sake of these women. We leave again in two days' time for another outstation where we hope to spend a few days. We take Kathleen, our only little one remaining with us, and her bright, merry ways and her freedom from fear of the Chinese make us many friends, and help to break down prejudice. Even a little child can help. It is not an ideal life for a child, but something must be risked when such great opportunities await us, and especially now among the women. There is no need to go into details as to this late trip; suffice to say the work is progressing, and the audiences are both large and appreciative. — REV. R. WELLWOOD, Suifu, China.

WHILE preaching at Mosan, one of our outstations, a little while ago, a woman stopped me in the street and asked if Do T'a Nyiang was one of our church members. (Do T'a Nyiang was baptized more than a year ago.) I replied that she was. The old lady who had addressed me then said, "Well, I think your Jesus religion is a very wicked religion indeed." I said, "Why?" "Before Do T'a Nyiang became a Christian," she replied, "she used to be able to take her own part, but now if anybody reviles her or ill-treats her, she never says anything, but just lets them say or do to her what they like." "Don't you think it is any sin, then, to revile others?" I said. "Yes, it is," she answered, "but if others revile you first, you have to revile them back. And Do T'a Nyiang won't now, though she used to. I think it is real mean to teach a woman to let others impose on her as she does

now." "Do you think she is more unhappy than she used to be or worse off in any way?" "No, I can't say as she is." "Well," I said, "if she is not unhappy about it, and none the worse, and does not add sin to sin, as you admit she would do if she reviled people back, is she not a better and a happier woman than she used to be?" "I can't help that," she said. "I think it is very wicked of you, all the same, to teach a poor woman to act as she does." After some further conversation, during which she firmly clung to her own opinion to the last, I had to leave her, but it was with a prayer in a heart sad for her, and glad with thanksgiving for the witness which Do T'a Nyiang had given of what Christ had done for her. Probably the change in her neighbor's life had made a deeper impression on her than she liked to admit. — REV. C. E. BOUSFIELD, Shaohing, China.



THE NEW DORMITORY FOR BOYS, AT MYITKYINA, BURMA

I HAVE been somewhat disappointed in not being able to visit much among the villages along the river during the rains. I was in hopes of doing much work along that line when it was impossible to travel in the hills, but the high floods in June or July and the work of superintending the building of our boys' dormitory have detained me more than I had expected. As I look back upon the past months, however, I can see God's hand even in the detention, for I do not remember when there ever were so many Kachins from beyond the northern frontier in Myitkyina as during this time. Many of these came to our house, sometimes as many as forty; some we visited on their bamboo rafts and spoke to them of Jesus and his love. In this way our message will be carried back with them to their mountain homes, and repeated around the open fireplace. We are gradually clearing our compound of the coarse grass. Our school boys spend two hours every morning with hoes and a plough turning over the soil, pulling out the weeds and sowing vegetables for their curry. In this way three good results are obtained — our boys are taught to work, the compound is kept clean, and it helps them to provide for their own support. Since May we have sold about $25 worth of fruit raised on our compound, besides having as much as the children and teachers cared to eat, or we thought good for them. This has also been a good object lesson to our Christian people, who up to the present time have done nothing besides cultivate highland rice. Some of them are laying out gardens and have planted trees which I gave them. — REV. G. J. GEIS, Myitkyina, Burma.

**"If the Church of Christ has not love enough for her Master, nor love enough for souls to seek them on the dark hills of heathenism, she has not love enough to find the lost at home."**

E. W. CLARK, D.D., and Rev. and Mrs. William Dring sailed from New York on November 14, *en route* to Assam. Dr. Clark has been home only once before in a term of service of thirty-five years. Mrs. Clark remains in America for the present.

IN extending congratulations to Mr. and Mrs. E. E. Silliman on the occasion of their marriage, we neglected to say that Mrs. Silliman was formerly Miss Susie I. Kurtz, for a number of years a valued missionary of the Woman's Baptist Foreign Missionary Society at Secunderabad.

REV. S. S. HUSE, JR., who returned from the Philippine Islands some months ago, on account of his seriously impaired hearing, expects to undertake missionary work in Mexico in January, where he believes the dry climate will be conducive to health. His knowledge of Spanish gained in the Philippines will enable him to begin work at once.

THE next meeting of the World's Student Christian Federation is to be held in Japan, September, 1904. This will be the first "world" meeting of this character ever convened in the Orient, and from the very nature of things is sure to be an epoch-making event. Here will be an opportunity for students from all over the world to study missions at first hand, and here will certainly be born a determination to press the battle of the Lord as never before. Earnest prayer should be offered for the success of this convention.

REV. HARRY I. MARSHALL, missionary of the Union at Tharrawadi, Burma, and Miss Emma W. Smith, daughter of Rev. D. A. W. Smith, D.D., were married November 18, in Rangoon, Burma. Miss Smith went to Burma in 1901, and has been of great assistance to her father in the work of the theological seminary, having among other things taught a class in New Testament Greek. She is a graduate of Vassar College, and is especially qualified to render efficient service as a teacher. The work at Tharrawadi is in an unusually prosperous condition, and the outlook is full of promise. Our heartiest congratulations are offered to Mr. and Mrs. Marshall.

IN view of the many kind words which have been spoken and written to us regarding the beautiful appearance of the December-Centennial number of the MAGAZINE, it is fitting that proper mention should be made of those who helped to make it what it was. Aside from our own efficient office force of helpers, we are very greatly indebted to the printers, A. M. Skinner & Co.; the engravers, W. J. Dobbinson & Co., and especially their artist, Mr. Gleason; and also Messrs. Gregson and Crosby, the designers of the cover and headings.

SINCERE sympathy is felt for Rev. Arthur T. Pierson, D.D., and his family in the death of his daughter, Miss Louise B. Pierson, which occurred on November 2, at Nowgong, Central India. Miss Pierson went to India some two years ago under appointment of the Woman's Union Missionary Society, and in this brief term of service had found her way to much usefulness, while studying the language preparatory to special work among women. She was a woman of deep earnestness and consecration, and her death will be deeply felt by all who knew her.

REV. A. C. RICE was appointed a missionary of the Union on October 13, and designated to work in Rangoon Baptist College. He sailed, with his wife, from Boston on November 7. Mr. Rice graduated from Iowa State College in 1897, and subsequently taught science and manual training for three years in Bishop College, Marshall, Texas. In 1902 he took the degree of B.Ph. at Des Moines College, where in addition to his student work he taught in the department of chemistry. He has also taken a special course in normal work at Fredonia, N. Y. In every way he seems well qualified for the work to which he has gone. His wife is an accomplished musician, and will easily win her way among all their new associates.

# The Literature of Missions

*Any book mentioned in these columns will be sent by the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass., on receipt of price; to which postage must be added in case of books marked net.*

ON THE THRESHOLD OF CENTRAL AFRICA.

A record of twenty years' pioneering among the Barotsi of the upper Zambesi, by François Coillard, of the Evangelical Missionary Society of Paris. Forty-four illustrations. American Tract Society, New York. Price, $2.50.

THE GIST OF THE LESSON FOR SUNDAY SCHOOL TEACHERS. Edited by R. A. Torrey. Fleming H. Revell Company. 25 cents.

Each year shows a growing interest in this suggestive little volume. Remarkably compact, practical, and withal spiritual, it has proved a boon to busy Sunday school teachers.

THE HISTORY OF CHRISTIAN PREACHING, by T. Harwood Pattison. Price, $1.50 net. American Baptist Publication Society.

This latest book from the pen of Dr. Pattison surpasses the standard of interest and excellence attained in his previous works. Beginning with the ministry of Christ, he follows the course of Christian preaching to the present time. It is a rapid survey of the entire field with special attention to great preachers in different periods. Origen, Chrysostom, Bernard, Francis, Wycliffe, Savonarola, Luther, Knox, Wesley, Spurgeon, Beecher, Brooks and Moody stand out "clear-cut as cameos." It is beautifully illustrated with twenty photogravures, the originals of which have been carefully sought out in England and Europe by Dr. Pattison. The book would make a charming holiday gift to a pastor.

A HANDBOOK OF MODERN JAPAN. By Prof. Ernest W. Clement, Principal of Duncan Academy of the American Baptist Mission, Tokyo, Japan. A. C. McClurg & Co., Chicago. Price, $1.40 net.

Few books of this class have given us greater satisfaction than this. It is not too large; it seems to cover all important matters; it is fully illustrated; it is well arranged and properly indexed; it is ably written, as, of course, would be expected by those who know its author. The book is very timely, and to those who are becoming interested in the island empire of the Pacific it will furnish the most compact and helpful source of information available. We congratulate Professor Clement upon his success in the production of this volume, and trust there will be a large sale. Our brother has only recently returned to his important work.

# FINANCIAL

## Monthly Statement to December 1, 1903

| | |
|---|---|
| Donations received April 1, 1903, to December 1, 1903 | $105,572.21 |
| " " " " 1902, " " " 1902 | 100,866.06 |
| Increase this year | $4,706.15 |
| Legacies received April 1, 1903, to December 1, 1903 | $50,779.39 |
| " " " " 1902 " " " 1902 | 27,308.73 |
| Increase this year | $23,470.66 |
| Donations and legacies from April 1, 1903, to December 1, 1903 | $156,351.60 |
| " " " " " " 1902 " " " 1902 | 128,174.79 |
| Increase this year | $28,176.81 |
| Income from investments, 8 months to December 1, 1903 | $23,048.16 |
| " " " " " " " 1902 | 22,993.99 |
| Increase this year | $54.17 |
| Received on the debt to December 1, 1903 | $2,207.00 |

| | |
|---|---|
| Annuity bonds matured | $283.68 |
| Total receipts 8 months to December 1, 1903 | $181,890.44 |
| " " " " " " 1902 | 171,182.56 |
| Increase this year | $10,707.88 |
| Debt of the Union April 1, 1903 | $23,450.79 |
| Schedule as adopted for 1903-4 | 500,416.05 |
| Additions to schedule up to December 1, 1903 | 4,220.96 |
| Further additions to schedule as directed by donors (Specifics) | 11,870.95 |
| | $539,958.75 |
| Total receipts to December 1, 1903 | 181,890.44 |
| Amount needed to balance to March 31, 1904 | $358,068.31 |

# Concerning Wills and Annuities

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION.....dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within..... months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

# Donations Received in November, 1903

Note.—For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D." are omitted and the following abbreviations are used: C. E., for "Y. P. S. C. E."; B. U. "B. Y. P. U."; ch. for "church;" S. S. for "Sunday-school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

## DONATIONS RECEIVED IN NOVEMBER, 1903.

### MAINE, $78.56.

| | | |
|---|---|---|
| Bath, 1st ch. | $14 | 16 |
| Sedgwick ch. | 6 | 35 |
| E. Bluehill ch. | 1 | 75 |
| Winter Harbor ch. | 1 | 05 |
| Surry ch. | 1 | 70 |
| Brooklin ch. | 3 | 50 |
| Nanuet ch. | 2 | 10 |
| Lamoine ch. | 3 | 85 |
| Ellsworth ch. | | 70 |
| W. Hampden, Mrs. Samuel Fisher, for wk. in India | 1 | 00 |
| S. Penobscot C. E. | 2 | 00 |
| Gould's Ridge C. E. | 3 | 00 |
| Gould's Ridge S. S. | 1 | 00 |
| Houlton, Mrs. A. H. Berry | 5 | 00 |
| Old Town, N. H. A. Gammon, for wk. in Bansa Manteke | 3 | 00 |
| Calais, 2d Y. P. | 25 | 00 |

### NEW HAMPSHIRE, $88.03.

| | | |
|---|---|---|
| New Boston S. S. | $10 | 00 |
| Peterboro C. E. | 1 | 00 |
| Seabrook ch. | 2 | 55 |
| E. Washington C. E. | 2 | 00 |
| E. Weare, Joseph Mayo | 2 | 00 |
| Exeter, 1st ch. | 25 | 00 |
| Nashua, 1st ch., t. s. H. I. Marshall | $45 | 48 |

### VERMONT, $59.19.

| | | |
|---|---|---|
| Burlington Bible School, Class No. 2, t. s. Lan Chen Tao, c. G. A. Huntley | $7 | 75 |
| Brattleboro, Mrs. L. R. Fuller | 25 | 00 |
| Barre ch. | 5 | 21 |
| Panton ch. | 5 | 00 |
| St. Johnsbury, 1st ch. | 4 | 23 |
| Brookline ch. | 5 | 00 |
| Pondville ch. | 2 | 00 |
| Westhaven Y. P. | 5 | 00 |

### MASSACHUSETTS, $1,893.55.

| | | |
|---|---|---|
| S. Medford C. E. | $4 | 21 |
| Dorchester, Blaney Mem'l S. S., for Capt. Bickel's ship. | 10 | 00 |
| Dorchester Temple, Farther Lights, for medical wk., c. Dr. East | 15 | 00 |
| Three Rivers 1st ch. | 2 | 60 |
| Brookline, Mrs. Pauline Miller | 5 | 00 |
| Boston, Tabernacle ch. | 51 | 81 |
| Boston "M.K.M." | 10 | 00 |
| Boston, Clarendon St. C. E., $60, of wh. is bal. due for qr to June 30, 1903, and $25 to apply on quar. to Sept. 30, 1903, t. s. T. Hill | $85 | 00 |
| E. Boston, Central Sq. B. S. | 7 | 68 |
| W. Acton ch. | 20 | 81 |
| Lynn, 1st C. E. | 5 | 00 |
| Lynn, Essex St. ch. | 18 | 20 |
| Gardner, 1st S. S. | 15 | 00 |
| Athol C. E., t. s. S. R. Vinton | 12 | 50 |
| Cambridge, Immanuel ch. | 21 | 44 |
| Cambridge, L. M. Soc. of Sw. ch., for tracts | 7 | 20 |
| Cambridge S. S. | 8 | 00 |
| Fitchburg, "Aunt Bessie" | 5 | 00 |
| Fitchburg, 1st ch. | 100 | 00 |
| Canton, 1st ch. | 10 | 05 |
| Hyde Park ch. | 43 | 28 |
| N. Tewksbury, 1st ch. | 49 | 66 |
| Waltham, Beth Eden C. E., t. s. W. H. Millard | 17 | 60 |
| Wollaston Heights ch., for salary J. H. Robbins | 31 | 08 |
| Mt. Hermon ch., t. s. wk. Ningpo | 25 | 00 |
| Fall River, Dr. and Mrs. D. B. Jutten, t. s. n. p., c. W. Bushell | 20 | 00 |
| E. Somerville ch. | 98 | 64 |

E. Somerville, Sam'l Cutler, to const. Mrs. E. A. Cutler, Ruth C. Cutler and Mrs. M. G. Boody, H. L. M. ..... $1,000 00
N. Middleboro, B. U. for work among the Talaings, c. A. C. Darrow ..... 5 00
Maplewood ch..... 22 50
Leominster, Anna McLeod ..... 16 00
Springfield, a friend, for W. China..... 5 00
Blackinton, Mary B. Palmer..... 5 00
Wakefield, 1st ch..... 59 10
E. Milton C. E., for share in Loikaw sta. 12 50
Marshfield, North ch.. 10 00
Winthrop, 1st S. S., Mrs. W. H. Phillips' class, $12, and Miss A. R. Spear's class, $6 ..... 18 00
Mattapan ch..... 5 00
Brockton, Warren Ave ch. ..... 7 00
Clinton, 1st ch..... 5 89
Lowell, Branch St. S. S., Mrs. Dilt's class, t. s. Kottamma, Ongole Orphanage.... 15 00
Cummington ch..... 7 80

RHODE ISLAND, $152.63.

Providence, Jefferson St. ch..... $20 00
Providence, Calvary ch. ..... 28 00
Providence, Cranston St. Mission, "In His Name," for Loikaw Mission ..... 4 20
Edgewood, A. A. L... 40 00
Quidnessett ch., F. J. Bartlett ..... 20 00
Quidnessett ch..... 40 43

CONNECTICUT, $184.84.

Hartford, a friend, for share in Dr. Dearing's station..... $ 1 00
Hartford, South C. E., for Dr. Bunker's wk. 30 35
Hartford, a friend, t. s. V. Yohan, c. J. S. Timpany..... 50 00
Jewett City Y. P..... 10 00
Ansonia, 1st C. E., t. s. wk. c. S. R. Vinton..... 25 00
Rockville ch..... 10 00
Plainville, 1st ch., L. M. C..... 1 00
New Britain, 1st ch... 37 69
Noank, Mrs. Chas. Palmer and M. E. Burrows, t. s. N. Nagama, c. G. H. Brock ..... 10 00
Meriden, Sw. ch..... 4 80
Stamford, Mrs. J. Whitmore ..... 5 00

NEW YORK, $3,454.49.

Albany, Tabernacle ch. ..... $97 32
Frankfort, 1st ch..... 24 75
Westerlo ch..... 3 00
Union, 1st C. E., t. s. S. R. Vinton..... 12 00
N. Sedgwick ch..... 3 40
N. Y. C., a friend a special gift to Mr. Saillens..... 50 00
N. Y. C., H. H. Grimm, t. s. P. Frederickson ..... 35 00
Benton ch..... 19 10
Bath, a friend..... 25 00
Strykersville ch., H. F. Yale..... $5 00
Brooklyn, M. E. Chapman, t. s. wk. c. Mr. Saillens, Paris ..... 5 00
Springville, 1st ch.... 79 35
Buffalo, Fillmore Ave. S. S. "Little Missionaries," for share in Podili, c. W. T. Elmore ..... 5 50
Buffalo, Delaware Ave. S. S. ..... 21 29
Corning, 1st C. E..... 1 17
Yonkers, Nepperham Ave B. U..... 10 00
Leesville C. E..... 2 00
Nyack ch..... 8 00
Montour Falls, Spencer Fisher..... 5 00
Canandaigua, 1st ch., S. S. and C. E., t. s. K. Nursiah, c. W. A. Stanton..... 50 00
Fultonville, Calvary B. U., for wk. in Japan ..... 3 00
Walesville ch..... 11 25
Clifton Y. P., for share in Podili sta..... 25 00
Ft. Covington C. E., for Cumbum sta.... 10 00
Stark, Union coll'n... 70
Hancock S. S..... 10 00
Yonkers, Warburton Ave. ch., E. M. Johnson..... 1 350 00
Yonkers, Warburton Ave. ch., Elis. D. Affleck..... 100 00
Yonkers, Warburton Ave. ch..... 159 63
Hannibal ch..... 150 00
Leyden ch..... 2 10
Scipio ch..... 2 00
Jamestown, a friend.. 10 00
Coventry ch..... 1 25
Miscellaneous ..... 1 40
Gilbertsville ch., for Briggs' Fund..... 36 53
Milford Centre Y. P., for do..... 1 45
Attica ch..... 18 10
Attica Y. P..... 7 52
Attica S. S. ..... 2 00
Troy, Fifth Ave. Y. P. 40 00
Brooklyn, Pilgrim ch.. 23 05
Georgetown ch..... 6 80
Casenovia Village S. S. 2 00
Gaines and Murray ch. 20 28
Westkill ch..... 2 00
E. Galway ch..... 3 50
Seneca Asso., Rev. J. G. Mahoney..... 2 00
New Rochelle ch..... 323 28
N. Y. C., North Y. P., t. s. Dr. Johnson... 12 50
N. Y. C., Epiphany ch. 5 85
N. Y. C., Epiphany ch. 19 82
N. Y. C., a friend..... 3 00
N. Y. C., a friend..... 500 00
N. Y. C., a friend, t. s. Dr. Clough..... 120 00
Oswegatchie, a friend. 10 00

NEW JERSEY, $434.32.

New Brunswick, Livingston Ave. ch.... $60 84
Plainfield, Park Ave. C. E., t. s. Soo Hah, c. Dr. Bunker ..... 10 00
Morristown, Mrs. A. M. Brooks, a special gift to Mr. Saillens, Paris..... 25 00
Morristown, Mrs. A. G. Ropes, a special gift for Mr. Saillens, Paris,..... 25 00
Arlington, 1st C. E., for Jaro station.... 3 00
Paterson, A. W. Rogers, for Kurnool sta. $200 00
Camden, 1st ch., Farewell Meeting..... 26 67
H. A. Westcott, for Shwegyin ..... 5 00
Cape May City, 1st ch. 8 52
E. Orange, Prospect Ave. ch..... 18 00
Montclair, Sw. ch..... 30 00
Butler S. S..... 1 04
Hoboken, 2d ch..... 15 00
Eva Palmer, t. s. n. p., c. A. V. B. Crumb.. 6 25

PENNSYLVANIA, $910.58.

Ingram and Crafton ch., Miss. Soc..... $13 75
Red Hill, E. M. Ogden 5 00
Philadelphia, Stella M. Stewart, for share in Kisting..... 10 00
Philadelphia, Mrs. A. T. Ambler..... 100 00
McDonald, R. R. Holmes, for gospel wagon, c. A. C. Darrow..... 5 00
Ellwood City ch ..... 18 00
Kirkman, T. H. Carberry..... 7 00
Lewisburg, Amos E. Barton ..... 1 00
Dotterer Mem'l ch., for Kisting sta..... 9 50
Bethlehem ch., acct. sal. W. A. McKinney 60 00
Fourth ch., J. L. Siner, n. helpers, c. Dr. Kirkpatrick ..... 120 00
Gethsemane ch., King's Daughters, n. p., c. L. W. Cronkhite ..... 16 00
Second Germantown Bible School..... 12 15
Second Germantown do., for Yachau hospital ..... 25 00
Immanuel ch..... 20 34
Immanuel S. S..... 9 66
Gethsemane Bible School, for sta., c. L. W. Cronkhite... 25 00
Trinity B. U., for Yachau sta..... 5 00
Section E, Grace C. E., for do..... 13 00
New Covenant C. E., for do..... 6 25
Bethlehem, C. E. for do..... 12 50
Eleventh C. E., for do. 36 00
Alleghany Ave. C. E. for do. ..... 10 00
Mantua Y. P., for do.. 25 00
Perkasie ch..... 3 60
Harrisburg, 1st B. U.. 15 00
First Germantown C. E., for Yachau..... 5 00
Springfield ch..... 5 00
Deerfield ch..... 21 00
Hallstead C. E., for Kyan Than, c. L. W. Cronkhite..... 25 00
Gelatt ch..... 2 00
Brandywine ch..... 11 00
Huntingdon ch. Q'y... 15 00
Hollidaysburg B. U., t. s. n. p., c. L. W. Cronkhite ..... 20 00
Gethsemane ch. ..... 11 50
Meadville Wom. Circle 12 00
Ambrose ch..... 5 00
Brush Valley ch..... 1 00
Richmond, ch..... 60
Shiloh ch..... 2 00
Bloomfield ch..... 4 00
Shenandoah, Calvary ch. ..... 11 27

| | |
|---|---|
| Wilkinsburg ch. Q'y.. | $73 25 |
| Greensburg ch. Q'y... | 11 07 |
| Connellsville ch..... | 60 00 |
| Emmanuel ch. Allegheny ..... | 6 50 |
| Butler ch..... | 14 64 |
| Charleroi ch..... | 10 00 |

DISTRICT OF COLUMBIA, $47.35.

| | |
|---|---|
| Washington, Temple S. S..... | $25 00 |
| Washington, Metropolitan ch..... | 22 35 |

MARYLAND, $10. 00.

| | |
|---|---|
| Annapolis, College Ave ch..... | $10 00 |

WEST VIRGINIA, $16.24.

| | |
|---|---|
| Morgantown, H. Fogle, t. s. B. Manikan ..... | $7 00 |
| Welcome ch..... | 2 12 |
| Duhring ch..... | 4 77 |
| Ebenezer ch..... | 5 35 |
| | 19 24 |
| Less am't refunded to Elk River Asso., received in October.. | 3 00 |

OHIO, $476.34.

| | |
|---|---|
| Geneva S. S..... | $9 00 |
| Sydney, 1st B.U..... | 1 53 |
| Mansfield, Park Ave. B. U..... | 5 00 |
| Girard ch..... | 3 00 |
| Haselton ch..... | 7 53 |
| Kingsville, "a friend of missions"..... | 50 00 |
| Dayton, Linden Ave. Y. P., for Yachau sta..... | 10 00 |
| Bethany ch..... | 8 65 |
| Jefferson ch..... | 3 73 |
| Cleveland, 1st Sw. King's Army, for O. Hanson..... | 6 50 |
| Cleveland, Willson Ave. ch..... | 10 00 |
| Cleveland, East End B. U..... | 15 08 |
| Centerville ch..... | 13 85 |
| Chillicothe, Tabernacle ch..... | 11 75 |
| Xenia, 1st ch..... | 82 81 |
| Greenville, T. L. Bishop ..... | 5 00 |
| Mill Creek ch..... | 6 50 |
| Perrysville ch..... | 3 35 |
| Cincinnati, 1st ch..... | 6 50 |
| Hamilton, 1st ch..... | 50 00 |
| Hamilton, 1st B. U... | 10 00 |
| Lebanon, East ch..... | 80 00 |
| Linwood ch..... | 50 85 |
| Madisonville ch..... | 5 45 |
| Middletown ch., Amand Mission.... | 1 90 |
| Middletown ch. Heno Mission ..... | 6 36 |
| Mt. Carmel ch..... | 10 00 |
| Hastings, H. Armstrong ..... | 2 00 |

Correction: The amount ($49.25) published in Sept. donations as coming from Central ch., Dayton, should have been $94.25.

INDIANA, $83.65.

| | |
|---|---|
| Borden ch..... | $ 9 09 |
| New Albany, Culbertson ch. ..... | 3 00 |
| Blue River ch..... | 1 45 |
| Bethel ch..... | 1 00 |
| New Liberty ch..... | 1 20 |
| Indianapolis, College Ave. ch..... | 2 75 |
| Kimberlon Creek ch... | 1 35 |
| Bethel ch..... | 1 35 |
| New Marion ch..... | 15 57 |
| Madison, 1st ch..... | $26 38 |
| Bethel ch. ..... | 1 35 |
| Richmond ch..... | 19 16 |

ILLINOIS, $673.88.

| | |
|---|---|
| Cairo B. U., for wagon and ponies, c. A. C. Darrow ..... | $5 00 |
| Marion B. U., for share in station, c. A. C. Darrow..... | 11 50 |
| A friend..... | 360 00 |
| Jerseyville ch. Jrs., for wagon, c. A. C. Darrow..... | 2 00 |
| Chicago, Louis Krieger, bal., for share in wk. at W.China, c. W. F. Beaman ..... | 5 00 |
| Waverly ch., $5, of wh. is for A. C. Darrow's wagon..... | 10 30 |
| Taylorville, 1st ch., for share in sta. at Impur ..... | 00 |
| Taylorville, 1st ch., C. M. Parker, t. share in sta. at Iloilo, c. G. E. Finlay..... | 25 10 00 |
| Taylorville, 1st ch., Jas. M. Taylor, for share in Loikaw, c. S. E. Samuelson... | 10 00 |
| Taylorville, 1st ch., Mrs. S. I. Chamberlain, in memory of Wm. Chamberlain, for share in Tura.. | 10 00 |
| Taylorville, 1st ch., Robt. C. Hull, for one share in W. China, c. W. A. McKinney ..... | 1 00 |
| Taylorville, 1st ch.... | 5 03 |
| McLeansboro, W. C. Henson ..... | 4 00 |
| O'Fallon ch..... | 2 35 |
| Belleville ch..... | 10 10 |
| Greenville ch..... | 13 83 |
| Bloomington, 1st ch., Mission ..... | 3 50 |
| Bethel ch. ..... | 10 50 |
| Chicago, 1st S. S..... | 5 00 |
| Chicago, Covenant ch., $5 of wh. on L. M. of Mrs. Carrie Dracass ..... | 84 72 |
| Erie, A. B. Underwood ..... | 20 00 |
| Kankakee B. U..... | 25 00 |
| Elgin, Immanuel ch. | 11 30 |
| Pleasant Grove ch.... | 3 00 |
| Sparland ch..... | 7 00 |
| Lacon ch..... | 6 00 |
| Rozetta S. S..... | 2 05 |
| Rozetta B. U..... | 1 10 |
| Henderson Valley Mission S. S..... | 1 60 |
| Shelbyville, Prescott Heald, t. const. H. L. M..... | 5 00 |
| Chicago, 1st, Jno. Berg, t. s. Phillip... | 3 00 |

IOWA, $445.87.

| | |
|---|---|
| Swaledale, J. T. Jenkins, t. s. wk. in Dr. Bunker's field..... | $50 00 |
| Jordan's Grove B. U., for share in P. I.... | 61 00 |
| Council Bluffs, 1st B. U., for Yachau sta. | 50 00 |
| Epworth C. E., for missions in W. China ..... | 5 00 |
| Atlantic ch..... | 2 00 |
| Anamosa ch..... | 14 10 |
| Toledo ch..... | 17 20 |
| Tama ch..... | 16 40 |
| Iowa Falls ch..... | 42 90 |
| Inasqueton ch..... | $7 70 |
| Nora Spirngs ch..... | 17 00 |
| Charles City ch..... | 8 86 |
| Storm Lake ch..... | 21 90 |
| Doon ch..... | 19 20 |
| Mineral Ridge, Mt. Pleasant ch..... | 20 00 |
| Waukon ch..... | 37 25 |
| Waukon B. U..... | 6 72 |
| Des Moines, 1st B. U.. | 15 00 |
| Bradgate ch..... | 27 00 |
| Hiteman ch. ..... | 6 10 |

MICHIGAN, $246.31.

| | |
|---|---|
| Detroit, 1st ch..... | $15 00 |
| Detroit, Ferry Ave. ch. | 10 00 |
| Detroit, Immanuel ch. | 7 16 |
| Benton Harbor, Mrs. F. K. Fowler's S. S. class, t. s. Dr. Tompkins and wife. | 5 00 |
| Benton Harbor, Rev. & Mrs. L. M. Barnes | 5 00 |
| Carlshend Sw. ch..... | 9 00 |
| Port Huron Y. P., t. s. S. R. McCurdy..... | 9 00 |
| Mason ch..... | 50 53 |
| Mason S. S..... | 2 00 |
| Jackson, 1st ch..—... | 38 50 |
| Bear Lake ch..... | 4 85 |
| Essexville ch..... | 11 13 |
| Saginaw, 1st ch..... | 59 49 |
| Dowagiac ch..... | 4 65 |
| Ludington ch..... | 10 00 |
| Ludington ch., for missions in Finland. | 5 00 |

MINNESOTA, $135.76.

| | |
|---|---|
| St. Paul, Woodland ch. ..... | $6 50 |
| Minneapolis, 1st Y. P. | 7 26 |
| Cokato, Lydia Obson, | 5 00 |
| Willmar ch., for Thomas & Rungiah, c. W. A. Stanton... | 10 00 |
| Willmar, Christine, Larsen..... | 5 00 |
| Minneapolis, Elim Y. P., for W. China... | 7 00 |
| Willmar Circle, for Nazzaga, Bapatla. | 5 00 |
| Willmar Circle..... | 20 00 |
| Duluth 1st Sw., J. W. Johnson ..... | 5 00 |
| Vega Circle ..... | 10 00 |
| Cambridge Y. P..... | 20 00 |
| Cambridge ch..... | 10 00 |
| Forest City, for Antonia, c. E. Lund | 25 00 |

WISCONSIN, $177.75.

| | |
|---|---|
| Merrimack, Mr. & Mrs. T. M. Martin, deceased ..... | $2 00 |
| Merrimack, M. T. Martin ..... | 50 |
| New Richmond ch.... | 4 00 |
| Columbia ch..... | 1 75 |
| Hudson ch..... | 42 48 |
| Camp Douglas ch..... | 5 00 |
| Union Grove ch..... | 6 25 |
| Union Grove ch., for P. Frederickson's orphans ..... | 14 00 |
| Baldwin ch..... | 8 00 |
| Waupaca ch..... | 2 70 |
| Grantsburg Circle.... | 15 00 |
| Ogema Circle..... | 15 00 |
| Superior, F. O. Carlson | 5 00 |
| Warrens ch..... | 13 82 |
| Warrens S. S..... | 5 00 |
| Warrens Y. P..... | 3 75 |
| Waupaca ch..... | 12 00 |
| Neenah ch..... | 15 50 |
| Sun Prairie ch..... | 6 00 |

MISSOURI, $175.55.

| | |
|---|---|
| Sedalia, 1st B. U., for Yachau & Hanyang sta..... | $5 55 |

Verona, I. B. Young, for Philippines..... $150 00
Wheatland, Greenberry C. Kelly..... 5 00
Kansas City, Sw. Y. P., t. s. n. p..... 15 00

KANSAS, $183.53.

Caldwell, T. E. Neal.. $25 00
Kansas City, Edgerton Place ch..... 2 00
Kansas City, 1st Y. P., t. s. n. p..... 11 50
Putnam ch..... 1 70
Friendship ch..... 5 00
Friendship, B. W. Hunt..... 2 00
Mt. Pleasant ch..... 20 00
Mound Valley, Milo Hildreth..... 2 00
Kansas City, Sw. Y. P., t. s. n. p..... 12 50
Turkville ch..... 10 00
Winfield ch..... 63 00
Hackney S. S..... 92
Floral S. S..... 2 00
Oxford ch..... 20 39
Oxford S.S..... 1 52
Hoyt, L. P. Day ..... 4 00

NEBRASKA, $63.02.

Omaha Sw. Y. P., t s. n. miss., c. O. L. Swanson..... $25 00
Mead, Sw. Sewing Soc. t. s. n. miss., Assam 12 50
Omaha, 1st ch..... 15 50
S. Omaha, 1st S. S.... 3 02
Fremont ch..... 2 00
Eudell, 1st ch..... 5 00

COLORADO, $20.00.

Colorado Springs, 1st Y. P., t. s. n. p..... $20 00

CALIFORNIA, $456.25.

Auburn ch..... $5 20
Sacramento, Emmanuel ch. ..... 26 00
Armona ch..... 2 50
Visalia ch..... 6 30
Sanger ch..... 2 50
San Francisco, 1st Inter. C. E., for share in Yachau station.. 6 25
Oakland Sw. ch..... 40 00
Oakland, Sw. ch., t. s. n. p., Sandoway ... 12 50
Butte ch..... 6 00
Santa Barabra B. U... 3 00
Santa Barbara S. S... 2 00
Long Beach, T. S. Lovell..... 200 00
Los Angeles, L. B. Youde..... 10 00
Pomona S. S..... 9 00
Fallbrook, E. P. Fallis....100 00
San Bernardino S S. . 25 00

OREGON, $15.00.

Ashland ch..... $15 00

SOUTH DAKOTA, $10 00.

Daneville Wom. Soc.. $10 00

WASHINGTON, $154.75.

Tacoma, 1st ch..... $106 70
Ballard, Nor. Dane ch., for Kifwa... . 7 00
Spokane Asso., a friend, to the Philippines..... 20 00
Sunnyside ch..... 21 05

KENTUCKY, $7.00.

Berea, "a friend," for share in Rangoon, c. S. R. Vinton.... $5 00
Louisville, Walter E. Wiatt, for wagon and ponies, c. A. C. Darrow ..... 2 00

UTAH, $10.00.

Salt Lake City, 1st B. U., for share in station of Talsaings, c. A. C. Darrow..... $10 00

MONTANA, $32.50.

Great Falls, n. p., c. F. W. Stait..... $12 50
Billings ch., for China. 20 00

TENNESSEE, $2.00.

Harriman, Rev. & Mrs. J. R. Thompson, t. s. T. Johnson's wk..... $2 00

TEXAS, $3.00.

Quanah, 1st ch ..... $3 00

INDIAN TERRITORY, $45.01.

Salisaw ch..... $4 05
New Hope ch..... 50
Arkansas Valley Asso. Coll. ..... 4 70
Wewoka, J. E. Shepherd..... 1 00
Holdenville, ch..... 6 45
Emahaha S. S..... 81
Emahaha, Rev. W. P. Blake ..... 10 00
Emahaha, Mrs. L. G. Blake ..... 10 00
Emahaha, Elsie Blake 1 00
Emahaha, Mary Blake 1 00
Emahaha, Ramona Blake ..... 50
Emahaha, James Blake ..... 1 00
Emahaha, W. P. Blake, Jr..... 1 00
Emahaha, N. M. Blake 50
Emahaha, U. S. Cate. 2 50

OKLAHOMA, $29.50.

Frederick ch., E. E. Barakat, for Theo. student, Insein.... $3 00
Freedom ch..... 26 50

NEW MEXICO, $2.75.

Potales Asso. Coll.... $2 75

SPAIN, $14.76.

Barcelona ch., per M. C. Marin (103.79 pts) ..... $14 76

MISCELLANEOUS, $243.75.

German chs. of N. A., to be sent to George Hubenthal ..... $243 75

Total.....$11,037 71

LEGACIES RECEIVED IN NOVEMBER.

Manchester, N. H. Marie A. Putney .... $100 00
Southbridge, Mass., Est. John Edwards..... 22 00
Newburyport, Mass., Est. Mary Elwell 20 23
Bernardston, Mass., Est. Mrs. E. J. H. (Green) Hare 2,000 00
Bridgeport, Ct. "A friend" 100 00
Norwood, O. Est. Anna M. Stewart .... 50 01
Janesville, Wis. Est. J. B. Crosby ..... 1,252 96
$3,545 20

$14,582 91

Donations and legacies from April 1, 1903, to November 1, 1903 ..... $141,768 69

Donations and legacies from April 1, 1903, to December 1, 1903.....$156,351 60

DONATIONS RECEIVED TO DECEMBER 1, 1903.

Maine..... $1.123 37
New Hampshire ..... 649 34
Vermont..... 662 40
Massachusetts ..... 12,179 22
Rhode Island ..... 1,696 54
Connecticut ..... 2,267 37
New York ..... 16,763 92
New Jersey ..... 3,827 69
Pennsylvania..... 11,758 13
Delaware..... 162 71
District Columbia ... 765 57
Maryland ..... 10 00
West Virginia ..... 2,429 92
Ohio ..... 8,113 92
Indiana ..... 1,828 09
Illinois ..... 15,435 06
Iowa ..... 2,936 98
Michigan ..... 4,003 19
Minnesota ..... 2,534 98
Wisconsin ..... 1,478 08
Missouri ..... 1,248 19
Kansas ..... 1,892 85
Nebraska ..... 1,639 50
Colorado..... 760 04
California ..... 2,106 27
Oregon..... 408 25
North Dakota ..... 38 50
South Dakota ..... 855 87
Washington ..... 538 91
Nevada..... 15 00
Idaho ..... 146 16
Utah ..... 149 40
Wyoming ..... 68 70
Montana..... 51 30
Arizona ..... 50 00
North Carolina ..... 50 00
Kentucky..... 7 00
Tennessee..... 7 00
Texas ..... 8 00
Louisiana ..... 7 29
Florida ..... 30 00
Alabama ..... 40 00
Indian Territory ..... 90 19
Oklahoma ..... 275 96
New Mexico ..... 20 75
Nova Scotia ..... 25 00
Denmark ..... 500 00
Spain ..... 22 88
Africa ..... 25 12
Germany ..... 356 15
Miscellaneous ..... 4,011 45

Total.....$105,572 21

LEGACIES RECEIVED TO DECEMBER 1, 1903.

Maine..... $20 00
New Hampshire ..... 200 00
Vermont..... 533 40
Massachusetts ..... 19,255 41
Rhode Island ..... 3,137 84
Connecticut ..... 1,675 66
New York ..... 3,464 90
Pennsylvania..... 800 00
Ohio ..... 150 01
Illinois ..... 2,016 00
Iowa ..... 15,000 00
Michigan ..... 652 22
Minnesota ..... 1,015 00
Wisconsin ..... 2,626 95
South Dakota ..... 250 00

Total.....$50,779 39

DONATIONS RECEIVED FOR THE DEBT.

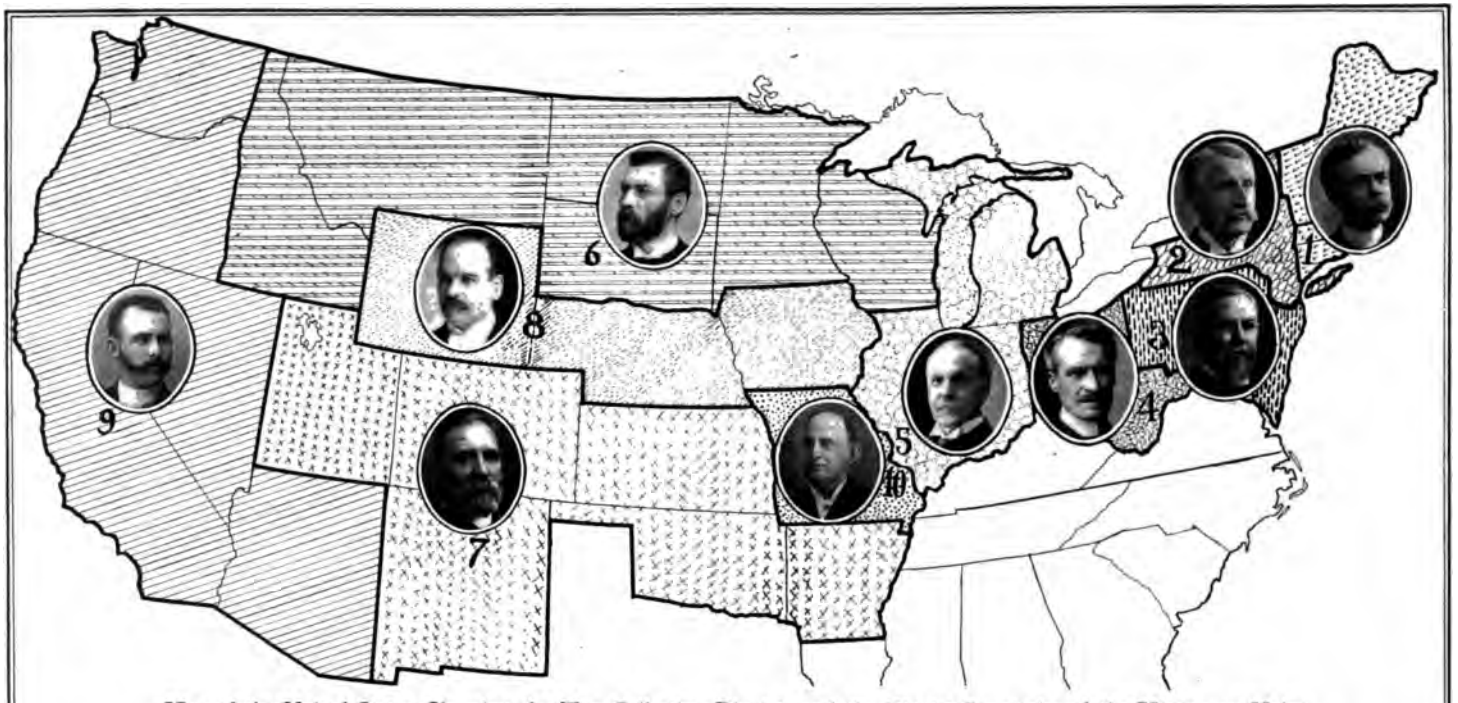
Waltham, Mass., F. B. Greul ..... $10 00

*FEBRUARY TOPICS*

The Home Department
The Philippines



MANIKAN, FILIPINO PREACHER



**Map of the United States, Showing the Ten Collection Districts and the District Secretaries of the Missionary Union**

1. Rev. W. E. Witter, D.D., New England District. 983 churches.
2. Rev. Charles L. Rhoades, New York District. New York and four associations in New Jersey. 1,068 churches.
3. Rev. Frank S. Dobbins, Southern District. Pennsylvania, Delaware, four associations in New Jersey, the District of Columbia and states south. 962 churches.
4. Rev. T. G. Field, Middle District. Ohio and West Virginia. 969 churches.
5. Rev. E. W. Lounsbury, D.D., Lake District. Illinois, Indiana and Michigan. 2,429 churches.
6. Rev. Frank Peterson, D.D., Northwestern District. Wisconsin, Minnesota, South Dakota, North Dakota, Montana and part of Idaho. 611 churches.
7. Rev. I. N. Clark, D.D., Southwestern District. Kansas, Colorado, Oklahoma, Indian Territory, Nebraska, Mexico, Utah and Arkansas. 900 churches.
8. Rev. Henry Williams, D.D. Middle Western District. Iowa, Nebraska and Wyoming. 714 churches.
9. Rev. Arthur W. Rider, Pacific Coast District. California, Oregon, Washington, N. W. Idaho, Arizona and Nevada. 514 churches.
10. Rev. Manly J. Breaker, D.D., Special District. Missouri. 1,837 churches.

THE
BAPTIST·MISSIONARY·MAGAZINE

Vol. 84 FEBRUARY, 1904 No. 2

# Our Clubs—Our Prizes

THIS is the time of year when the most earnest work should be done in many of our churches for the MAGAZINE. The rush of the holiday season is over, and we hope that many are soliciting new clubs for the coming year. We call attention to the SPECIAL PRIZE OFFER included in our Annual Announcement, which is as follows: First, **to the church that sends in the largest club before April 1, 1904,** we will send The Missionary Campaign Library, No. 1, containing sixteen standard missionary books; second, **to the church sending the largest percentage of resident members before April 1, 1904,** The Missionary Campaign Library, No. 2, containing twenty standard missionary books; third, **to the church sending the second largest percentage of resident members before April 1, 1904,** The Forward Mission Study Reference Library, containing seven of the latest and best books on China and Formosa. The clubs desiring to compete for these prizes must, of course, send us all the particulars about membership when sending in the names of the subscribers. The banner club of 91 subscribers last year came from the First Church of Cambridge, Mass. Are there not some churches that would like to make them work hard to retain their place at the top this year? Our second prize is available for the small churches as well as the large, for it depends **not on the size of the club, but on the percentage of resident church members.** By resident members we mean those who live near enough to the church to be considered regular or occasional attendants, in distinction from those who have removed to another locality and do not consider themselves able to attend that particular church, even though they retain their membership there. We hope for a lively, good-natured contest, in which we feel sure there will be a reward to every contestant, of increased intelligence and interest in missions.

**Do you know how many copies of the MAGAZINE are taken in your church?**

**Do you think the number is as large as it should be?**

**Do you speak a good word for the MAGAZINE to those who are not subscribers?**

**Is there not some other way in which you could help to introduce it to those unacquainted with its pages?**

**If you will write to us we will be glad to co-operate with you in working up a large club.**

# A Bit of History

## Or the Sad Story of a Church that was Divided on the Subject of Missions

FIVE miles northeast of Lexington, Ky., is the famous Bryan Station Spring, from which the heroic women carried water into the fort when they knew the thickets and canebrakes all about them were full of savage Indians hid in ambush, waiting for an opportunity to attack the fort. This incident has made Bryan Station and its spring famous in American history; but an incident just as important in church history has since been enacted on the hill just beyond the spring from where the fort stood. Here stands the Bryan Station Baptist Church. This church was built early in the nineteenth century, and was an anti-missionary church, where the celebrated Thomas Dudley preached for years; where the Dudley family, and other prominent Baptists and wealthy citizens of Fayette County, had their membership. But in the course of time the missionary spirit began to move among them. All are familiar with this movement among the Baptists — what contention, strife and division it produced, till finally the whole denomination divided, and the Missionary Baptist Church became a separate denomination.



THE ARTIST'S CONCEPTION OF A CHURCH WHOSE MEMBERS DO NOT AGREE ABOUT MISSIONS

Bryan Station Church about equally divided on the question, and became two congregations, one missionary, the other anti-missionary. They agreed to divide the house and the time; the missionary element took the north side and two Sundays in the month, and the antis took the south side of the house and two Sundays. Things went on very well, the missionary side growing stronger and the antis growing weaker, till the house needed a new roof and other repairs. The missionaries endeavored to get their anti brethren to join them in repairing the

house, but the antis were growing constantly fewer in number, and would not join in the repairs, till at last the missionary branch covered and repaired one side of the house; and thus it stood for years, with a good tin roof on one side and an old, leaky, shingle roof on the other. Finally, as the antis had grown so few as hardly to meet at all, the missionaries, in sheer self-defence, to save the house, covered the other side of the roof and otherwise improved the house. Now the antis are all gone; the last member, a grandniece of the great Dudley, passed away last spring, while the missionaries have a good, active congregation. The spirit of missions and the opposite made the difference. — *The Missionary Intelligencer.*

# The Making of a Missionary Church

By Rev. Henry C. Mabie, D.D., Home Secretary

BY a missionary church we mean far more than is embraced in the notion of a religious society existing for vaguely defined moral and social ends. A church to be truly missionary must be, first of all, in the spirit of the founder of Christianity, of Jesus Christ himself. That means that it is to have a definite conception of the vicarious redemption of mankind from sin through the cross of the atonement, and is to be absorbed in the achievement of the purposes of that cross in its inmost spirit and characteristic effort. A church that is wrong at this point either in its ruling ideal or essential spirit cannot be a missionary church. Moreover, a church to be missionary in its grasp must have a degree of intelligence respecting the historic spread of Christianity from its beginning in Jerusalem on through the apostolic and post-apostolic periods; and if to this can be added some knowledge of at least the outlines of the alternating progress and declension of the Church through the centuries since, including especially the Protestant reformation of the sixteenth century, missions will receive needed interpretation and emphasis.

In the third place, a church to be truly appreciative of the mind of Christ needs to have a geographical and racial imagination. This implies the need of a ministry to teach it which has real acquaintance with the globe and with the variations under which human life exists and struggles. A church that is truly missionary will also recognize its intercessory relations to the weaker and less favored portions of mankind. " No man liveth unto himself " is as true of a body of collective believers as it is of an individual. A church, in the conception of Christ, is a body whose life is a continuous prayer rather than its occasional habit. The Holy Spirit, if given free scope, will beget Christ's own life in the various members of the church, and where this prevails God himself has his abode in the corporate life, and works out among men in its measure much as if Jesus Christ were come again in the flesh. And of course, the foregoing conditions being given, we are sure to have a church which will contribute money to the propagation of Christian truth and influence. It will have contributed thought, attention, sympathy, compassion — all saturated with the very spirit and love of its divine Lord. And if so, then money, substance, the avails of every sort of

toil and skill, will be laid on the altar, and be held available for the purposes of the divine founder of the Church. A church which incarnates elements like the above will constitute a church worthy to be ranked as missionary.

### The Pastor's Part

But granted that even most churches fall far short of our ideal, how, with the imperfect material that is often found, may such a church be developed? The prime human agency must always be the pastor. As a rule, the church is not likely to rise above the level maintained and illustrated by its leader. Then if he would lift his people to a higher missionary level, let him

*First*, understand his Bible as a missionary book throughout. The promise to Abraham was missionary; the dispersion at Babel was disciplinary upon primitive religionists who refused to be missionary; the divinely projected history of Israel was all intended as a training for ultimate Gentile ingathering; the personal ministry of Jesus, the unique mission of Paul, the chief of the apostles, and all the moral and spiritual lessons of the epistles and of the Apocalypse are missionary to the core. No man can know and preach his Bible with any sort of insight, or honesty, or thoroughness, and not begin a process of missionary edification, both of himself and his hearers.

*Second*, if the minister would train his people into co-operation with the Son of man on a world-scale, he must habituate himself to the thought that he himself is a denizen of the whole earth, and not merely naturalized to a given country or province where he may chance to dwell. A minister who through devotion to selfish and material conditions has homed himself in mere local and provincial circumstances, we may expect will become narrowed; but the guide of Christ's Church surely ought to know that no clime, or zone, or sea, or continental limit should confine his vision, his sympathy, or practical endeavor as long as Christ is seeking universal empire. And if the minister lives, thinks, and habitually speaks in ecumenical terms, as the Bible does, his people will also learn to think and love and pray on world-meridians, and so also become truest to all local and near-by conditions which form their immediate sphere of service.

*Third*, a deep conviction respecting the susceptibility to gospel truth, and ideals of men of all races must also keep company with the other principles just indicated. That the gospel was made for man and man for the gospel is at the bottom of all our hope and confidence. If it cannot save all men that open their hearts to it when fairly applied, then it can save no man in any place or in any age. It was the Son of man, the son and archetype of universal man, the racial man, "the last Adam," who "came to seek and to save that (in all men) which was lost." A minister who thus aims to construct a church such as we have pictured must use further ways and means adapted to the end before him. He will, of course, *preach* on missions. But how?

### Three Things Suggest Themselves to Us as of Vital Importance

(1) He will need so to discern Bible principles as to show their wide and searching applications. This is the basis of everything in true missionary education. There is no substitute for it.

(2) The wisely conceived sermon, intended to produce missionary conviction and enlist sympathy, will frequently use incidents drawn from missionary biography and experience. Having derived principles, the minister will now modernize and render concrete the thought he would enforce by specific facts gleaned from missionary history, the life and experience of native Christians, and missionary biography. The lives of John G. Paton, of McKay of Formosa, and the narratives of Henry Richards and Edgerton Young, abound in such material.

(3) It is well, at proper intervals, to prepare historical and biographical discourses or lectures. These should

not be too frequent, and yet sufficiently so to afford evidence that the pastor is a growing student of the history of the Church, making in his own time. Discourses of this kind, if well wrought out, — and it may take months of reading and careful preparation, — are sure to stir many to the conviction that they too can no more afford to be ignorant of the realm of missions than can their pastor. A people thus led will read missionary books more and more. In a few years a parish may become revolutionized, and so also become mentally and spiritually enriched. Then how easy it will be to have the right sort of missionary meetings for the whole church. These meetings can easily be held monthly, taking the time of a mid-week prayer meeting.

### The Secret of Success

In order to ensure success we venture a few suggestions. Let the pastor prepare his own programs, and in greatly varied forms. Then there will be "a man behind" the program to make it go. Second, utilize and improvise missionary maps. Often the best ones are such as can be traced for specific study on a blackboard, or plain manila paper with a crayon. Both freshness and reality are thus secured. Avoid formally read papers and essays, which send many to sleep. Make the meeting conversational. Require all participation to be oral, however brief. Mingle definite prayers for some individual or some special form of work brought out in the course of the meeting. Extend the range of topics over the work of other denominations as well as one's own, and thus gain novelty from chapters in missions less hackneyed and familiar.

A church to become increasingly missionary must be developed also in

### The Use of Literature

(1) Let the pastor gradually but steadily build up the alcove of missionary biography in his own private library, and lend such books freely.

(2) He will greatly help to prepare his people to appreciate his own missionary studies, discourses, and efforts, if he will encourage the securing of a missionary library for his young people's society or church.

(3) See that there is a club for the missionary periodicals. This can easily be done, if taken up at the right time each year. Perhaps the best time is after a glowing missionary meeting, when the appetite for intelligence is keen.

(4) If occasionally, in illustrating a sermon, the pastor will bring into the pulpit a fresh missionary book from which he has drawn a striking incident, he will quicken zeal to get and read the volume.

(5) Better yet, if he will cultivate personal acquaintance and some correspondence with at least a few missionaries, and read their letters to his people as partners in the same work, he will inevitably enlarge their sympathies.

(6) Moreover, the use of current events, with their providential bearing on the progress of the kingdom of God, tends strongly to enlist the respect and interest of such hard-headed business and professional men as a pastor is sometimes tempted to think are not easily interested in missions. Such men can be interested, and most deeply so, if only the view of the Kingdom taken be broad enough to involve thoughtful interpretation of great current events. No able man of affairs, in the church or out of it, can fail to respect the opinion of an earnest minister who has taken from two to six weeks to prepare himself by diligent reading, reflection and prayer.

There remains one further and very practical element essential to the development of a missionary church. This relates to a right method in securing more seemly and adequate giving to support and extend mission work.

(1) Train individuals, every one in the parish, with an income large or small, to open an account with the Lord. This is basal, because recognizing that our first obligation mission-wise is to God himself.

(2) Train to proportionate giving; first, as to what part of our income is to be devoted outright to God's cause; and, second, as to what proportion of funds thus set aside is to be given to various departments of the work; *e.g.*, for support of our own church, home mission work in its several forms, and foreign missions in its one comprehensive form. Always encourage the exercise of the individual conscience respecting proportionate distribution.

(3) Have systematic collection of funds. Whether it be weekly, monthly, or otherwise is immaterial, if the principles previously stated have been faithfully dealt with.

(4) Whatever regular habits have been inculcated and adopted, when feasible, give opportunity for "round-up" offerings for certain major objects, to enable irregular givers and delinquents to share in the enterprises of the church. Transients can and will help greatly, if a forceful presentation of the cause is made on such occasions, and they ought not to be shut out altogether because, from various causes, they are not ideally regular in their giving.

(5) Commend the church for what it does, for this is the essence of the missionary spirit, and will beget its like.

[NOTE. This article has been printed in pamphlet form, and can be had for free distribution by applying to the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass. — EDITOR.]

# The Home Secretary's Western Trip

SINCE the return of Dr. Mabie, the Home Secretary, from his extended trip across the continent, he summarizes some of its leading features and the inspirations derived from it, under the several heads which follow:

*First*, the great satisfaction felt in the points of contact formed between the churches and the sixteen outgoing missionaries at the numerous places where meetings were held. Not less than twenty representative cities and towns between Boston and San Francisco were touched by the party, either in whole or in part. Everywhere enthusiastic congregations came out to greet the missionaries and wish them Godspeed.

*Second*, the privilege accorded the Secretary for a wide hearing over a region even more widely extended, in the weeks that followed the sailing of the missionaries, during which not less than a dozen more great representative points like Santa Barbara, Fresno, Portland, Oregon; Reno, Nevada; Salt Lake City, Omaha and Denver, were visited. Fifty-eight public addresses and sermons were delivered by the Secretary within a period of about ten weeks.

*Third*, the uprising of the lay membership in our churches, in the way of impromptu meetings of a social sort, was full of evidence that our churches are eager to hear about our great work abroad. At many leading points, especially in Los Angeles, Portland, Salt Lake City and Omaha, both men and women came together in great numbers to greet socially the Secretary, and afforded numerous evidences of a desire practically to help in the work.

*Fourth*, expressions afforded by men in prominent business circles, not all connected with the Baptist denomination by any means, but who are men of large influence, furnished tokens of the most cordial sort, facilitating the journeys of the Secretary from place to place, and enlisting his interest in the matter of impressing upon all our churches in the western states



INTERIOR OF FIRST BAPTIST CHURCH, SEATTLE, WASHINGTON

the great responsibilities they feel as public men on the Pacific Coast, with reference to our new possessions across the Pacific, and the great lands of Japan and China besides, to which we are to be more and more intimately related in commercial affairs, and which also are full of promise for the great interests of the kingdom of God. Prominent officials of several railroad systems, who, unsolicited, extended every courtesy in their power to make the Secretary's visit pleasant and comfortable were among those who thus expressed themselves. The Secretary returned from the coast assured that the great West is ready to do its full part in discharging the responsibilities of its time.

*Fifth*, the interviews with pastors and with numerous pastors' meetings at all representative points were, as always replete with the best of fellowship, and the heartiest response to the various messages of missionary and spiritual sort which the Secretary's contact with the earnest brethren evoked.

## The Kind of Men Needed

THE type of character sought by the Missionary Union in its missionaries is clearly revealed in the following extract from a letter received from a young applicant for appointment. This brother comes of good missionary stock and will be the worthy successor of a noble missionary father:

This decision is not a hasty step resulting from some passing emotion, but is the result of years of study and conflict. Born and brought up in the early years of my life as I was, amid the darkness of heathenism, I received an impression of the world's need which has never left me; but as the years of my stay in this country increased, and my education proceeded there grew in my life a dislike and dread to take up such work. This spirit came to fruition at the close of my college course in a decision to study medicine, with a bare possibility of going to the foreign field. From this you will see that I was still undecided and in great trouble of heart and mind. For this reason I went to the theological seminary, feeling that there better than anywhere else I could be open to God's leading. And I can say that hardly had that first year begun when his hand was laid upon me, and through the courageous action of a friend I was compelled to see that for me service lay only in one direction. With much prayer I followed his leading, and have had the satisfaction of feeling that I am doing his will. So that now I believe I can truthfully say that I have learned the first lesson of implicit trust in him, and am ready to go where he leads.

# URGENT NEEDS

In connection with the work of the

## American Baptist Missionary Union, 1904

*A* ***merely casual reading*** of these needs is sufficient to convince of their very great importance.

*A* ***prayerful, sympathetic reading*** will surely awaken interest and even enthusiasm in the heart of every loyal Baptist, and lead to immediate endeavor to help meet these needs

**FOR JESUS' SAKE**

## Foreign Department

**1. An immediate reinforcement of 42 men in order simply to provide for the reasonable demands of our 99 mission stations in Asia, Africa, and the Islands of the Pacific.**

If this number of men were available at once and ready to go, we probably would send 10 to China, a like number to the many races of Burma, and the others to our fields in South India, Africa, Assam, Japan, and the Philippines. Our force in Japan is just now seriously depleted by illness, and the force in Africa by death. **Not less than a hundred new missionaries** would be required in order to make reasonable use of the wider opportunities opened to us by the blessing of God upon the labors of our missionaries now upon the field, or gone home to their rich reward. We are all impressed with the readiness of China at the present time to listen thoughtfully to gospel preaching; India is offering a boundless opportunity, and the natives in the Philippines are far more accessible today than they will be in the very near future, if we do not evangelize them now.

**2. At a conservative estimate, $110,000 for needed repairs in many of our mission houses and for the erection of new houses.**

The whole of this amount will soon be required, not merely to secure the comfort, but to guard the health and even the lives of some of our workers.

**3. At least $42,500 to aid the natives in some of these lands to erect chapels at points of strategic importance.**

It is the invariable policy of the Missionary Union to make the building of chapels dependent largely upon native contributions. The sum indicated could be used most wisely in this way to supplement the efforts of the people, thereby greatly strengthening their work and ours in various fields.

**4. The sum of $20,000 for buildings and proper equipment of hospital work.**

The opportunity for advance in this work was never so great as at present. The amount named is a conservative estimate of the immediate present need. If this sum were available we would use a considerable portion in connection with the China and Philippine missions; a few thousand dollars would furnish untold physical relief and means of spiritual access to the natives in frontier stations of Burma.

**5. About $7,000 for two mission ships.**

The "Fukuin Maru" must be equipped with steam for its work among the islands of the Inland Sea of Japan, if the opportunity opened to this work is to be improved and the imperilled life of the captain of the vessel is to be safeguarded. For this purpose $3,500 is needed, $1,000 of which is conditionally promised. The purchase of a "lorcha" to be used for work in the Philippine Islands is a need no less urgent. Because of the intervening mountains many of the towns are accessible only by sea. The estimated cost of this vessel is $3,500.

**6. A total contribution of $13,000 for mission school buildings.**

This amount is needed at once to place the present work of our schools on an efficient and economical basis.

**7. An endowment fund of $300,000 for our mission schools and colleges.**

This amount, a fraction of the sum given for endowment of many single institutions in our country, would afford inexpressible relief in sustaining our higher educational work in Burma, South India, and Japan; in opening schools for the training of preachers in Assam, Africa, and the Philippine Islands; and in the improvement of the unparalleled opportunity offered in China for the extension of the gospel through the work of Christian schools.

## Home Department

**1. A group of earnest persons in every church who will find time for the study of Christian missions.**

Thorough mission study by some of our church members is essential in order that they themselves may appreciate and then may be able to impress others with the divine significance and imperative claims of the vast missionary enterprise. Such study is also required, if we secure the intelligent effectual prayer and the faithful giving through which alone we shall meet the needs set forth above and other pressing needs in the kingdom of our Lord.

**2. A revival of intercessory prayer in every church for the 507 missionaries of the Union; for the 4,803 native workers co-operating with them; for the 2,045 native churches, centers of light in the dense, surrounding darkness.**

Our prayer should claim the blessing of God upon the preaching and teaching, the work of hospital and dispensary, the translation and publishing work, that all these means may be used for the winning of multitudes of the people to Jesus Christ this year.

**3. An immediate advance in the total annual offering of our churches to $875,000 as their response for the present year to the call of our Lord and the need of the world.**

This amount, with the estimated receipts from legacies and funds, will secure a total of *One Million Dollars* for the work we should be doing in non-Christian lands. This amount must be received, if we send out the 100 new recruits so much needed, provide suitable houses in which they may live, and meet worthily the other *urgent needs* of the work for the world committed to us by God.

THIS IS THE APPEAL

# Not *of* a Society but *of* a Kingdom

**Will not all loyal subjects come up to the help of the Lord against the mighty, and send their contributions for the work abroad to**

**Any District Secretary of the American Baptist Missionary Union**

**or to Mr. CHARLES W. PERKINS, Treasurer**

**Tremont Temple, Boston, Mass.,**

***Our Financial Year ends March 31, 1904***

Extra copies of these "Urgent Needs" may be had on application

# Philippine Islands

THE first American census of the Philippines has been completed, and the figures are now in Washington being tabulated. The census was taken by 61 special and 5,982 regular enumerators, with 998 special agents, all working under the direction of General Sanger of the regular army, and shows the population of the islands to be about 7,000,000.

ACCORDING to our plan of monthly topics for the MAGAZINE the February number should contain special news from the Philippine Islands. Owing, however, to certain unavoidable changes in the arrangements on that field, due to the recent arrival of new missionaries and the departure of others, specific data regarding the work on the field is lacking just at this time. We believe, however, that in the near future some of these very changes will mean a great strengthening of the work. We are glad to report the safe arrival of Rev. and Mrs. C. W. Briggs, Miss Johnson, and Miss Sainz, the latter from Spain. Rev. and Mrs. W. O. Valentine, who have been transferred from Burma, sailed from New York for their new field in the Philippines on December 26. We regret that Mr. Finlay is obliged to return home, but are thankful that he has been able to stay until Mr. Briggs could relieve him. Rev. and Mrs. Robbins remain at Jaro; Rev. and Mrs. Forshee at Bacolod; Dr. and Mrs. Lerrigo have found a wide field of usefulness in Capiz, in the north of the island of Panay. They are very desirous that one of the women be sent to assist them there. The question of the location of the new missionaries will be considered at a general conference of all the workers, to be held just as soon as it can be arranged.

It is with sadness that we have to record the loss of our efficient native helper, Velasco, at Bacolod. He was a Tagalog, a man of culture from the upper class, who was converted early in the history of the mission in connection with the work of Rev. Eric Lund. He has accompanied our missionaries as they have gone to different towns and villages, preaching the gospel as opportunity offered, and has also assisted Mr. Huse in translating portions of the Bible. The accompanying letters from Mr. Forshee give both the lights and shades of missionary work, and we bespeak for this, our youngest mission, the earnest prayers of our churches, that wisdom may be given in the solution of the peculiar problems which confront the missionaries, and that health requisite to the best interests of the work may be granted to all of those who have given themselves with such enthusiasm to the spread of the gospel in the benighted islands of the Pacific.

SINCE the above was written, we learn from Mr. Briggs of the cordial reception he and the new missionaries met with on their return, 200 people of the upper class in Iloilo, Molo and Jaro waiting half a day to welcome them. He finds great encouragement in the opportunity now opening to reach the upper class people. These are saying, "We don't know which way to turn for the true way, and we must turn somewhere. Will you make clear to us what is your faith and what is the teaching of God's word?"



VELASCO

# On the Island of Negros

By Rev. A. A. Forshee, Bacolod, Philippine Islands

WE have made two trips to Bago, a town of about 8,000 inhabitants, thirteen miles south of Bacolod. On our first trip we took a large quantity of tracts and portions of the Scriptures, which we gave to every person that we met and put also into all the houses along the road. At one little town near Bago we were pleased to meet a number of people who had bought portions of the Scriptures from our colporter, Simplicio. They desired to get some more from us, and purchased them, calling for the gospels by their names. We were most gratified thus to see some results of his work and of the wisdom of employing such a man. In Bago we found the town officials very friendly to us, and willing to help us to obtain a place in which to hold our meeting. We quickly equipped a shop with benches, chairs, and a table, and held a meeting. Although the hour was unpropitious, yet we had an attendance of about 150, who paid very good attention to our native preacher. We found the town clerk to be well informed on the teachings of the Bible, having purchased one from the colporter, with whom he had an earnest conversation on the subject of religion. He declared himself to be ready to follow the Lord in baptism. Two weeks later, when we visited there again in fulfilment of a promise made the first time, he confessed his Lord in baptism. There is a good opening in this town for our work, as there is neither Spanish friar nor native padre there at present, and a large number of people are willing to listen to our preaching.

While the weeks have brought us good things our mission has also suffered. Velasco, our native preacher, was taken ill, and has now ceased his labors and gone to his reward. Before his death he gathered around him the members of the church and of his family, and engaged with them in prayer and preached to them for the last time the gospel of Jesus, thus being faithful unto death. The members of the church were deeply touched by his death, and I think strengthened in their faith. He had been with the mission as believer and preacher almost constantly from the beginning, and his loss will be deeply felt by the missionaries and by the membership. It may be hard for the people at home to realize what the loss of a preacher means; but in the case of a missionary during his first year of service it is almost equivalent to the loss of his tongue. We shall endeavor to train Simplicio for the work of gospel ministry, and reach out as best we can for another young and desirable man to train for Christian service. We have in our house a young man for whom much prayer has been offered, that God might set him apart to the work



INTERIOR OF CHAPEL AT BACOLOD, PHILIPPINE ISLANDS. EXTERIOR VIEW WAS SHOWN IN THE OCTOBER NUMBER, 1903.

of the gospel ministry. Some time since he gladdened our hearts by the announcement that he would like to preach. So amid the trials and losses, there are also the gleams of hope of a better day to come.

At one time we feared a scourge of cholera, but, owing to the carefulness of the town officials, the disease has been averted. There have been frequent and abundant rains over the island, which have partly allayed our fears of a famine, but while the rains have come the locusts have come also. On our last trip to Talisay we saw whole fields stripped of the grain, large sugar plantations which had been seriously damaged and hundreds of bamboo trees entirely deprived of foliage. So there yet remains a fear that in the coming months there will be much hunger.

I feel that the American Christians should know of these things, for it is sure that upon many of their brethren here famine is certain to come. I am writing this with the hope that you will in some way make these things known to the churches, and that they will respond to the need that is and will be so crying when you read these words. I believe that I could rent a piece of ground, plant sweet potatoes, that grow luxuriantly here, and bananas, thus giving work to the people, and getting a return for it with which to meet a similar need should it occur in the future.

In Talisay we are rebuilding our chapel. Many of the members have moved away in search of work, but we mean to hold the place for work, as it is in a good section. We are negotiating for an ox and a *quiles*. This is the most satisfactory mode of travel here, and the ox is more serviceable for travel for a distance of ten miles or more, than a horse, besides being much more cheaply kept and fed. With the help of Velasco I have translated a number of the psalms for responsive readings, which we hope to have printed and bound with a new edition of our hymn book.

Thus here, as at home, joy and sorrow are mingled together, but we thank God for his gracious care for us and for the Christians under our charge; for the good health that we enjoy; for the encouragements that we receive in our work in the face of obstacles and difficulties; and for the joy we have of serving God here among the heathen.

### Our New Station at Capiz

THE work has opened here most encouragingly. We hold services in Mr. Gregorio's house for lack of a chapel, and each time the rooms are filled with earnest and attentive listeners, who have come to hear the word of God preached in its purity. Many have come out openly for Christ in the face of much opposition, and at every service we see new faces. On Wednesday evening we hold a Bible class, to which we encourage the people to bring their Bibles and see for themselves the truths we are preaching. A great deal of intelligent interest is manifested in the Word and work.

Yesterday we started to lay the foundation of the chapel, for which the people have given very liberally, many of them at considerable personal sacrifice. Their gifts amount to about $500, which we think speaks well for the genuineness of their religion.



REV. P. H. J. LERRIGO, M.D., CAPIZ, PHILIPPINE ISLANDS.

We have met with much opposition from the native officials of the province, most of whom are Catholics and are influenced by the Roman priests. Their opposition took the form of objections to our securing a permit to build the chapel and to our dispensary work among the poor. But through Christ we are more than conquerors, and we trust that these things will but fall out for the furtherance of the gospel.

We need your especial prayers for three things: That God will overcome the opposition to the work; that he will give us the power of his Holy Spirit to teach these people the Word of life; that he will raise up more native preachers, who will reach men's hearts as we never can. — REV. P. H. J. LERRIGO, M.D., Capiz, P. I.

### The Friars in the Philippines

ONE of the most troublesome questions encountered in the Philippines has concerned the position of the friars there. Whatever might be true of the natives' feelings toward other priests, the friars as a class were, in the minds of the people, linked with the worst phases of Spanish oppression and extortion. There was therefore general hatred for them and a desire to be rid of them. The orders, however, controlled a large amount of land. It was no easy matter to effect an arrangement about the title to property that they claimed and about the disposition of the land according to the terms of the treaty made at the close of the war.

It is announced that together with the settlement of the question about the lands the problem regarding the friars themselves seems to be solved. The Franciscans are expected to leave the islands altogether for lack of means of support. Of other orders, some will stay and engage in teaching; but the whole number, it is believed, will not exceed one hundred and fifty, and there will be no money to pay for sending others. Formerly Spain assumed this expense. The new situation will remove a cause for friction between Spanish and American Catholics in the islands and for consequent troubles among the Filipinos. — *The Christian Endeavor World.*

**"The heathen of this century need the gospel fully as much as those of any age. Their own religious beliefs are too inadequate to give peace, or to furnish present help on future salvation. The cry still comes to the ear made sensitive by the Holy Spirit, 'Come over and help us.'"**

**The time will never come when love will not demand sacrifice. — Rev. Jas. Grant.**




# Six New Recruits

Recently appointed by the Executive Committee

MR. JOHN H. GIFFIN is a native of Wisconsin where, under the influence of a Christian home, he took a definite stand for Christ and united with the First Baptist Church of Superior, in his seventeenth year. Soon after his conversion he became interested in a mission, and found great satisfaction in Christian service, which later led to a conviction that he was called to the ministry. With this conviction came the call to devote his ministry to the regions beyond, where Christ has never been known. He is soon to complete his course in Rochester Seminary. He has been a member of the evangelistic band in the seminary, which affords opportunity for valuable experience to the students.

REV. S. E. MOON was born and brought up in Minnesota, where his earliest recollections are of a Christian home and attendance upon religious services at a neighboring schoolhouse. He was ambitious to become a teacher, and directed his early studies with that end in view, taking a course at Pillsbury Academy, Owatonna, Minnesota. He hesitated, however, when first asked to preach, but it was not in accordance with his ideals to refuse. As opportunities for preaching multiplied he became convinced that this was God's work for him. He pursued further studies at the University of Minnesota, Newton Theological Institution and the University of Chicago. During his stay in Chicago he met Rev. Joseph Clark of Ikoko, Africa, and his heart went out in response to the appeal made for more workers in that field of great opportunities. Our Congo Mission is sadly in need of reinforcements, and it would rejoice our hearts if others might be ready to sail with Mr. Moon in the spring.

ALTHOUGH he has been a successful pastor for some time, Rev. J. C. Richardson has come to feel that he can best serve his Master in the wider field of the unevangelized millions abroad. Highly esteemed by those who know him, for intellectual ability, spirituality, and earnestness, we believe he will prove a most valuable worker. He is a graduate of Ewing College, has taken the divinity course at Shurtleff College and is a graduate of Rochester Theological Seminary. He received the degree of Ph.D. from Ewing College in 1903. The church of which he is pastor in Howard, Kansas, is loath to let him go, but we are sure they will be blessed in thus broadening their sympathies and interest. His accomplished wife is well fitted in many ways to assist him, as she has already proved by her effective service in their present field. Mr. Richardson will devote a few months to assisting Rev. I. N. Clark, D.D., in the Southwestern District.




# Ready for Service

## Wherever the Master Leads

IT was through actual experience in city mission work that Mr. L. W. B. Jackman came to know the joy of personal work for Christ, and discovered the gifts that God had given him for such work. He was thus led to give up his choice of a legal profession and enter Rochester Theological Seminary, from which he is to graduate in May. He received his education at the Geneseo State Normal School and in the Law Department of Union University, and had commenced the practice of law in Rochester, before he decided to devote himself to the ministry. He has been a member of the evangelistic band of the seminary. By training he seems to be adapted to educational work, but by natural gifts possibly more so to evangelistic. Decided musical ability will also prove most helpful in his work.

REV. CHARLES L. MAXFIELD is at present the successful pastor of the University Avenue Church in Rochester, N. Y. While serving them he is also pursuing his course in the seminary. He is a graduate of Kalamazoo College in Michigan. While in college he was president of the Young Men's Christian Association, and during the Spanish-American War was engaged in Christian work among the soldiers at Tampa, Florida. He early decided that it was his duty to be a foreign missionary, believing as he does that he should devote his life to that part of the world where the need is greatest. His natural ability, enthusiasm, and elements of leadership, added to his training and experience in the pastorate, give confidence that he will do efficient and successful work abroad. He is a member of the missionary band in the seminary.

ARTHUR S.. ADAMS was born of missionary parents at Moulmein, Burma, and is the son of our missionary Rev. J. S. Adams of Hanyang, China. Having spent his boyhood days at Kinhwa, East China, where his father was stationed for a number of years, it is the wish of the son, in offering himself for service, to return to that locality, where he is still remembered. His previous knowledge of the language will be a great advantage to him in commencing work. He received his education in England until three years ago, when he came to America, and entered Crozer Theological Seminary. He is at present a member of the senior class. His sister went to Hangchau, China, a year ago last fall as the wife of Rev. W. H. Millard. It is a remarkable testimony to the influence of these devoted parents, even though separated from their children for years at a time, that already four of them either contemplate or are actively engaged in missionary service.

# Young People's Department

REV. E. H. DUTTON, the recently appointed Assistant Secretary of the Missionary Union, has started on his first tour of visitation among our seminaries and colleges. In addition to these Baptist institutions he will also endeavor to meet the Baptist students in several of the state universities and speak in various churches at important points included in his route, as he has opportunity. His itinerary, although not definitely decided upon as yet, includes Crozer Seminary, Bucknell University, the University of Pennsylvania, Denison University, Franklin College, the University of Chicago, Des Moines College, Kalamazoo College, the University of Michigan, Colgate University and Seminary, and Rochester University and Seminary. In thus coming into personal touch with the large body of Baptist students, Mr. Dutton hopes to relate them more vitally to the work of the Union by showing them how they can be of practical service to the cause, both now and later, when student days are over; also in showing what the Union is prepared to do for them in bringing them into personal touch with its work and workers at the front. He also hopes so to present the matter of personal responsibility for the evangelization of the world as to help those who are already considering the matter of offering themselves for such service, and to lead others to consider their relations to this most important matter. In addition to his work with the students, certain conferences will be arranged under the direction of the District Secretaries in the various districts visited. In this practical contact and acquaintance with pastors and churches, the way will open for many suggestions which Mr. Dutton is prepared to give as to how to develop and sustain a healthful missionary interest in all departments of the church. We bespeak for Mr. Dutton a hearty welcome and a sympathetic interest in all the work contemplated within the next six weeks.

## State Universities and Missions

IN connection with the report of the recent convention of theological students in Rochester, there came to our desk a communication from a student in a Western university. It is not a denominational school, but a state institution; and a little card which the correspondent slipped into the envelope with his letter tells a story of awakened missionary interest that is truly inspiring, and means much for the future. Eight strong courses in missions offered to the students of a state university! True, they are not a part of the regular curriculum, being under the direction of the religious associations of the school; but fifteen years ago they would not have been possible even under such auspices. We would be extremely sad over the remembrance of the fact that we have been so slow in these matters, were it not for the joy which comes from a realization of the rapid progress which

is now being made toward the fulfilment of the Lord's last command by those who are most capable of rendering efficient service. Nothing so full of promise has come to us in a long time as this little "Registration Card."

# HELPS *for* HOME WORKERS

## Missionary Concert Program

1. SERVICE OF SONG.
2. PRAYER.
3. SCRIPTURE LESSON: Paul's "Island Work," Acts xiii, 6–12; Acts xxviii, 1–10.
4. READING. A Bit of History, p. 40.
5. RESULT OF CENSUS IN PHILIPPINES, p. 48.
6. NAMES AND LOCATION OF OUR MISSIONARIES, p. 48. Also see Handbook of American Baptist Missionary Union.
7. DEATH OF VELASCO, p. 48.
8. WORK IN NEGROS ISLAND, p. 49.
9. FRIARS IN THE PHILIPPINES, p. 51.
10. THE NEW STATION AT CAPIZ, p. 51.
11. SPECIAL PRAYER FOR OBJECTS NAMED BY DR. LERRIGO, p. 51.
12. PRESENTATION OF URGENT NEEDS OF THE MISSIONARY UNION, pp. 46, 47.
13. NEW CANDIDATES UNDER APPOINTMENT, pp. 52, 53.
14. OUR PERSONAL RESPONSIBILITY. Comparison suggested by "Our Pleasures and our Benevolences," p. 60.

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For additional information on the work in the Philippine Islands we recommend the "Philippine Packet," price 10 cents, which contains among other things a Concert Program ready for use and three pictures illustrative of the islands.

In connection with the subject of the Home Department several interesting and valuable leaflets are available: "That Old Established House," by Dr. Ashmore; "Practical Administration of Missionary Affairs," by Treasurer Chas. W. Perkins; "The Story of the Missionary Dollar"; Lesson I in the "Missionary Lessons for the Sunday School." Address the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass.

Numbers refer to pages in this Magazine.

PASTORS are hereby urged to use as soon as possible the Policy Blank enclosed with the presentation copy of "A Missionary Policy and Method," and send the duplicate blank to the District Secretary, or to headquarters at Tremont Temple, Boston. A plain statement of the missionary plans of a church, young people's society or Sunday school will indicate that the members mean business in this work and will guide the Union in its effort to promote the undertaking of the church in behalf of the unevangelized millions. Perhaps you need to ask some questions or receive some sample literature before adopting your "policy." If so, address Rev. E. Herbert Dutton, Tremont Temple, Boston.

PASTORS and other workers will find the Orient Pictures a great help in preparing for the Missionary Concert and increasing its interest. These are excellent reproductions of photographs. Wherever they are seen they are sure to attract the attention of the people to missionary work.

# FROM · THE · WORLD-WIDE · FIELD

IN 1892 Rev. William Pettigrew, of the Arthington Aborigines Mission of England, was sent to Manipur as a missionary of that society. Manipur is the name of a town and native state under an English protectorate, and the former, in the center of the state, is situated about 150 miles from our northernmost station in Burma, and 75 miles from our southernmost station Kohima, in Assam, on the direct route between the two. After two years' connection with the Arthington Mission, Mr. Pettigrew was received and ordained as a missionary of the Missionary Union. In 1896 he opened a station at Ukrul, among the Tangkhul Nagas, a savage tribe on the northern border of the state, since permission could not be obtained to continue mission work among the people of Manipur proper. Here in this frontier mission field he has laid splendid foundations for what promises to be a great work, although unable to *preach* to the Manipuris. Mr. Pettigrew has the appointment of inspector of Manipur state schools under the government, and his work as translator and organizer has called forth the unstinted approbation of the government officials.



UKRUL SCHOOL BOYS

Mr. Pettigrew is now taking his first furlough in England, and it is hoped that he will visit America during this period. While *en route* to London he sends us the following resumé of the work accomplished during these few years of earnest seed sowing:

I recently baptized a Manipur lad, the first among this tribe, and we rejoice in this greatly, for we see possibilities ahead in evangelizing these people who are closely allied to the Tangkhul Nagas among whom we work. He is a bright, intelligent boy, and I am hoping great things from him. He is living with a Lhota Naga, whom I baptized last year, and with an Ao Naga boy, who was at Impur in the school there.

In 1890 Mr. Pettigrew reported that:

Fifteen boys of this savage tribe (Tangkhul Naga) have openly confessed Christ, and are already exercising a strong influence in favor of the missionary and his message.

Mr. Pettigrew further adds in his letter of recent date:

I spent much time during the latter months preparing some of my boys for evangelistic work during my absence, and I was glad to be able to leave four young men for this work. One, the eldest, I left as temporary pastor of a church, and with him the others will visit their own villages and the villages around. They are earnest and, as far as I can see, spiritually minded, and I trust the Lord will keep them close to him as they work for him among their own people.

As a first result of the school at Ukrul two of the higher class boys have been appointed teachers, one as under teacher at the Ukrul school and another as a pundit of a school for our Nagas that I have opened at another village of the tribe. Two others have been appointed teachers by the Manipur state authorities. The salaries of these four lads are paid by the state. We now have fifty boys on the rolls, and this work of primary education looks very promising. I have made arrangements whereby a monthly letter will be sent to me by the native pastor, and through this I shall know how the Lord is blessing the work. I fear the evangelists will have a hard time of it. There is much indifference, and they may get cold in the work. For this reason I ask you to remember these four young men whom I have left to hold the ropes.

Up to the last moment I was busy finishing the text-book work for the valley schools, and I am thankful that that very arduous undertaking is now over. I think I have seen no less than twenty-three of these school text-books through the press, and the majority of them during the last two years. I managed to get our Tangkhul Naga hymn book through, and we now have a neatly bound book of fifty hymns. Best of all, I am taking home with me translations of Luke, John, and the Acts of the Apostles, which I am hoping the British and Foreign Bible Society will print for us.

A Garo Christian, baptized by Dr. Bronson, formerly of the Assam Mission, is a medical compounder at the state capital, Manipur, and he renders some assistance to the missionary. Thus the fruits of the faithful labors of our crowned ones are being gathered.

OUR work in Otaru is much more promising than it was some time ago. There is a much better attendance of regular hearers, though the number of irregulars has greatly fallen off. Two girls have asked baptism, and may be examined soon, though there was so much opposition in the home of one that she may be kept back. Four Baptists have found their way now to Sapporo, the capital of Hokkaido, twenty-three miles by rail (seven trains each way daily) from us, a city of 56,000 to 60,000 people. This summer also a young man who would have been baptized by brother Parshley on his trip to Nemuro was transferred suddenly to Sapporo, and I had the joy of baptizing him soon after. This gives us four believers there and some prospect of others. We hope to hold weekly meetings there in the future, and to push the work. We ought to have churches now in Hakodate, Otaru, and Sapporo, the three great cities of Hokkaido, containing nearly a quarter of all its people. — REV. T. E. SCHUMAKER, Otaru, Japan.

THE work in Taira is very encouraging. The church has been in a divided condition for some years, but one of the theological students worked there during the vacation and his efforts, added to Mr. Parshley's, have been successful. The church is now united, and has decided to keep up the meetings themselves for the winter, hoping that this student, who graduates in the spring, will come and be their pastor. One man was baptized in September, the husband of a former pupil of Miss Converse, so one more family is unitedly Christian. The work at Mito is prospering. In September three were baptized and one received by letter. The meetings are well attended, and the Christians are working and growing in grace. Our Yokohama church is happy and united in their new preacher. He is a faithful worker, and we are blessed in having many faithful members in the church. Baptisms are frequent. Our hearts are full of thankfulness. — MRS. W. B. PARSHLEY, Yokohama, Japan.

ABOUT the gospel work, I am able to say that it is getting on pretty well. We have had the pleasure of baptizing forty-seven dear souls during the year. — REV. A. J. HUBERT, Suriapetta, South India.

ALTHOUGH shut up in the house by the recent welcome rains, we have not been shut off from the work. Sunday, November 8, four Malas came in the pouring rain and were baptized, being the first break in this hamlet. We have put ten years' constant work on this place. Saturday, the fourteenth, two Sudra barbers came with a Christian teacher; they had walked twenty miles, men of nearly seventy years. Well, we baptized them, the first barbers. Sunday, the next day, was a full field day; from 8 A.M. till 1.30 P.M. one long meeting, or rather one series of meetings. I can only summarize. We had a Sunday school, then preached to a large gathering, and baptized eleven Malas from the local hamlet, whose friends had come the week before; also two Sudra washermen from a near village, for whom we had been looking for years; and two bright boys of Christian parentage. So the rains brought to us these nineteen heathen and two boys of Christian parents. This is really a great step. We hope it is only just the beginning. Since July first 200 have been baptized from heathen and Christian communities. They range from 85 down to 10 years. What I hoped and believed has come to pass, — the Sudras have begun to come. As you know, our converts have been from the non-caste classes. The Sudras are the farmers, bright and independent. Six of this class have recently been baptized and others are seriously inquiring. It is a glorious work; we are rejoicing in it and praying for a still larger ingathering, for which we give God the glory. — REV. G. H. BROCK, Kanigiri, South India.



A WELL-TO-DO SUDRA FARMER

GOD continues to bless our work. We have so much to be grateful for. We have had sore trials, but the blessings far outnumber these trials and truly eclipse them. If you could see the two or three hundred caste children in our Sunday school, and hear them speak of their love to Jesus, also if you could see the many caste people brought under the gospel influence through our fiber (industrial) work, you would see what great things God is doing for us, whereof we are glad. This year has been one of destructive storms and floods. The crops have been destroyed, but we could give work to many thousands by buying fiber of them. This is a feature of self-support that I believe in, and I think our mission in Bapatla is, partly at least, to show how this vexed question can be solved in the spirit of Christ. God help us all to know, and give us grace to do his will. — REV. G. N. THOMSSEN, Bapatla, South India.

THE annual conference of Burma missionaries convened this year at Bassein on the fifteenth of October, and was a delightful occasion. The hospitality was generous and the spirit harmonious. The Burma Baptist Missionary Convention, which convened at the same place, is an incorporated body representing the Baptist Christians of Burma. The attendance this year registered 4,063, of which 47 were missionaries. The number of baptisms reported for the year was 3,040, the largest for any one year since the beginning of our work in Burma. The associations represented were 21, churches 790, and church members 44,518.

# EDITORIAL.

**The Russia-Japan Controversy**

The daily papers give such full reports regarding the situation in the far East that it is not necessary for us to go into details about the impending war between Russia and Japan. Such a war would indeed be a calamity, not simply in itself, and on its own account, but chiefly because of the train of complications which would certainly follow. The great menace to mission work particularly, in the Orient, is not heathenism, but Russianism. Christendom may well pray earnestly for a peaceful settlement of the difficulties between these two strong but unequal powers.

**A Japanese Union Hymn Book**

A great step towards the unification of the Japanese Protestant Church has recently been taken, in the publication of the new Union Hymnal, which will be adopted by nearly 40,000 Protestant Christians. The committee entrusted with the preparation of this hymnal was composed of twelve members, — six Japanese and six foreigners, representing the Baptist, Congregational, Disciples of Christ, Methodist, and Presbyterians. It is safe to assume that the combined work of these Japanese scholars and American missionaries has produced a book that will give general satisfaction.

**Episcopal Missions in the Philippines**

The Protestant Episcopal Church is becoming very active in foreign mission work. The appointment and establishment of Bishop Brent in the Philippines greatly stimulated interest and giving by the membership of that denomination, and his letters from the field indicate that a most active propaganda is being carried on. He has recently taken a trip to northern Luzon, and his report on the situation is summed up in this sentence: "In all the places visited there is not a stroke of Christian work being done, and the people are left to their own devices." It was to be expected, perhaps, that the bishop would not be very rigid in the examination of candidates for church membership, as in fact, he says he is not. His statement is:

> It seemed to me as though one had to fall back upon the example of the earliest missionaries, as depicted in the Acts of the Apostles. All that one could ask for under the circumstances was the desire for the apostolic message, instruction coming afterwards.

It is interesting to note that he does not speak of "baptisms," but "confirmations." Large numbers of young men and women were confirmed without delay, on the basis of their previous baptism into the Roman Catholic Church. The confirmation of the younger ones was postponed until permanent missionary representatives could be located in the sections visited.

And thus again is made to appear the vast difference between the methods of our missionaries and those of some other bodies.

**Church and State in India**

The Christian people of India are very much disturbed over the recent action of the government in reversing its long established policy of observing strict neutrality towards the many religious bodies that find a home under it. This action was taken by the official recognition and investiture of the supreme ecclesiastical head of the Buddhist sect in Upper Burma. This personage is known as the Thathanabaing (*thathana*, religion, and *baing*, to own or rule); and the ceremony of recognition consisted in the conferring of a *sanad* and a special seal by

the lieutenant-governor of Burma in the name of the viceroy, Lord Curzon, and King Edward VII. This was done in the presence of a great assembly of English and native spectators, and undoubtedly will have great influence in strengthening the power of the Buddhist priests in that country.

Government officials claim, of course, that this recognition is not an innovation, and does not mark a departure from the recognized policy of the government, but a careful reading of the address of the lieutenant-governor, delivered on that occasion, does not convince one of the justness of this claim. It must be admitted that, apart from the questions of propriety or expediency, there might be no harm and no violation of a principle in the mere recognition of the *fact* that a certain religious official had been elected by his co-religionists; but the Christian people of Burma claim that this function was practically for the purpose of *appointing* such a dignitary; that the state has thereby created an ecclesiastical head for the Buddhist community, and that to him is given certain legal powers of direction and control that inevitably places Buddhism in the status of a state religion. The following extracts from the lieutenant-governor's address would seem to show exactly what has been done:

> The civil courts will, within the limits of their jurisdiction, give effect to the order of the Thathanabaing and of the Garnggyoles, Gaingoks, Goingdauks, and other ecclesiastical authorities duly appointed by him, in so far as those orders relate to matters which are within the competence of those authorities. . . . In order to assist the Thathanabaing in the exercise of his functions I [the lieutenant-governor] hereby grant him an official seal and authorize him to issue to subordinate ecclesiastic seals approved by the government.

It would seem as if there were sufficient grounds for a protest on the part, not simply of Christians, but also of other religious bodies in India. Our own missionaries in their recent conference in Burma adopted strong resolutions on the subject.

**Our Pleasures and Our Benevolences**

While Chicago is locking the barn door after the horse has escaped, so to speak, and other communities are taking special precautions to prevent the occurrence of another disaster like that in connection with the Iroquois Theater fire, it may be well for sober-minded Christian people to have set before them a statement as to the amount of money spent in these places of amusement. A Boston paper recently published an article with the following headlines:

> $15,000 A NIGHT
> SPENT BY 20,000 PEOPLE
> HUB'S THEATER BILL.

Boston is probably not an exception; so that it would not be a very difficult problem to determine how many *millions* are spent annually in the playhouses of America! What grieves us is that while ballet dancers and tragedians ravish our souls with delight, millions of human beings are passing into eternity without our help, or even the knowledge of the really good things which we possess. Let us have our pleasures, but let us not be inhuman, simply because the inhumanity is on such a large scale as not to appear so to us. Will readers of these lines pay for foreign missions this year a tithe of what has been spent for pleasure?

**The Committee of Reference**

The Missionary Union has appointed Mr. W. A. Munroe of Cambridge and Rev. C. R. Henderson, D.D., of Chicago as members of the Committee of Reference, in accordance with the recommendations made by the Committee of Fifteen in their report at the Anniversaries last May. There are those who felt that it would have been better if the executive committees of the several societies had acted jointly in the selection of the entire membership of this new general body, so that there would be no "representatives" of the societies, but each would be acting for all. We believe that such joint action would have

been more in accord with the spirit of the report of the Committee of Fifteen, but their recommendation on this particular matter clearly provides for separate actions by the various societies. We have no doubt, however, that the persons chosen will not allow themselves to be considered special pleaders for the organizations which appointed them, but will take the broadest possible view of the case, and perform their duties as impartially and as faithfully as did the members of the Committee of Fifteen. The Missionary Union has chosen two capable and loyal men, but not as its own particular representatives. They will act as Christian men for all the societies and the entire denomination.

**A Large Giver Dead**

In the death of Mr. Simon Yandes, of Indianapolis, Indiana, which occurred on October 5, 1903, the cause of foreign missions has lost a warm friend and generous supporter. Although he was a member of another denomination his gifts to the Missionary Union amounted to $10,000, and those to other of our mission causes were proportionately generous. He was one of the few men who, during recent years, has made large gifts to foreign missions. He believed, and lived up to the idea, that it was a disgrace to die rich, and most of his fortune was disposed of during life.

**The New Home Mission Monthly and its Editor**

We congratulate the *Home Mission Monthly* and its new editor on the vastly improved appearance of the January number. Its new and beautiful cover, its finely illustrated pages, and the interesting reading matter furnished, make a very attractive and readable magazine, and one that is worthy the support of every Baptist who is interested in the progress of the Kingdom in our own land. The Home Mission Society is very fortunate in securing Rev. Howard B. Grose as editorial secretary, and we are sure he will find a large field of usefulness opening before him. He is exceptionally well fitted for such a work.

In this connection it will be well for us to note again the very large and increasing call for missionary literature in general, and the improved forms in which such literature is being issued.

**The Order of Our Giving**

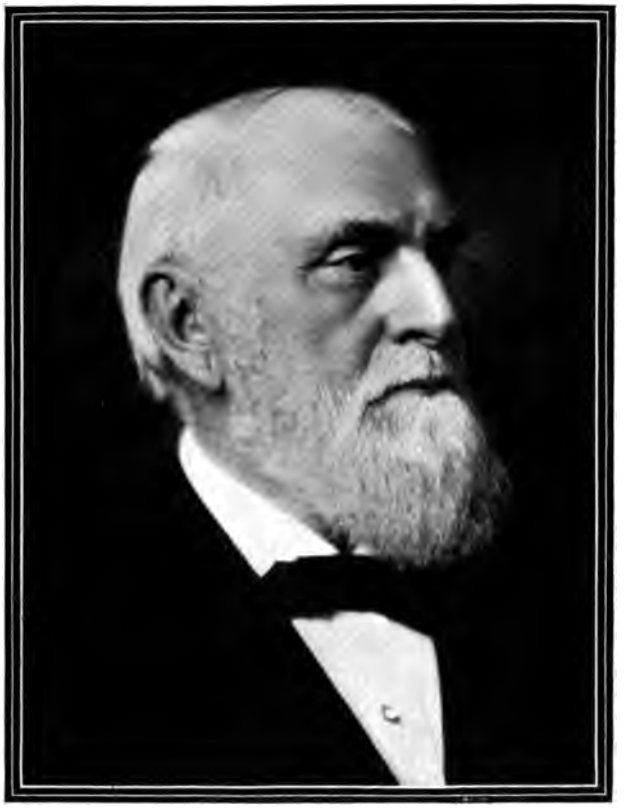
The periodical recurrence of the question as to the relative amounts of the contributions to the woman's societies and the Missionary Union calls for the repetition of the remark that the greatest harmony exists between the Union and the two auxiliary organizations. A closer bond of sympathy and union could hardly be. There is no difference of opinion among the general officers of the three bodies as to priority of claims or as to the principles which should govern our churches in caring for the interests of these societies. It is true, however, that local representatives of the woman's societies do sometimes forget that what the women give for their organizations should be *in addition to* what they, as members of the churches, should do for the Missionary Union. It grieves us all at headquarters to learn that any divert their funds from the natural channels agreed upon, although no one can question the right of any so to do. There is an order, however, and it has been fixed, wisely we believe, by those who are responsible for the administration of affairs.

We scarcely know what to say about those cases in which the women, after having done their duty by the regular church collection, and after having made their offerings to their own societies, find themselves in the sad predicament of having raised more money for missions than the total church collection for the same purpose. The simple fact is that if the male portion of the churches would do its duty as faithfully as the female, such a condition would never be found, and the question of disproportionate gifts would not often occur. *Brethren*, what is the matter with some of us?

# Faithful Stewards Crowned

## Hon. Chester W. Kingsley

THE words recorded of David, "He served his own generation by the will of God and fell on sleep," emphatically expresses the record made by Mr. Kingsley, whose spirit left this world at his home in Cambridge, Mass., January 1, 1904. The Missionary Union, together with all our great denominational interests feels deeply bereaved in the removal of this princely layman.



HON. CHESTER W. KINGSLEY

Mr. Kingsley was emphatically a man of his own time—public-spirited to an uncommon degree and alive to every interest of the kingdom of God. He was truly cosmopolitan; no geographical limits could bound his sympathies or his practical efforts; and yet he never overlooked the interests that were near him in his own church, city, state, or nation. So wide was his travel in our own country, so frequent his attendance upon our great public meetings of every sort, and so free was his hand to contribute to the support of every good cause, that his personality was known from Maine to California. His figure in our denominational anniversaries was almost as familiar as that of the officials of our societies. For about thirty years Mr. Kingsley has been actively connected with the executive life of the Missionary Union, as well as that of our other benevolent societies. He was also foremost in his devotion to our great educational institutions,—academic, collegiate and theological. He was known in the counsels of the Commonwealth of Massachusetts, having served the state in the Legislature for quite a period, and in which body he was known as a most effective debater and a man of the highest probity.

In the use of his property Mr. Kingsley was in the highest sense a real

Christian steward. It was his wont for many years to keep an account upon his ledger with the Lord. He was not only quick to respond to the appeals made upon his benevolence, but he anticipated such demands, often sending in his contributions long before he had been approached on the subject. In addition to his large regular annual offerings, he voluntarily devoted, within the last few years, the sum of $200,000 in amounts of $25,000 each, in the way of annuity funds to eight different objects. Beyond his mere gifts of money, generous as they were, he gave himself, his heart, his personality, his counsel, his business sagacity, all of which helped to strengthen the credit of the various great causes connected with the kingdom of God, which were so dear to his heart. He served for years upon the Board of Managers, one year on the Executive Committee, and for quite a period as Vice-president of the Union, declining, on grounds of ill-health, to occupy the position of President, to which he was at one time invited.

Mr. Kingsley was in his eightieth year, and, as was said of Abraham, so it may truly be said of him, "He died an old man and full — " full of all that was really valuable in the material as well as the spiritual realm. A pillar in the support of all forms of Christian denominational life has fallen, and the appeal comes with great emphasis to the young men who survive, to rise up and walk in his footsteps. — REV. H. C. MABIE, D.D.

# Mrs. C. F. Tolman

MARY BRONSON TOLMAN, wife of Rev. C. F. Tolman, D.D., died at her home in Chicago, Wednesday, December 2, after a long and painful illness. Mrs. Tolman was the daughter of Dr. Miles Bronson, pioneer missionary to Assam, and was born in 1838. She was baptized when only six years of age, and when twelve was brought to this country to be educated. After being graduated from Ogontz Seminary, she returned to India, in 1856, to take up missionary work with her parents. Soon after, upon the breaking out of the Sepoy Rebellion, the family returned to this country. In 1858 she was married to Mr. Tolman, and entered, with her husband, upon missionary service in India. Ill health compelled the abandonment of their chosen work, and in 1862 they returned to America. Dr. Tolman entered upon his long and efficient service as district secretary for the Missionary Union, and Mrs. Tolman began that quiet and faithful ministry which ended only with her life. She was the leading spirit in the organization of the Woman's Foreign Missionary Society of the West, serving as corresponding secretary of that body for four years and as director until failing health compelled her retirement.



MRS. C. F. TOLMAN

Mrs. Tolman was endowed with unusual intellectual power, having a mind capable of clear and accurate thinking and ability to clothe her thought in lucid and persuasive speech. Quiet and retiring by nature she possessed large stores of latent force that expressed itself when emergencies arose which served to call it forth. She

was a minister, made such not by ecclesiastical pronouncement, but by the grace of God and her own loving heart. Up to the last hours of her life she was self-forgetful and considerate of the happiness of those about her. She was genuinely devout. Her religious life was absolutely free from cant and pretense, but her walk with God was close, and constant, and her love for Christ's cause shone forth in all that she said and did. Her acquaintance with the word of God was marvelously full and accurate, and this Word was constantly translated into life by her unselfish ministry. She lived a gentle, service-filled life, a life rich in the best fruitage of a Christian character. She was an ideal wife and mother, a true and helpful friend, a constant and valuable helper in church life, and a large contributor to the progress of the kingdom of God in the Mississippi Valley. — REV. L. A. CRANDALL, D.D.

# Mrs. E. H. Stevens

December 29, 1865 — December 1, 1903

THE above dates on her casket lid seem to indicate how short was the span of Mrs. Stevens' earthly life.



MRS. E. H. STEVENS

Measured, however, by her kindness, her sympathy, her tireless effort in the Master's service, her hospitality to his servants, her courage and faith in solving difficult problems, her self-denying liberality when receiving a limited salary, her quick recognition of God's ownership and her own stewardship when large means came to herself and husband, her loving service as associational and state representative of the American Baptist Missionary Union among the young people and Sunday schools in her state, her tact and sacred enthusiasm in enlisting the uninterested, apathetic and indifferent, her sublime faith in God, her knowledge of his Word and her boundless love for world-wide missions, her prayer-life — measured, in fact, by the amount of work accomplished and the influence exerted, hers was the equivalent of a long and eventful life.

Mrs. Stevens received her education in the high school in Fairport, N. Y., graduating in 1882. After this she taught for twelve years in the grammar school. She then resigned and took a course in the Albany Normal College, after which she accepted a position to take charge of a school for training teachers in Troy, N. Y., which she filled most acceptably until her marriage to Mr. Ezra H. Stevens of Albany, N. Y., in 1899.

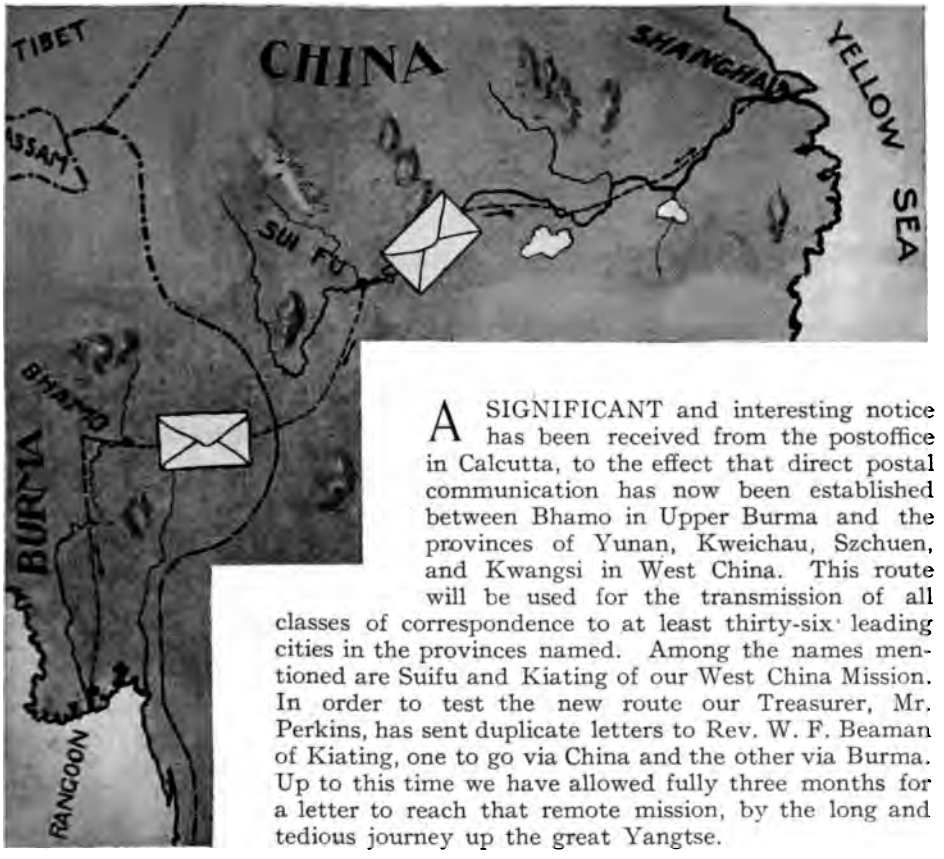
She was converted and joined the First Baptist Church in Fairport when sixteen years of age. At the young people's convention in Chicago, in 1891, she heard an address on "Young Women and the Destiny of Missions," which made a profound impression on her life, and awakened in her heart the realization of her personal responsibility in respect to world-wide missions. There was much to tempt her to make a selfish and worldly use of her many gifts. The allurements of society beckoned her on, the amuse-

ments of the world attracted and fascinated her. She was a leader in literary clubs and social circles.

In a most providential way, however, she was brought face to face with her personal responsibility, to serve her Lord in giving the gospel to the heathen. She was moved to use her God-given talents in awakening an intelligent interest among the young people of her association which led to the support of Rev. and Mrs. A. F. Groesbeck of China. She became familiar with the missionaries, their difficulties and victories, their needs and opportunities. And how she loved to help supply these needs! Was it a hospital, a house, a school, or much-needed reinforcement at home or on the fields, all received her careful and sympathetic consideration.

She, with her husband, who is a valued member of the Executive Committee, had planned to visit all the mission fields. Little did she think that she would so soon hear the Master say, "It is enough, come with me. You shall see with other eyes, in the unwasting vigor of immortal powers, these mission stations and missionaries so dear to you, from the heights of glory." — ELLA D. MACLAURIN.

# A Race to Western China




A SIGNIFICANT and interesting notice has been received from the postoffice in Calcutta, to the effect that direct postal communication has now been established between Bhamo in Upper Burma and the provinces of Yunan, Kweichau, Szchuen, and Kwangsi in West China. This route will be used for the transmission of all classes of correspondence to at least thirty-six leading cities in the provinces named. Among the names mentioned are Suifu and Kiating of our West China Mission. In order to test the new route our Treasurer, Mr. Perkins, has sent duplicate letters to Rev. W. F. Beaman of Kiating, one to go via China and the other via Burma. Up to this time we have allowed fully three months for a letter to reach that remote mission, by the long and tedious journey up the great Yangtse.

# PERSONAL & OTHER NOTES

DR. H. C. GIBBENS arrived in Rangoon November 11, and proceeded at once to his field of labor at Kengtung.

A LITTLE daughter came November 3 to gladden the home of Rev. J. A. Curtis and wife of Darsi, South India.

MISS STELLA T. RAGON arrived in Boston December 30, on her return from Burma for a well-merited furlough.

PROF. E. W. CLEMENT, with his mother, reached Yokohama, October 5, to resume his work in Duncan Academy, Tokyo, Japan.

MR. AND MRS. G. H. WATERS of Swatow, China, are receiving congratulations on the birth of a son, Herbert Ogden, November 15.

ENCOURAGING reports come to us concerning the health of Rev. G. A. Huntley, M.D., of our mission in Hanyang, China, who is at present in England.

MISS KATHERINE A. DODGE arrived in Japan November 19, to be associated with Miss Converse in work in the Mary L. Colby Home at Yokohama.

NEWS is received of the arrival of Rev. F. Kurtz at Hanamakonda, India, November 16, and of Rev. A. C. Rice and wife at Rangoon, Burma, December 13.

FRIENDS of our missionaries in China will be interested to know that letters may be sent from the United States to Shanghai and Ningpo, China, and to the Philippine Islands for two cents an ounce.

A PLEASANT note has been received from Rev. W. H. S. Hascall *en route* to Rangoon from Port Said, telling of the delightful journey thus far, but of his longing for Burma and his work. The missionary party was joined at Cairo by Mrs. Mix and Miss Crafts, and at Port Said by Misses Ranney and Phinney.

REV. GALUSHA ANDERSON, S. T. D., has been elected a member of the Executive Committee, to fill the vacancy caused by the resignation of Rev. H. C. Applegarth, D.D.

REV. H. W. B. JOORMAN has been transferred from Sandoway to Thayetmyo, Burma, to meet the need caused by the return to America of Rev. G. R. Dye.

THE many friends of Rev. J. Sunderland will be glad to know that his health has improved to such an extent that he has consented to assist Mr. Rider in the arduous cares of the office in the Pacific Coast District.

REPORTS from Japan indicate that Miss Converse is improving. We fear, however, that it will be some time before she is able to resume full responsibilities in her school work.

REV. W. S. STENGER and Miss Minnie P. Downie of Nellore, South India, were married in Nellore, December 10, 1903. They have our hearty congratulations and best wishes.

CHEERING news comes from Rev. F. W. Steadman as to the hopeful outlook in the work in South Japan. He is working hard at the language, and longs for the day when he shall be able to speak with freedom to the multitudes who are so willing to listen.

THE resignation of Rev. S. S. Huse, Jr., as a missionary of the Union, was regretfully accepted by the Executive Committee on December 28. As previously stated, this action is on account of his health, which probably will not be affected in Mexico, where he now goes. We offer our congratulations upon his marriage to Miss Helen E. Thompson on December 29, at Bellingham, Mass.

THE Kobe, Japan, Baptist Church rejoices in the payment of a debt which threatened seriously to embarrass its work, and invites us to join with it in a "real, genuine, and lasting thanksgiving," which we most heartily do.

IN connection with the last prize distribution at the American Baptist Mission College at Ongole, on October 16, a portrait of Dr. Clough was unveiled and presented to the college, Dr. McLaurin officiating. Dr. Clough, however, was not able to be present. — *The Baptist Missionary Review.*

MISS MARY S. SMILEY sailed with Mrs. J. E. Case from New York on December 15, for Rangoon, Burma. Miss Smiley is under appointment by the Woman's Baptist Foreign Missionary Society, and is designated to the English Girls' High School at Maulmein, to be associated with Miss McAllister.

DR. AND MRS. PARTRIDGE reached Swatow October 30, after a pleasant voyage. Soon after his arrival Dr. Partridge was attacked by the grippe, which prevented him from entering at once upon the work, as he had hoped to do. Mrs. Partridge was well and expecting to open the girls' school early in December.

THE attention of the missionaries and all our friends abroad is called to the change in the cable address of the Missionary Union. Formerly there were two addresses, one for the Secretaries and another for the Treasurer. A single address word has now been adopted for all departments, and all cablegrams sent to the Union should be addressed, "TAVOY, BOSTON."

OUR friends of the American Board have the beginning of an interesting industrial work in their mission in East Central Africa. In *The Missionary Herald* for November we have read with interest the account of their taking up country a traction engine. It was a difficult undertaking, owing to the very poor roadbed and the number of streams they had to cross. A missionary with less perseverance than Mr. Fuller might have failed. We shall follow the progress of this industrial work with interest, as it may throw some light on certain phases of our own work in Africa.

WE regret to announce the recent death of Mr. E. O. Sage of Rochester, N. Y., who has efficiently served the Missionary Union for many years as a member of the Board of Managers.

CAPT. LUKE W. BICKEL, after a six months' absence from his work, arrived in Japan October 26. Mrs. Bickel and children remain in England, where she is rapidly regaining her health. Captain Bickel's passport was awaiting his return, and before this reaches our readers he will have commenced his cruise among the islands of the Inland Sea.

MRS. J. E. CASE sailed from New York, December 15, for Henzada, Burma. She goes to the relief of Mr. and Mrs. Cummings, who must soon return to the home land. The condition of Mr. Case's health prevented him from accompanying his wife, but he bravely said: "It is the next best thing to going myself; the family will now be doing something."

THE corresponding secretary of the Home Mission Society, Rev. Henry L. Morehouse, D.D., has gone to Porto Rico and Cuba to inspect the mission work undertaken in those islands four years ago by the Home Mission Society. He sailed December 26, and expects to be away about two months. He will visit some of the southern mission schools on his way home.

WE sympathize deeply with our brother and sister, Dr. and Mrs. Albert Loughridge, in the breaking up of their home and plans for work in Vinukonda. On account of the failure of Mrs. Loughridge's health they were planning, if she were able to undertake the voyage, to leave Madras December 21 and spend the winter months in southern Italy or France. Their future movements will be determined by her condition at the end of that time.

MRS. AMELIA INGALLS BOGUE, the daughter of Rev. Lovell Ingalls, died at her home in Montclair, N. J., December 17. After Mr. Ingalls' death, Mrs. Ingalls brought this daughter, then a young child, to this country, where she has since resided. It was a singular coincidence that Mrs. Bogue's death occurred on the first anniversary of the death of her mother. We deeply sympathize with the husband and children.

# The Literature of Missions

SOME of our missionary workers will enjoy using the attractive Oriental Postal Cards which have just been issued by the Literature Department, illustrated with scenes characteristic of Japan, China, the Philippines, India, and Africa. Price, 20 cents a dozen.

IN "A Missionary Policy and Method," just issued, will be found not only an ideal system for missionary instruction in the churches, but also a valuable list of missionary books selected with great care, any of which may be ordered from the Missionary Union. Price of booklet, five cents.

AN attractive little magazine folder, containing the special topics which will be followed during 1904, the premium offers for the year, and the special offer of three missionary libraries as prizes for the largest clubs, will be sent to any one requesting the same from this MAGAZINE. For detailed announcements concerning these offers see page 39 of this number.

TWO new Orient Pictures on China have recently been issued, "Bible Women at Ningpo," and "Aeling, Daughter of a Christian Preacher." This makes 59 in the China series. To those who are studying China we would call attention to our special set of 24 pictures on China, prepared particularly for those who are following the United Study Course, or studying "Princely Men in the Heavenly Kingdom." Price, 25 cents for the set.

A NEW historical sketch, "Missions in Europe," has recently been issued. The blessing of God has rested upon our European work in a remarkable manner, and we feel sure that inspiration and encouragement will come to all who take pains to acquaint themselves with the development in those fields. The devotion to Baptist principles exhibited by our brethren in Europe is unsurpassed in our history, and they are worthy of our warmest sympathy and support.

COLLECTION boxes will be sent free of charge to all who wish to use them at this season of the year for gathering their contributions for the American Baptist Missionary Union. When giving out the boxes it would be well to distribute some of the leaflets recently issued by the Union. One can hardly read them without wishing to do something more than usual to aid this rapidly growing work and to help meet the enlarged opportunities. These will be found helpful in stimulating missionary giving.

As this is the time when so many churches are taking their annual offering for world-wide missions, we wish to call attention to the abundance of literature, both interesting and informing, which the Union is ready to supply to those who wish it. A concise little folder called "Urgent Needs" should have a prayerful, sympathetic reading on the part of thousands. We are sure it must elicit a response from all hearts who are truly loyal to Jesus Christ, and lead them to do all in their power to meet the present immediate and pressing calls. "Five Great Reasons for Foreign Missions" is self-explanatory and convincing when thoughtfully considered; "The Gist of the Matter," "Why," "Brief Incidents," and other leaflets, together with collection envelopes and boxes, can also be secured. The above mentioned are for free distribution, but we would greatly appreciate it if those sending orders would enclose a sufficient amount to cover the cost of postage or express.

**FOR the above and for a Catalogue of the Union's publications, address the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass.**

A SMALL colored cloth map of the Philippine Islands about two by three and a half feet in size, suitable for attachment to our map of Asiatic mission fields is ready for use. All who possess the large Asiatic map will be glad to have this addition, and thus become more familiar with the relation our Philippine Mission bears to our older fields of Japan and China. The map will be sent postpaid to any address on receipt of seventy-five cents. Address The Literature Department, A. B. M. U., Tremont Temple, Boston.

SCORES of Sunday schools have not yet returned the proceeds of the Christmas Gift Plan. Do not keep it to send with a regular offering to either the Home Mission Society or the Missionary Union, but send now. The returns are coming in rapidly.

# FINANCIAL

## Monthly Statement to January 1, 1904

| | |
|---|---|
| Donations received April 1, 1903, to January 1, 1904 | $124,050.18 |
| " " " 1, 1902, " " 1, 1903 | 115,719.39 |
| Increase this year | $8,330.79 |
| Legacies received April 1, 1903, to January 1, 1904 | $52,143.38 |
| " " " 1, 1902 " " 1, 1903 | 30,709.78 |
| Increase this year | $21,433.60 |
| Donations and legacies from April 1, 1903, to January 1, 1904 | $176,193.56 |
| " " " " " 1, 1902 " " 1, 1903 | 146,429.17 |
| Increase this year | $29,764.39 |
| Income from investments, 9 months to January 1, 1904 | $29,071.18 |
| " " " " " " " 1, 1903 | 28,039.45 |
| Increase this year | $1,031.73 |
| Received on the debt to January 1, 1904 | $2,207.00 |
| Annuity bonds matured | $5,013.06 |
| Total receipts, 9 months to January 1, 1904 | $212,484.80 |
| " " 9 " " " 1, 1903 | 194,750.15 |
| Increase this year | $17,734.65 |
| Debt of the Union April 1, 1903 | $23,450.79 |
| Schedule as adopted for 1903-4 | 500,416.65 |
| Additions to schedule up to January 1, 1904 | 25,921.97 |
| Further additions to schedule as directed by donors (Specifics) | 5,806.37 |
| | $555,595.18 |
| Total receipts to January 1, 1904 | 212,484.80 |
| Amount needed to balance to March 31, 1904 | $343,110.38 |

## Concerning Wills and Annuities

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION.....dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within.....months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

# Donations Received in December, 1903

**Note.—For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D." are omitted and the following abbreviations are used: C. E., for Y. P. S. C. E."; B. U. B. Y. P. U."; ch. for "church"; S. S. for "Sunday-school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for association H. L. M. for "Honorary Life Member."**

### MAINE, $179.69.

| | |
|---|---|
| Portland, Central Sq ch. | $5 00 |
| Rumford Falls ch. | 9 83 |
| Passadumkeag ch. | 15 80 |
| Wayne ch. | 3 94 |
| N. Alfred ch. | 3 00 |
| Tenant's Harbor ch. | 8 00 |
| Saco ch. | 9 00 |
| Woolwich, a Christmas offering from T. C. Evans | 5 00 |
| New Sweden ch., for Dr. Bunker's field | 40 00 |
| Dexter ch. | 5 00 |
| Milo ch. | 4 10 |
| Hartland ch. | 75 |
| Monson ch. | 2 97 |
| Warren ch. | 19 37 |
| W. Rockport ch. | 2 00 |
| Harrington ch. | 5 00 |
| Bath, 1st ch. | 3 00 |
| Oakland ch. | 4 93 |
| Hudson, Mem'l ch., Mr. & Mrs. M. Crawford | 15 00 |
| Hudson, Mem'l ch, I. E. Crawford | 5 00 |
| Augusta S. S class | 8 00 |
| Friendship, Mrs. H. Y. Condon and friends. | 5 00 |

### NEW HAMPSHIRE, $144.58.

| | |
|---|---|
| S. Hampton ch. | $6 24 |
| N. Londonderry, ch. | 2 88 |
| Franklin Falls, 1st ch. | 17 86 |
| Antrim, Christmas offering | 5 00 |
| Antrim ch. | 33 28 |
| Wilton ch. | 5 00 |
| Hampton Falls ch. | 16 66 |
| Manchester, People's ch. | 36 66 |
| Hudson Center Y. P. | 5 00 |
| Manchester, People's ch. | 5 00 |
| Claremont, Y. P., for share in sta., c. G. E. Finlay | 11 00 |

### VERMONT, $68.

| | |
|---|---|
| E. Dover, 1st ch. | $12 50 |
| Plainfield, Mrs. A. B. Taft | 5 00 |
| Burlington, 1st ch. | 1 00 |
| Hinesburg ch. | 9 00 |
| W. Halifax ch. | 3 00 |
| Fairfax, 1st B. U. | 20 50 |
| Fair Haven C. E., t. s. C. E. Converse | 15 00 |
| St. Johnsbury, 1st ch. | 2 00 |

### MASSACHUSETTS, $2,566.62.

| | |
|---|---|
| N. Grafton, a friend | $5 00 |
| Haverhill, 1st ch. | 32 72 |
| Gardner, 1st ch. | 14.75 |
| Taunton ch., a member | 8 00 |
| Winter Hill S. S. | 13 30 |
| Beverly, 1st ch. | 140 00 |
| Lynn, Mrs. A. M. Pickford, for spread of gospel in China | 100 00 |
| Cambridge, Broadway ch. | 50 00 |
| Cambridge, Old Cambridge ch. | 667 83 |
| Fall River, Harrison St. C. E., t. s. J. S. Grant | 5 00 |
| Fall River, Brownell St. S. S., t. wk. of Capt. Bickel | $25 00 |
| Middleboro, Central B. U., for wk. in W. China, c. W. F. Beaman | 25 00 |
| Dedham, 2d S. S. | 10 00 |
| Hull, Mrs. Lucy Loring deceased | 30 00 |
| Wollaston, 1st ch., t. s. J. C. Robbins | 32 05 |
| Boston, Dudley St. ch., a friend | 5 00 |
| Boston, Dudley St. ch. | 72 26 |
| Boston, 1st ch. | 250 00 |
| Boston, Bethel Y. P., for Gospel Ship | 1 46 |
| Boston, Ladies of W. B. F. M. Society, for Bible man, India | 10 00 |
| Boston, Clarendon St. Y. P., E. D. MacLaurin, t. s. Thos. Hill | 4 00 |
| Boston, Mrs. W. K. Davey | 10 00 |
| Boston, M. S. Carter, t. s. n. wk., c. Mrs. Thos. Hill | 12 00 |
| Dorchester, Blaney Mem'l ch. | 24 00 |
| Dorchester, Temple S. S., for Mr. Tai, c. J. S. Adams | 8 44 |
| Dorchester, Temple ch. | 127 00 |
| Dorchester, Temple C. E., t. s. J. S. Grant | 100 00 |
| Dorchester, Jane Wallace, t. s. n. p., c. P. Frederickson | 7 00 |
| Brookline, Marguerite Barteaux, for Gospel Ship | 46 |
| Braintree ch. | 8 80 |
| Westboro, 1st ch. | 7 10 |
| Cottage City Y. P. for Gospel Ship | 8 00 |
| Beverly Farms C. E. | 3 00 |
| Weston ch. | 44 96 |
| New Bedford, North ch. | 2 00 |
| New Bedford, Sw. Elim ch. | 10 00 |
| Winchester, 1st B. U., t. s. n. p. c. Dr. Bunker | 14 00 |
| Russell, J. H. Bigger and family | 6 50 |
| W. Somerville S. S., Shaw's Bible Class for Dr. Bunker's work | 2 00 |
| W Somerville ch. | 110 27 |
| Hyannis, B. U., t. s. W. F. Beaman | 10 00 |
| Danvers, 1st ch. | 5 00 |
| Maplewood S. S. | 4 67 |
| Maplewood Y. P., Florence Crosby, a Christmas offering | 1 00 |
| Fitchburg, Dr. I. W. Grimes | 5 00 |
| Lowell, 1st S. S., t. s. two n. p. | 100 00 |
| Lawrence, 1st Bible School, t. s. Mg. Kyaw | 32 00 |
| Springfield, State St. ch. | $92 83 |
| Foxboro ch. corporation | 10 21 |
| Worcester, Pleasant St. ch. | 91 22 |
| Groton ch. | 13 33 |
| Chelsea, 1st ch. | 101 76 |
| Whitman, 1st ch. | 50 00 |
| Campello ch., t. s. Malay | 15 00 |
| Barnstable, 3d ch. | 2 70 |
| Newton, Mrs. E. Harwood, t. hosp. for Haka | 25 00 |

### RHODE ISLAND, $249.40.

| | |
|---|---|
| Providence, Central ch. | $79 00 |
| Providence, Broadway ch., Men's Miss. League | 20 00 |
| Providence, Pearl St. S. S. | 10 00 |
| Providence, Pearl St. S. S., station plan. | 25 00 |
| Providence, Pearl St. S. S., motor for Gospel Ship | 5 00 |
| Providence, Mt. Pleasant S. S. | 30 50 |
| Newport, 1st S. S. | 3 98 |
| Newport, Central ch. | 25 92 |
| Providence, Mrs. A. Comstock, t. hospital, Haka | 50 00 |

### CONNECTICUT, $546.92.

| | |
|---|---|
| Waterbury, 2d C. E. | $4 00 |
| Waterbury, Sw. ch. | 5 00 |
| Hartford, Olivet ch. | 1 97 |
| Hartford, a friend, for sta. wk., c. J. L. Dearing | 1 00 |
| Meriden, Main St. S. S., t. s. Newton White, Ongole | 50 00 |
| Meriden, Sw. Y. P. | 5 00 |
| New Britain, N. Ward, for Loikaw Miss. | 13 00 |
| New London, R. D. | 2 00 |
| Plainville ch., A. Locke | 1 00 |
| New Britain, 1st ch., t. s. R. Wellwood | 310 17 |
| N. Lyme ch. | 5 00 |
| Stepney, G. S. Velie | 4 00 |
| Niantic ch. | 13 88 |
| New Haven, Grand Ave. ch. | 20 00 |
| New Haven, C. E., for Suifu sta. | 40 00 |
| Sterling ch. | 5 75 |
| S. Norwalk ch. | 50 00 |
| Groton, 1st ch. | 15 15 |

### NEW YORK, $4,021.71.

| | |
|---|---|
| Carlton ch. | $22 50 |
| Sidney Centre ch. | 5 00 |
| Gloversville ch., t. s. two n prs. (Karen), c. D. Gilmore | 100 00 |
| Palmyra C. E., for share in Toungoo sta., c. Dr. Bunker. | 8 00 |
| Plainfield ch. | 20 00 |
| N. Y. C., Hope C. E., for sta. in Phil. | 25 00 |

N. Y. C., Mem'l ch. of Christ, Mrs. Mary D. Harris ..... $1,000 00
N. Y. C., Ralph L. Cutter, t. sal. Dr. & Mrs. Huntley .... 200 00
Ithaca, Tabernacle ch. 8 00
Williamson ch. ..... 15 00
Prattsburg ch..... 5 10
Brooklyn, Greene Ave. ch. ..... 25 00
Brooklyn, 1st Sw. Y. P. ..... 10 00
Kingsbury C. E..... 1 00
Manlius C. E..... 5 00
Auburn, Miss Carpenter, for advance wk. in W. China.... 100 00
Rochester, 1st ch..... 600 00
Rochester, North S. S., Mrs. Heffer's class, for wk. at Tura.... 5 00
Rochester, North ch., "E. B. H." 12.50 is for wk. in Tura, and 12.50 for wk. in W. China ..... 25 00
Rochester Theo. Sem., Y. M. C. A..... 9 00
Rochester, 1st ch..... 300 00
Oswego, 1st ch., t. s. n. p., Ha-lo-ai, c. Dr. Bunker ..... 10 00
Vernon ch..... 16 73
New Rochelle, Salem B. U., for Loikaw Miss. ..... 10 00
Hilton, Y. P. for share in Ramapatam sta., c. W. L. Ferguson.. 12 50
Jamestown S. S., for Moulmein sta., c. A. C. Darrow..... 6 25
Clifton Springs, "W," a Christmas offering 5 00
Carlton ch..... 2 50
Amsterdam, 1st S. S., Gertrude D. Hutchinson's class for Kifwa sta..... 10 00
Arcade, proceeds of farm owned by A. B. M. U..... 200 00
Arcade, E. T. Welles.. 10 00
Williamsbridge, "a friend of missions," a Christmas off., for wk. at Narsaravapetta ..... 20 00
Mt. Vision S. S..... 2 00
Marion, 1st ch..... 7 42
Syracuse, Central C. E., $25 for Mandalay and $25 for W. China..... 50 00
Perinton, 1st B. U., t. s. Thos Moody.. 15 00
Hammondsport, E. M. Wadsworth ..... 1 11
Highland, J. I. Pratt. 35 00
Benton ch..... 5 00
Buffalo, Filmore Ave. ch. ..... 5 00
Buffalo, Filmore Ave. ch., for wk. in Africa 12 00
Salamanca S. S., for Joseph Taylor fund 7 70
Jamestown ch..... 105 77
Jamestown S. S..... 8 56
Norwich, 1st ch..... 2 50
Homer, 1st ch..... 71 50
Hancock ch..... 51 50
Beekman ch..... 5 00
Elizabethtown S. S... 1 00
Pike ch..... 5 00
Castile ch..... 14 85
Castile S. S..... 5 00
Castile Y. P..... 2 00
Kingston, 1st Y. P.... 5 00
S. Livonia S. S..... 2 00
Brooklyn, Sixth Ave. ch..... $ 10
Brooklyn, Second German ch..... 26 00
Brooklyn, Washington Ave. ch..... 508 86
Babylon ch..... 16 33
Norway ch..... 1 11
Akron Y. P..... 5 00
Clarence ch..... 10 00
New Hartford ch..... 16 28
Syracuse, Delaware St. S. S..... 19 55
Syracuse, Delaware St. S. S., for Helen Hyde's wk., Swatow, China..... 4 00
W. Edmeston ch..... 7 77
W. Edmeston Y. P.... 1 35
Farmer ch..... 65 00
Trumansburg Y. P., for Son Lien, c. Dr. Bunker ..... 10 00
New York, Mt. Morris ch. ..... 65 00
New York, Lexington Ave. ch..... 28 87
New York, 1st ch., for work in Burma.... 25 00

NEW JERSEY. $440.43.

Hamburg C. E., t. s. C. S. Keen..... $50 00
E. Orange, 1st ch. of the Oranges..... 5 80
Plainfield, Park Ave. ch., t. s. Soo Hah, c. Dr. Bunker ..... 10 00
Newark, Mr. & Mrs. F. Tanner, for motor for Gospel Ship.... 25 00
Bloomfield ch., for J. M. Carvell fund.... 134 10
Scotch Plains ch..... 8 48
Scotch Plains S. S.... 28 61
Butler S. S..... 1 47
Arlington, Sw. S. S. for Industrial School India..... 15 00
Arlington Swedish ch. 4 00
Jersey City, Summit Ave. Y. P., for H. Richard's field..... 10 00
Ridgewood Y. P., for Bible woman..... 12 50
Hoboken, 2d ch..... 10 09
Marlton ch..... 20 50
Mullica Hill ch..... 11 90
Mullica Hill C. E..... 2 00
Camden, Tabernacle ch. ..... 3 00
Bridgeton, Berean ch. 49 98
Newfield ch..... 5 00
Greenwich ch..... 3 00
Arlington Sw. ch., special for n. p. Tiddim, c. Dr. East..... 30 00

PENNSYLVANIA, $2,854.67.

Montrose Y. P., t. s. W. F. Beaman..... $6 25
Butler, 1st C. E. for wk. in Phil. ..... 12 50
Pittsburg, Mrs. S. L. Vance, in memory of Mary Vance, for advance wk. in W. China ..... 15 00
N. Chester ch..... 10 00
Jeannette, 1st ch..... 8 75
Philadelphia, New Tabernacle ch..... 31 90
Germantown, Wayne Ave. S. S..... 18 49
Upland S. S..... 61 51
Lehigh Ave. ch. quar.. 16 16
Epiphany C. E., for English Girls' High School, Moulmein.. 11 56
Epiphany C. E. for Yachau..... $11 56
Broad St. C. E., for Yachau..... 100 00
Lansdowne C. E., for Yachau..... 9 25
New Covenant C. E., for Yachau..... 6 25
Class '97 Med. Chi. Coll., add'l, for bed Dr. Corlies' hospital 6 00
Shiloh ch. (colored)... 9 00
Mrs. S. A. Trevor, of wh. $500 is memorial to Dr. M. R. Trevor 1,000 00
Fairhill ch..... 8 02
Mantua ch..... 30 40
Mantua S. S..... 18 69
Gethsemane ch..... 21 58
Temperance (F. S. D. special)..... 10 00
Norristown, Olivet ch. 15 00
Norristown, Calvary ch. ..... 32 10
Oreland S. S..... 1 91
Taylor, Calvary ch.... 5 00
Shiloh ch., Abington Asso. ..... 1 00
Mt. Zion ch., add'l.... 50
New Brighton B. U., for Yachau ..... 25 00
New Albany ch..... 10 04
New Era ch..... 1 25
Norristown, 1st ch.... 84 86
Phœnixville ch..... 83 35
Tyrone ch..... 3 75
Milesburg ch..... 35 07
Punxsutawney ch.... 20 00
Westover ch..... 9 75
Reynoldsville ch..... 18 05
Carmel ch..... 12 00
Miss S. Mitchell..... 1 00
Sharpville ch. ..... 4 00
Sunbury ch..... 12 25
Warrensville, Rescue Bands for Orphan, c. H. Huisinga..... 15 60
Williamsport, 1st ch., quar. off. ..... 45 32
Kane ch..... 16 00
Erie, Calvary ch..... 90 58
Calvary ch., for n. p., c. L. W. Cronkhite. 60 00
Alleghany, Judson Mem'l Chapel..... 11 11
Pittsburg, Fourth Ave. ch., 6 mos. con. to Oct. 31 ..... 594 66
Peters Creek ch., int. Benson Fund..... 22 25
Wylie Ave. S. S., special for organ for T. E. Schumaker, Japan ..... .25 00
Westfield ch..... 4 25
Covington ch. ..... 10 26
Cherry Flats ch..... 3 00
Wellsboro ch..... 77 10
Harrison Valley ch.... 10 75
Jackson Summit ch... 1 25
Potterbrook ch..... 4 25
Northumberland ch... 3 84
A. J. Still..... 5 00
Mrs. W. T. Williams.. 10 00
Chester, Emmanuel ch. 34 33
Ridley Park, S. S..... 11 37

DELAWARE, $5.26.

Wilmington, 1st Sw. ch. ..... $5 26

DISTRICT OF COLUMBIA, $19.

Anacostia S. S. ..... $7 00
Anacostia ch..... 12 00

MARYLAND, $5.

——, W. H. T. Parker, Mem'l to father, H. H. Parker, for tracts $5 00

WEST VIRGINIA, $224.95.

| | |
|---|---|
| Morgantown, 1st ch. | $81 62 |
| Morgantown, H. F., t. s. B. Manikan | 7 00 |
| Zoar ch. | 22 20 |
| Lucile, F. F. Damel, t. const. L. M. | 25 00 |
| Spencer, H. B. H., Christmas off | 5 00 |
| Spruce Creek ch. | 10 90 |
| Bethesda ch. | 11 15 |
| Macedonia ch. | 3 00 |
| MacIntire ch. | 11 00 |
| Olive Branch ch. | 5 50 |
| Union ch. | 20 05 |
| Union Valley ch. | 9 00 |
| Mt. Union ch. | 8 00 |
| Webster ch. | 5 53 |

OHIO, $760.95.

| | |
|---|---|
| Dayton, Linden Ave. ch., W. M. Circle, $12.10 of wh. is for wk. on Congo | $25 60 |
| Norwood ch. | 24 00 |
| Cincinnati, Walnut Hill S. S. | 5 51 |
| Sidney, 1st B. U. | 1 32 |
| Hillsboro, 1st ch. | 36 65 |
| Granville, Denison Univ. Y. W. C. A., t. s. S. W. Stenger | 50 00 |
| Granville, Rev. T. G. Field | 50 00 |
| Toledo, Ashland Ave. ch. | 28 51 |
| New Market ch. | 5 40 |
| New Market B. U. | 2 37 |
| Lima, Mrs. Crippen | 1 00 |
| Lima, 1st B. U. | 10 60 |
| Madison ch. | 3 00 |
| Lindale ch. | 3 00 |
| Cleveland, Olivet B. U., t. s. n. p., care G. H. Brock | 12 50 |
| Washington C. H. ch. | 11 20 |
| Warsaw, H. C. Clark | 2 00 |
| Dayton Central ch. | 101 28 |
| Dayton, Memorial ch. | 13 26 |
| Dayton, North ch. | 14 40 |
| Clyde, "Ames Estate" | 37 62 |
| Addyston ch. | 10 00 |
| Cincinnati, Mt. Auburn ch. | 179 16 |
| Kings Mills ch. | 44 00 |
| Middletown, 1st ch. | 12 50 |
| Mt. Vernon, 1st ch. | 37 43 |
| Gallipolis, 1st ch. | 15 50 |
| Warren, 1st ch. | 23 14 |

INDIANA, $174.41.

| | |
|---|---|
| Auburn, Mrs. M. A. Ehlers | $50 00 |
| Brazil, 1st B. U. | 1 80 |
| Seymour, 1st ch., Mrs. M. C. Carpenter | 10 00 |
| Pimento, 2d Prairie Creek ch. | 2 35 |
| Evansville ch. | 20 00 |
| Bloomington W. S. | 6 75 |
| Crooked Creek ch. | 7 00 |
| Frankfort ch. | 5 00 |
| Denver B. U. | 1 36 |
| Bluffton B. U. | 2 07 |
| Bluffton, G. F. McFarren | 25 00 |
| Mt. Arie ch. | 9 45 |
| Maria Creek ch. | 12 45 |
| Indian Prairie ch. | 16 68 |
| Pleasantville ch. | 1 25 |
| Bicknell ch. | 3 25 |

ILLINOIS, $1,202.30

| | |
|---|---|
| Whitehall B. U., for gospel wagon, c. A. C. Darrow | $5 00 |
| Upper Alton ch., for wagon, c. A. C. Darrow | 30 00 |
| Marissa B. U., for wagon, c. A. C. Darrow | $10 00 |
| Benton, 1st B. U., for wagon and ponies, c. A. C. Darrow | 5 00 |
| Benton, 1st ch., J. T. & C. H. Chenault, for do. | 1 25 |
| Rock Island, a friend, a Christmas gift | 10 00 |
| Chicago, C. F. Brandenburger, a Christmas offering | 3 00 |
| Chicago, Fourth ch., Union meeting | 22 16 |
| Alton, S. S. | 12 12 |
| Wakomis ch. | 3 85 |
| Bunker Hill ch. | 16 80 |
| Aurora, Park Place ch. | 32 31 |
| Minonk B. U. | 5 00 |
| Chrisman ch. | 22 50 |
| Mohomet ch. | 16 70 |
| Mohomet S. S. | 2 50 |
| Mohomet B. U. | 50 |
| Roodhouse 1st ch. | 7 35 |
| Chicago, Covenant ch. | 165 75 |
| Chicago, Oak Park ch. | 15 00 |
| Chicago, 2d ch. | 145 50 |
| Chicago, Immanuel ch | 58 60 |
| Chicago. Bethel ch. | 5 00 |
| Chicago, Englewood ch. | 5 25 |
| Kankakee, 1st ch. | 57 75 |
| Paw Paw S. S. | 1 00 |
| Marseilles S. S. | 6 25 |
| Osceola ch. | 7 55 |
| Kewanee ch. | 2 00 |
| Canton ch. | 33 56 |
| Galva ch. | 20 08 |
| Barry ch., of which $5 is from Mrs. E. A. Yancy, $5 from Geo. W. Chrysup, $5 from Eugene Smith, $10 from H. Hurley, toward L. M. | 54 25 |
| Timewell (Mound) ch. | 7 80 |
| Quincy, 1st ch. | 71 05 |
| Quincy, Vermont St. ch. | 116 68 |
| Payson S. S. | 15 00 |
| Rochelle ch. | 7 25 |
| Belvidere, Rev. T. W. Heyland | 2 00 |
| Belvidere S. S. | 32 55 |
| Moline ch. | 77 20 |
| Roseville ch. | 36 81 |
| Chatham ch. | 1 00 |
| Springfield, Central ch. | 9 88 |
| Austin, Sw. ch. | 12 50 |
| Chicago, Jno. Berg. t. s. Phillip, Assam | 3 00 |
| Chicago, J. Westin | 26 00 |

IOWA, $542.16

| | |
|---|---|
| Jacksonville ch. | $6 60 |
| Des Moines, a friend | 1 00 |
| Fort Madison, Mrs. E. A. Bowen, t. s. n. p. Bundaru Abraham, c. Dr. Clough | 30 00 |
| Goldfield S. S. | 2 50 |
| W. Beaver ch. | 10 00 |
| Rippey ch. | 10 00 |
| North Union ch., for A. F. Groesbeck, China | 8 08 |
| Kelley ch. | 7 50 |
| Estherville ch. | 7 50 |
| Whittemore ch. | 2 14 |
| Shellrock B. U., for Dr. Corlies, Yachau, China | 6 00 |
| Hampton ch. | 42 00 |
| Hudson ch. | 46 35 |
| Mason City ch. | 37 85 |
| Sioux City, 1st ch. | 17 00 |
| Gowrie, Sw. ch. | 4 75 |
| Cascade, Eunice Byran | $10 00 |
| Manchester ch. | 11 45 |
| Cascade ch. | 16 15 |
| Louisa Center ch. | 6 08 |
| Cedar Rapids, 1st ch. | 122 40 |
| Jordan's Grove ch. | 12 75 |
| Jordan's Grove S. S. | 4 35 |
| Harrisburg ch. | 7 00 |
| Ida Grove ch. | 3 21 |
| Maloy ch. | 7 00 |
| Marshalltown ch. | 77 40 |
| Marshalltown S. S. | 10 00 |
| Competine, Geo. W. Dickens | 2 00 |
| S. Ottumwa ch. | 7 10 |
| Pella, Central College Y. M. C. A., for C. E. Tompkins | 6 00 |

Correction: The amount ($17) published in November receipts as coming from Nora Springs ch. should have been $17.60: the amount ($8.86) from Charles City ch. should have been $8.80.

MICHIGAN $301.78.

| | |
|---|---|
| Grand Rapids, Emma Beekman | $5 00 |
| S. Haven, Kate B. Merritt | 5 00 |
| S. Haven, Elsie M. Dean | 1 00 |
| Detroit, Woodward Ave. B. U., for use of Dr. Harper | 50 00 |
| Hartland, a friend | 5 00 |
| Cheboygan, 1st ch. | 6 85 |
| Detroit, North ch. | 2 00 |
| Hastings ch. | 5 50 |
| Hillsdale ch. | 15 00 |
| Brooklyn ch. | 9 78 |
| Leslie, 1st ch. | 15 05 |
| Bloomingdale ch. | 37 00 |
| Climax ch. | 3 60 |
| Athens | 1 72 |
| Bear Lake, a friend | 50 |
| Bay City, South ch. | 15 00 |
| Owossa, Mr. & Mrs. Miller | 2 00 |
| Lansing, Mrs. Sarah Lamly, t. s. n. p. helper in Kifwa, Africa | 50 00 |
| Dowagiac, semi-annual dividend on Stella Bond's Mem'l Fund, c. Dr. Bunker | 6 00 |
| Sturgis, 1st ch. | 22 55 |
| Baldwin's Prairie ch. | 9 00 |
| Manistee Sw. ch. | 10 00 |
| Muskegon ch. | 24 23 |

MINNESOTA, $508.33.

| | |
|---|---|
| Clinton Falls B. U., t. s. C. L. Whitman | $5 00 |
| Clinton Falls ch. | 6 89 |
| Minneapolis, Elim ch. | 12 00 |
| Worthington ch. | 20 75 |
| Minneapolis, 1st Sw., Mrs. P. Anderson | 10 00 |
| Osseo, Mrs. C. Myrman | 75 |
| Middle River, ch. | 4 50 |
| Grove City, S. Hawkinson | 20 00 |
| Isanti, N. Society for E. Lund | 30 00 |
| Harris ch. | 5 00 |
| Albert Lea, J. Berglund | 5 00 |
| Leenthrop Soc. | 7 00 |
| Eveleth ch., for school benches, c. C. A. Salquist | 14 00 |
| Osseo, A. Youngberg | 2 75 |
| St. Paul, 1st Y. P. S., for Saka Dah | 40 00 |
| Leenthrop ch. | 3 50 |
| Grove City ch. | 1 50 |
| Willmar ch. | 3 66 |

St. Francis, O. F. Vredborg, for Burma ..... $11 00
Minneapolis, 1st ch., John Dahlstrom... 6 00
Lake Elizabeth ch.... 10 00
Reynolds ch..... 11 83
Long Prairie ch..... 6 50
Minneapolis, 1st Sw., P. Anderson ..... 25 00
Minneapolis, 1st Sw., John Carlson..... 10 00
A. F. Anderson, special for n. p. Tiddim, c. Dr. East... 25 00
C. Johnson, for do.... 30 00
Spring Vale ch., for do. 10 00
Henning, A. J. Peterson, special, for n. p. Tiddim, c. Dr. East. 1 00
Queen ch., for do..... 1 50
Mankato Sw. ch., for do..... 10 00
Parker's Prairie ch... 5 70
Duluth, 1st ch..... 43 00
Brooklyn Centre ch., A. D. Williams..... 7 00
Minneapolis, Olivet ch. 25 00
Mrs. O. Hunt, for Koria Pixley, c. Dr. Clough..... 25 00
Cheney ch..... 50 00
Cheney S. S..... 2 50

WISCONSIN, $181.25.

Wausau, Mrs. C. F. Stone..... $12 50
Burlington ch..... 5 00
Milwaukee, Tabernacle ch..... 20 00
Superior ch..... 5 00
Ashland ch..... 11 00
Omro ch..... 23 75
Appleton ch..... 20 00
Fond du Lac Y. P. S.. 7 50
Merrill ch..... 9 85
Saxeville ch..... 16 00
Sister Bay ch..... 13 00
Grantsburg, Mrs. & Miss Linquist..... 2 00
Grantsburg, H. O. Anderson..... 3 65
Sister Bay Soc., for n. p., c. Dr. East..... 10 00
Racine S. S..... 22 00

MISSOURI, $10.

Kansas City, Budd Park B. U..... $10 00

KANSAS, $278.35.

Topeka, 1st C. E..... $12 50
Marshall Center ch.... 5 65
Elm Creek ch..... 3 43
Lincoln ch..... 2 70
Liberty ch..... 2 66
Lawrence ch..... 59 10
Garnett S. S..... 2 56
Center Ridge ch..... 2 50
Ninnescah ch..... 12 25
Sabetha ch..... 13 02
Horton ch..... 2 75
Horton S. S..... 2 51
Baileyville ch..... 8 50
Morrill ch..... 23 00
Hamlin ch..... 5 00
Prairie Temple ch.... 8 75
Long Island ch..... 36
Oberlin ch..... 14 85
Big Creek ch..... 10 00
Phillipsburg ch..... 1 75
Phillipsburg, Robt. F. Hassard ..... 15
Colby ch..... 9 00
Colby B. U..... 1 00
Bellville ch..... 9 56
Riverdale S. S..... 5 00
Cherryvale ch..... 3 20
Parsons ch..... 55 40
Dodge City S. S..... 1 20

NEBRASKA, $220.61.

Mead, Emmanuel S. S., Birthday Box... $2 61
Burchard B. U..... 3 60
Surprise, Bethesda ch. 10 00
Pawnee City ch..... 15 97
Burchard ch. for W. M. Young, Kengtung, Burma..... 5 60
Omaha, Calvary ch... 160 21
Lawrence ch..... 1 71
Nelson ch..... 3 00
Oak ch..... 1 20
Cadams ch..... 1 05
Juniata ch..... 12 66
Juniata S. S..... 1 00
Harrisburg, Mrs. M. H. Crosby..... 2 00

COLORADO, $136.45.

Denver, Capitol Hill ch..... $40 00
Greeley ch..... 10 00
Denver, Judson Mem'l ch..... 32 00
Greeley ch..... 54 45

CALIFORNIA, $321.37.

Petaluma, Ivah M. Osborne, in memory of Eesles, for Gospel Ship ..... $10 00
Pomona, 1st ch..... 12 52
Oakland, Sw. ch..... 10 00
Oakland, Sw. Y. P. S., t. s. n. p. c. C. H. Heptonstall, Burma 25 00
Geo. Pomeroy..... 1 00
Westport ch..... 5 00
Woodland ch..... 20 00
Napa ch..... 6 00
Round Mountain ch... 10 00
Mountain View ch.... 7 30
A friend of missions, for W. China sta.... 25 00
Los Angeles, Sw. ch., for Kifwa, Africa.. 16 00
Los Angeles, Sw. Y. P. S., t. s. n. p., Assam 15 00
Rivera ch..... 35 45
Colton ch., t. s. helper in Africa, c. Catherine Mabie..... 60 60
San Bernardino Y. P S. ..... 12 50
"F. L. F." for wk. of Geo. Finlay, Phil. Islands..... 50 00

OREGON, $32.

Portland, A. Olson.... $10 00
Selma ch..... 2 00
Portland, Sw., "Gideon's Army," t. s. n. p., c. Dr. Bunker. 20 00

NORTH DAKOTA, $49.92.

Kulm ch..... $20 00
New Salem ch..... 2 00
Portal, Elias Pierson.. 2 00
Coal Harbor ch..... 4 40
Rutland ch..... 3 25
Stillwell ch..... 3 50
Jamestown ch..... 14 77

SOUTH DAKOTA, $136.81.

Millard ch..... $1 15
Orleans ch..... 3 50
Orleans Society..... 15 00
Big Springs ch..... 14 25
Sun Prairie ch..... 15 00
Burton ch..... 21 30
Lake Norden ch..... 30 00
Orleans, a friend..... 10 00
Millard ch., for P. Frederickson, Congo 2 00
Millard ch., special, for n. p., Tiddim, c. Dr. East ..... 2 00
Orleans, N. P. Vik, for do..... 3 00
Sun Prairie ch., for do. $2 35
Lake Norden ch., for do..... 4 00
Beresford, F. Jacobson, for do..... 3 00
Estelline ch..... 3 00
Sioux Falls, Sw. ch.... 6 66

WASHINGTON, $145.

So. Tacoma ch..... $3 00
Spangle ch..... 35 00
Tacoma, Sw. ch..... 34 50
Tacoma, Sw. Y. P. S.. 17 50
Whatcom Sw. ch..... 10 00
Ballard, Nor.-Dan. ch. 5 00
Asotin E. L. Rauth.. 40 00

MONTANA, $4.

Butte, Sw. ch. ..... $4 00

ARIZONA, $33.30.

Prescott ch..... $33 30

UTAH, $10.75.

Provo City ch..... $10 75

FLORIDA, $10.

A. S. Ritenour..... $10 00

MISSISSIPPI, $5.

Vicksburg, M. E. Richardson ..... $5 00

INDIAN TERRITORY, $11.

Bartlesville ch..... $11 00

OKLAHOMA, $28.60.

Mangum ch..... $2 00
Geary, Latella Overmire, t. s. R. Wellwood ..... 1 00
Cordell, E. E. Barakat, t. s. student in Insein ..... 2 00
El Reno ch., E. E. Barakat, t. s. student in Insein Sem. 6 00
Braman ch..... 17 35
Mulhall ch..... 25

ONTARIO, $20.

Kingston, S. M. McMaster ..... $20 00

ENGLAND, $24.35.

Salisbury Y. W. C. A.. $24 35

INDIA, $2,000.

Per acct. D. Downie, Miss. Treas., 1902-3, rec'd from Mennonite chs. in Russia... $2,000 00

ALASKA, $3.05.

Wood Island ch..... $3 05

Total..... $18,477 97

LEGACIES.

Akron, O., Est. Laura M. Allen .....$1,067 94
Oberlin, O., Mrs. L. A. Teachout 142 00
Bad Axe, Mich., Est. Jane M. Snell .... 44 05
Dundee, Ill., Est. Betsy M. Clark ... 10 00
N. Dakota, Est. Sarah E. Sampson 100 00 $1,363 99

$19,841 96

| | |
|---|---|
| Donations and legacies from April 1, 1903, to December 1, 1903 | $156,351 60 |
| Donations and legacies from April 1, 1903, to January 1, 1904 | $176,193 56 |

DONATIONS RECEIVED TO JANUARY 1, 1904.

| | |
|---|---|
| Maine | $1,303 06 |
| New Hampshire | 793 92 |
| Vermont | 730 40 |
| Massachusetts | 14,745 84 |
| Rhode Island | 1,945 94 |
| Connecticut | 2,814 29 |
| New York | 20,785 63 |
| New Jersey | 4,268 12 |
| Pennsylvania | 14,612 80 |
| Delaware | 167 97 |
| District Columbia | 784 57 |
| Maryland | 15 00 |
| West Virginia | 2,654 87 |
| Ohio | 8,874 87 |
| Indiana | 2,002 50 |
| Illinois | 16,637 36 |
| Iowa | 3,479 14 |
| Michigan | 4,304 97 |
| Minnesota | 3,043 31 |
| Wisconsin | $1,659 33 |
| Missouri | 1,258 19 |
| Kansas | 2,171 20 |
| Nebraska | 1,860 11 |
| Colorado | 896 49 |
| California | 2,427 64 |
| Oregon | 440 25 |
| North Dakota | 88 42 |
| South Dakota | 492 68 |
| Washington | 683 91 |
| Nevada | 15 00 |
| Idaho | 146 16 |
| Utah | 160 15 |
| Wyoming | 68 70 |
| Montana | 55 30 |
| Arizona | 83 30 |
| North Carolina | 50 00 |
| Kentucky | 7 00 |
| Tennessee | 7 00 |
| Texas | 8 00 |
| Louisiana | 7 29 |
| Florida | 40 00 |
| Alabama | 40 00 |
| Mississippi | 5 00 |
| Indian Territory | 101 19 |
| Oklahoma | 304 56 |
| New Mexico | 20 75 |
| Nova Scotia | 25 00 |
| Ontario | 20 00 |
| Denmark | 500 00 |
| England | $24 35 |
| Spain | 22 88 |
| India | 2,000 00 |
| Africa | 25 12 |
| Alaska | 3 05 |
| Germany | 356 15 |
| Miscellaneous | 4,011 45 |
| | $124,050 18 |

LEGACIES RECEIVED TO JANUARY 1 1904.

| | |
|---|---|
| Maine | $20 00 |
| New Hampshire | 200 00 |
| Vermont | 533 40 |
| Massachusetts | 19,255 41 |
| Rhode Island | 3,137 84 |
| Connecticut | 1,675 66 |
| New York | 3,446 90 |
| Pennsylvania | 800 00 |
| Ohio | 1,359 95 |
| Illinois | 2,026 00 |
| Iowa | 15,000 00 |
| Michigan | 696 27 |
| Minnesota | 1,015 00 |
| Wisconsin | 2,626 95 |
| South Dakota | 250 00 |
| North Dakota | 100 00 |
| | $52,143 38 |


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Official Organ of the American Baptist Missionary Union

*Edited by* Rev. F. P. HAGGARD

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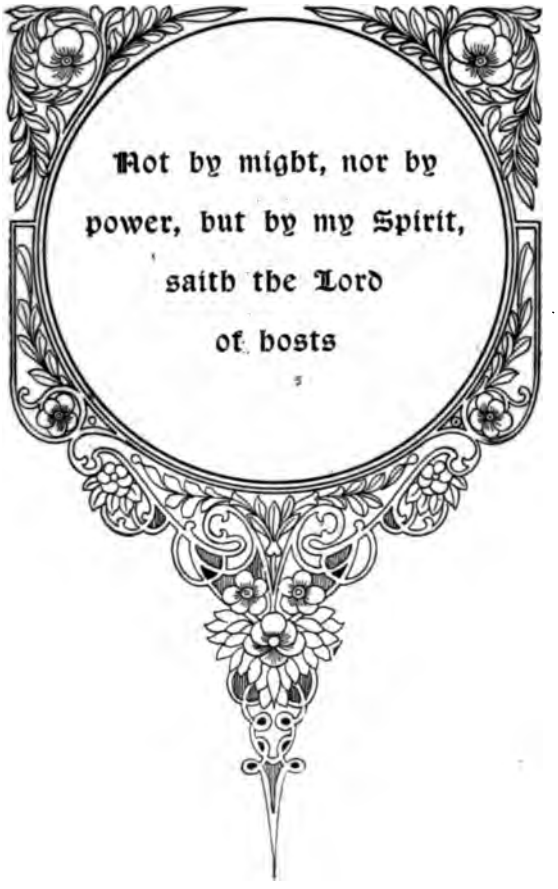
WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST.

Mrs. F. CLATWORTHY, Evanston, Ill., Foreign Secretary; Miss JULIA L. AUSTIN, Home Secretary; Mrs. I. W. CARPE Omaha, Neb., Recording Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicag

# FIELDS AND FORCES

OF THE

## *American Baptist Missionary Union*






PHOTOS BY REV. JOSEPH CLARK REV. GEORGE H. BROCK, REV. S. A. PERRINE

THE
APTIST·MISSIONARY·MAGAZINE

84 MARCH, 1904 No. 3

# A Financial Statement

E financial situation of the Mis-sionary Union on February 1 of year, while in the aggregate pre-ng an improvement over the cor-nding period of last year, yet s occasion for some solicitude. receipts show a total increase over year of 129.71. Of however, 117.19 are he nature gacies, the of those o have d away. actual do-ions re-d to Feb-y 1, there been a de-e this year $4,036.30; besides, it not be for-n that the s closed April with eficit of 450.79. re is a t increase n invest-s, and from one or two other minor es. In reality whatever increase has been would but little more offset the deficit and the decrease onations. The total receipts to uary 1, 1904 are $297,677.90, while otal appropriations, including spe-to date, are $556,453.90. This leaves the amount of $258,776 to be raised between now and March 31. These figures do not include those of the woman's societies. This is a large amount of money to be raised during the next few weeks. Owing to serious financial disturbances in important money centres the last few months, there is great danger of a marked falling-off in donations from leading churches. We trust, however, that the utmost diligence will be exercised by pastors of churches and by other official members who have to do with the collection of benevolent funds, and that they will see to it that there is no default of offerings in any church, but rather that they shall be considerably increased. Some of our sister societies, particularly those in the Methodist and Presbyterian bodies, have greatly increased their gifts to foreign missions the last two years.

Our own work is growing vigorously, and demands increased gifts.

**A CALL TO PRAYER**

**The conference of Foreign Mission Boards in the United States and Canada, held in January, encouraged by the response to an appeal last year for a week of special prayer for missions abroad, has issued a similar call for united prayer this year, during the week beginning March 27 and closing with April 3, Easter Sunday. A joint leaflet will be issued, which can be secured on application to our Rooms, Tremont Temple, Boston.**

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**The missionary problem is a personal one. No sacrifice can be too great if we can only get the Church to take time and wait unitedly before the throne of God, to review her position, to confess her shortcomings, to claim God's promise of power, and to consecrate her all to his service. — Andrew Murray.**

# A Nickel for the Lord



YESTERDAY he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the Church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate — a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is he? Why, the man worships him as Creator of the universe, the one who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church militant.

And what is the Church militant?

The Church militant is the Church that represents upon earth the triumphant Church of the great God.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living. — G. F. RAYMOND, in the *Toronto Star*.

IF your money for missions does not come in large amounts, perhaps one of our little collection boxes would be useful to you. You would be likely to put in a nickel now and then which would otherwise be lost — to mission work. And isn't there some one else whom you could encourage to use one of these boxes? We will gladly send any number you can use.

# Topic · For · the · Month

## Fields and Forces

of our

## Foreign Mission Organizations

THE above topic is the one suggested for March in the Conquest Missionary Course of the Baptist Young People's Union of America. A full presentation of the subject would involve the publication of a history of all the Baptist foreign missionary organizations of Canada and the United States, including, naturally, the woman's auxiliary societies. Our space and the claims of other important material compel us, however, to confine our attention to

### The Fields and the Forces of the American Baptist Missionary Union

The material presented is quite varied in character, and sets forth the work of the Union in a unique and suggestive manner. To make it still more serviceable, however, a special program has been prepared, and will be found below. We wish also to call attention to two most excellent articles on the work of the Union, by Rev. J. Mervin Hull, which appear in the *Baptist Union* for February 20 and 27.

## Program for a Missionary Meeting

*Fields and Forces of the American Baptist Missionary Union*

1. SERVICE OF SONG.
2. SCRIPTURE.
   Bible reading suggested, having ten or twelve passages repeated by different ones; John iv, 35; Matt. xiii, 38; John iii, 16; 1 John v, 19; Matt. xxviii, 18–20; John x 16; John xvii, 18–21, etc.
3. PRAYER.
4. SINGING.
5. A MAP EXERCISE (one minute each).
   The Asiatic map, with small Philippine map, and Congo map are essential. All these may be obtained from the Literature Dep't, A. B. M. U., for $3.75. Asiatic map, $2.00; Congo, $1.00; small Philippine, 75c. How Baptist work started in (*a*) Burma, (*b*) Assam, (*c*) S. India, (*d*) China, (*e*) Japan, (*f*) Africa, (*g*) Philippine Islands, p. 80.
6. THE PRIMARY FACTOR — EVANGELIZATION.
   Illustrated by work of Ko San Ye, p. 84. See also article in September, 1903, MAG., p. 636
7. HOW THE SCHOOL HELPS, p. 86.
8. A NECESSARY ADJUNCT — TRANSLATING AND PRINTING, p. 87
9. COMPARATIVE STATISTICS, p. 97.
   * Place table on blackboard.
10. PRAYER FOR ALL EVANGELISTIC EFFORT, MISSIONARY AND NATIVE.
11. HOW THE PHYSICIAN HELPS, p. 89
12. WHY DO WE NEED INDUSTRIAL WORK? p. 90
13. WHAT THE GOSPEL HAS DONE FOR THE GARO HILLS (a typical case), p. 93.
14. ONE THING NEEDFUL — (A talk by the pastor), p. 91.
15. PRAYER AND THANKSGIVING
16. STATEMENT OF FINANCIAL CONDITION, AND OFFERING, p. 77.
17. CLOSING HYMN.

*Emphasize the point that the Missionary Union has always made evangelistic effort of primary importance, and the blessing of God has been marked accordingly.

Numbers refer to pages in this MAGAZINE.

# The Fields

## Of the American Baptist Missionary Union



A. JUDSON

WE as Baptists owe our beginning in missionary work to Adoniram Judson, for if he had not become a Baptist, who can say how long it would have taken us to awake to the grandest opportunity the Lord ever gave the Christian Church? Dr. and Mrs. Judson went

**To Burma,**

not because they chose to go there, but because they could not go anywhere else. Missionaries were not welcomed in those eastern lands then as they are today. Nothing but difficulties and hardships met them on every hand. The situation confronting them was appalling; cruelty, barbarism and superstition characterized a people wholly given over to heathenism. Could the gospel reach such as these? For seven years they waited for an answer to this question before the unspeakable joy of baptizing the first convert was experienced. Other missionaries in the meantime came to help them, prejudice broke down little by little, and love gained the victory. Today a church of 40,000 members stands as their "joy and crown." But what of the millions in that land who have not yet heard the gospel — Shans, Chins, Kachins, Talains, Karens, Burmans and others?

But, as though heart and hands were not fully occupied already, there came to our missionaries in Burma one day, a request from a man in government service in

**Assam,**

that a missionary be sent to that region. It was finally decided, in 1835, that Messrs. Nathan Brown and O. T. Cutter should go. Assam is the place where the finest tea in the world is grown, and is situated at the point where India, Tibet, China and Burma dovetail into one another; its great water-way, the Brahmaputra river, constitutes a natural avenue of approach to the great regions of central Asia. Early missionary efforts among these people read like a romance — savage, bloodthirsty tribes transformed into humble followers of Jesus. Some of our most hopeful work today is on these great tea gardens where thousands of coolies, who have come up from central India, are employed. Fifty-four missionaries, our present force, are not very many among 6,000,000 people, but over 7,000 Christians are bearing faithful witness for Christ among these various tribes, and through their influence we hope for a widespread knowledge of the gospel.



WARRIOR — ASSAM

**Our Telugu Mission**

has been called one of the miracles of modern missions, and we should be profoundly grateful to God for the way the gospel has been received. Our first missionaries, Rev. and Mrs. S. S. Day, settled eventually in Nellore, from which point their influence, and that of others who followed them, has spread far and wide. The difficulties encountered in those early years, arising from the antagonism of the people and the restrictions of caste were stupendous; but after years of faithful preaching and patient waiting, the great ingathering came. July 3, 1878, will ever be memorable in the annals of the Telugu Mission, for on that day occurred the baptism of 2,222

iduals, the largest number
zed in one day on profes-
of personal faith in Christ,
the day of Pentecost.
r great ingatherings fol-
l this, until the work
nded large reinforce-
s and thorough organi-
n. Even the force of
nissionaries now on the
is wholly inadequate to
for the 55,000 Chris-
Telugus, and reach the
tudes who are ready
me.



HINDU TEMPLE

ıen our work in Burma spread
nto Siam we did not understand
that was God's way of getting us

### Into China

ıere seemed little chance then of
ing that great empire whose doors
still shut tight against foreign
ion. But in 1842 China became involved in that struggle with England known as the Opium War. Although the result was lamentable in the terrible curse that was forced upon poor Cihna, there was one redeeming feature, — five coast cities were opened to foreign residents. The missionaries were



HINESE PRIEST

low to take advantage of this,
our splendid South China and
China missions date from this
1. During recent years the open-
o of the interior of the empire has
ed a grand opportunity for ad-
work. The West China and
al China missions are growing
y, and many more opportunities
ork are presented than the mis-
ies are able to take advantage of.

### As in Burma, so in Japan

ord had a man ready for the work
the Missionary Union realized that there was work for them to do in that land. Jonathan Goble first went to Japan as a seaman in Commodore Perry's expedition, which resulted in opening the first port to foreigners. Having seen the country and the people, he longed to go back and preach the gospel. He was sent out in 1862 by the American Baptist Free Mission Society, which became united with the Missionary Union in 1872, and Mr. Goble was accepted by the Union as their missionary. Rev. Nathan Brown, who had been a missionary in Burma and Assam, now went to Japan, where he continued his labors for many years. Dr. Brown enjoys the unique distinction of having translated the New Testament into two distinct languages, Assamese and Japanese. There are now in Japan 58 missionaries and 2,157 members of our churches, and the outlook is full of encouragement.

We thought by this time we had about all the work we could manage, but we were mistaken; for, a little over twenty years ago, some of God's servants began to be heavily burdened for

### The Great Continent of Africa

and its countless millions. While they were considering where it might be wise to begin work, it transpired that Dr. and Mrs. Guinness of London wished to transfer the Livingstone Inland Mission on the Congo to other hands, leaving themselves free for further pioneer work. It took considerable persuasion to make the Board of the Missionary Union feel that they could assume this added care, but God has so blessed the mission all these years that there is little likelihood of its being given up. So widespread has



BUDDHA — JAPAN




been the influence of the gospel that some entire regions of considerable extent have been practically transformed. The horrible fetishes and the satanic witch doctors are disappearing, and the people worship God " in spirit and in truth." The scourge of sleeping sickness has carried off hundreds of Christians, but what a blessed thought that, through the knowledge of the gospel, they have gone to praise God forever around his throne in heaven.

We are reminded of the old saying, " Some people are born great; some achieve greatness, and some have greatness thrust upon them."



FILIPINO HOUSE

**Our Philippine Mission**

was " thrust upon us," as it were. How little we thought of such a thing five or six years ago! Again the truth is illustrated that " my thoughts are not your thoughts neither are your ways my ways, saith the Lord "; for that the Lord was in all the wonderful movements that led up to our presence in these islands cannot be doubted, judging from the condition of affairs and the state of mind in which the people have been found. Tired of Spanish domination and the oppression of the friars, many of them even in abject heathenism, they are receiving our missionaries with an open-heartedness truly wonderful. The 14 missionaries of the Union now on the field find heart, head and hands fully absorbed. The native church of over 400 members we believe to be only an earnest of the future.

**The Churches in Europe**

We cannot attempt in this brief sketch to mention in detail how we became involved in work in Europe. As early as 1832 mission work was commenced in France. Owing to the gradual spread of convictions peculiar to the Baptists, appeals were made to us for help. In Germany, Norway, Sweden, Denmark, Russia, Finland, France, Switzerland and Spain there are today nearly 1,000 Baptist churches, reporting a total of 108,613 members. The converts come largely from the Roman Catholic and formal state religions. Many of them have willingly suffered much for the joy and liberty of conscience which have come to them through the gospel of Christ.

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By all that we have said it can easily be seen that in entering one field after another we have followed the divine guidance. Not only so; we have really been forced to take up some work which, humanly speaking, we did not seem able to undertake. We have been signally blessed in each and all of our fields, and our contributions have increased accordingly. Let us trust God even more in the future, and go forth to other fields of opportunity whose peoples are stretching forth their hands, and uttering the Macedonian call

**" Come Over and Help Us."**



SEMINARY — GERMANY

THE fiscal year, of the Missionary Union ends March 31, but any remittance mailed not later than April 1 will be credited. Every effort should be made to secure large collections, and to send them in early. Let us close the year without debt. We can do it easily, if we will.

# The Home Forces

## Of the American Baptist Missionary Union

THESE are many and varied. Instinctively, doubtless, we first think of the *organisation* of the Missionary Union; its machinery and officials. In our minds, if not by actual experience, we visit the Rooms in Tre-it Temple, and see the "force" loyed in writing letters, keeping unts, receiving and shipping the ls of missionaries, preparing liter-e and otherwise administering the rs of our oldest general missionary nization. How few, however, how few realize what it means to inister properly such a trust.

aturally, also, we recall the fact the district secretaries constitute force" far more potent than some ve, because they come more tly in contact with the churches those at the Rooms can. Let no get an idea, however, that these rict secretaries, with their very ful associational secretaries, be-e they are a "force," are set up the purpose of forcing anybody, or church, to do more than can be , or ought to be done. Their de-is to help; to encourage; to advise; how how the churches can most y and practically keep themselves ympathetic relation to this most rtant of all enterprises, the con-t of the whole world for Christ.

nt the greatest of the home forces be found to reside not in the general e, nor in the offices of our district taries, but in the churches them-s, among the people. As in a blic, so in the Baptist constitu-, the ultimate appeal is to the le; the main dependence must be the rank and file. We cannot k too highly of that noble army yal pastors and faithful laymen — leaders in our congregations, who have a real and intelligent zeal for the propagation of the gospel in all lands.

But while considering forces, we are also compelled to take cognizance of the fact of inertia. A great deal of time and thought must be expended in getting the inert portion of our membership into a state of life and activity; into a condition where they will cease to be indifferent to the last command of our Lord, and will be responsive to the claims of a heathen world. In fact, when we begin to calculate the amount of latent power residing in a single church of the Lord Jesus Christ, we are overwhelmed with the possibilities of its development, and we are more ready to believe the Scripture, that "One can chase a thousand, and two put ten thousand to flight." In "A Missionary Policy and Method," recently sent to our pastors from these Rooms, will be found a most illuminating statement as to the amount of money which could be raised by our churches, if only one and one-half cents per week were given by each member.

It is easy to figure out the truth of the assertion recently made by Dr. Goucher that, "If our Sunday school scholars (of all denominations, EDITOR) were systematically trained to give an average of one cent per week to the world's evangelization, it would amount to nearly $7,000,000, or be nearly one and one-half times as much as the entire Protestant Church of America is giving for foreign missions."

There is no lack of home forces, but the trouble is that many of these forces are latent and unavailable. There is plenty of money; there are plenty of men. The Baptists of the North alone could evangelize all of Asia in ten years, if they would. We need to have the Spirit breathe upon our dry bones, and cause them to live.

# The Foreign Forces

## The Preacher

IN any enumeration of the forces on our fields abroad, first place must be accorded the preacher, whether he be a missionary whose tongue is not yet loosed to speak freely in a strange language, or the native evangelist who, under the tutelage of his foreign brother, goes among his people proclaiming the good tidings of salvation. Needful as is the work of the teacher, the physician, the printer, all admit the primary importance of the preacher; in fact these others truly serve, only as their lives and their special forms of labor *tell* the story of the Master who went about doing good. "How shall they hear without a preacher?"

Not only is the preacher first because of his office and his message, but to no other member of the "force" comes the same joy as to himself. To him have been committed the oracles of God, and as he speaks the words of life to dying men — possibly for the first time — his soul is thrilled, and he is conscious of the *divine* character of the errand upon which he has gone. The success of our missions, under God, is due more largely to the importance we have attached to evangelization than to anything else.

The following communication from Rev. W. F. Thomas, of Insein, Burma, will be read with interest in this connection, as illustrating the happy results of faithful evangelistic work: —

KO SAN YE'S work again results in a revival. In this instance, however, the unprecedented number of 187 baptisms in eight days, commencing with September 29, 1903, dates back to an event that transpired some years ago. Learning of the followers of a Karen prophet of my father's days, who belonged to the Maw Lay, or vegetarian sect of Karen reformers, with which he himself was formerly connected, Ko San Ye went quietly among these theists, explaining how he had been led to pass from Maw Lay asceticism to the liberty of the sons of God in Christ Jesus. They soon found out who this unassuming stranger was, and most of them have been regular attendants at Sunday services for over a year, either at the headquarters of his work near Leppadan, or at some nearer Christian place of worship.

The Leppadan church began about two years ago with two families, who opened Ko San Ye's first unassuming caravansary near Leppadan. At our last association they reported 25 additions to their original number by baptism. They now number 319, being more than three times the size of any other church in the association. The largest number uniting at any one time was 67, who were baptized on Sunday, October 4, 1903, and in their examination and baptism it was my privilege to have a share. I therefore take pleasure in adding my testimony to the genuineness of this wonderful work of God. May this be the beginning of good things still in store for our dear brother Marshall, who is certainly to be congratulated on "coming to the Kingdom at such a time as this."

The first installment of these Karen Brahmos to confess Christ by baptism came the Tuesday before we reached Leppadan, having brought with them a neighboring pastor who then and there baptized them to the number of 49. Among the rejected candidates at that time, however, were two Karen

women, an aunt and niece, both married to the same heathen Burman. It was more particularly for advice in this case that I was summoned, as well as a neighboring pastor of the Rangoon Karen Mission, who has done magnificent work in connection with the whole Ko San Ye movement thus far. I mention this circumstance to indicate the care with which these candidates have been sifted by the neighboring pastors. The elder and true wife, was alone accepted for baptism, and was one of the 67 who received the ordinance on Sunday. It ought also to be mentioned here that Ko San Ye himself was not present at any of these baptismal occasions, nor has he been in Leppadan for months. It cannot be said, therefore, that these people were unduly influenced by his presence to take this decisive action.



AN AGED EVANGELIST AT THARRAWADI, BURMA

We held our first meeting for the examination of candidates on the evening of Saturday, October 3. Learning on Sunday morning, when the remainder began to appear, that some had already been examined by the church, we confined ourselves to those who had not up to that time been received for baptism; and yet even so, it took us from early morning, when Miss Davis of Tharrawadi found us, till high noon, with only a short intermission for breakfast, to examine the remaining candidates. Miss Davis was specially helpful in the examination of the women, and equally gratified with myself at the general results. I shall never forget how a sweet young girl, one of Miss Davis' pupils in the town school, came up to me during the examination and said with tears in her eyes, "My parents are here, and want to be baptized." As they had long been considering, and her father had won the victory over his drunken habits over a year ago, they were both received. In fact, nearly all the candidates were heads of families, the children being encouraged to wait for further instruction. The number of men was greater than that of women, some of both sexes being far beyond middle life, and having gained distinction by their meritorious acts in the Buddhist system of salvation by works. When it is borne in mind what a struggle it costs for such as these to break away from the prevalent religion of the country, we could but exclaim, "What hath God wrought!"

Having finished the examination, there was only time for me to preach a short sermon, descriptive of the ordinance, when, at the request of the pastors themselves, I descended with two of them into a tank at the rear of the building, where we each baptized 22, leaving the youngest and most recently ordained of our number to baptize the last candidate.

# The Teacher



"GENERALLY speaking, methods and subjects for school work are very much the same the world over, with the distinction that in the mission school, from the kindergarten up through the college, special prominence is given to the study of the Bible. The school has frequently proved to be the avenue of approach to many a town otherwise closed to the missionary, as the following from Rev. J. E. Cummings well illustrates:

I have recently been to Okpho to inspect a little school started by Ma Gip, a Christian Karen girl from the Anglo-vernacular school at Henzada, who took up teaching among the Burmans as a livelihood. She has taught her pupils Mrs. Judson's Catechism in Burmese, a prayer for a penitent and the Lord's Prayer. Okpho is an exceedingly strong Buddhist town of 5,000 people. So great is the prejudice at present that parents object to the pupils learning to sing, thinking that singing commits them to Christian worship. They are learning the Bible, however, and we believe the school is the thin edge of the wedge of further Christian work for the town.



WAYLAND ACADEMY, HANGCHAU, CHINA

The children in our mission schools make the same amusing blunders as the children at home. In looking over the papers of an examination held recently in the Mandalay high school Rev. H. B. Benninghoff, the principal, found the surprising information that "gender is the place where fruit grows; that Darjeeling is a hill-station; and the lieutenant-governor of Bengal is connected by rail with Calcutta."

In striking contrast to the work of these simple village schools is that of our theological seminaries. President Dearing of the seminary at Yokohama, Japan, writes:

The seminary is in a promising condition. We have never had so good a class of men. The fall work has opened most promisingly. Splendid work is being done by the students in street preaching places. I have baptized ten into the Yokohama church this fall, most of whom were brought in by our student work during the summer. Two of them are sons of priests who should have grown up to be priests by inheritance, and are young men of especial ability and promise

Those who are interested in the work of any or all of our educational institutions are referred to the last number of the annual report, where full accounts are given. It will be sent on receipt of ten cents for postage by the Literature Department. A list of our higher institutions will be found in the Handbook for 1904–5, which will also be sent on application.

***DR. CHARLES CUTHBERT HALL does not hesitate to say that, from his observation, the most encouraging aspect of the missionary enterprise is the boarding schools on our mission fields. "As educational institutions they deserve commendation, but as institutions for the formation of character and the development of a new type of manhood and womanhood they are beyond praise."***

# Translators and Printers

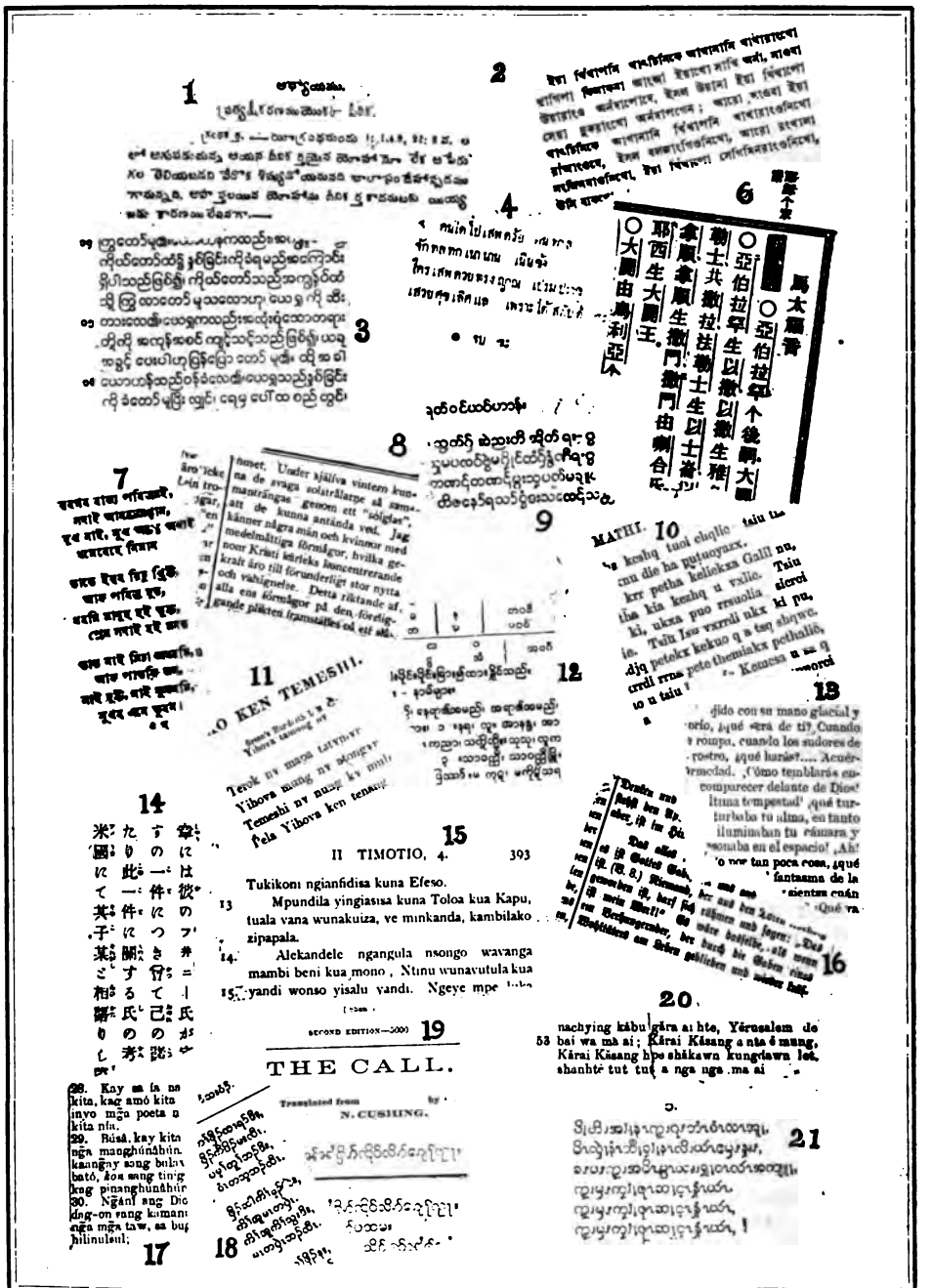
BAPTISTS do not claim to have a monopoly of good translations of the word of God, but they have had their full share, and they think they recognize the hand of God in this. The principle for which they have contended, and do contend, and must continue to contend is for a full and exact translation of every word and expression of the divine thought. The practice of transliterating instead of translating certain words, as *baptiso*, for example, has indeed obtained footing among ourselves, but that is not sufficient reason for its repetition in new languages and dialects of heathen nations.

In this conception of duty they feel supported by consideration of the gifted men the Lord has raised up among them to do this kind of work. There has been a succession of these from the very beginning of modern missions. Among them are Carey, Marshman, Jewett and Wenger in India; Bronson and Brown in Assam; Judson, Wade, Mason and others in Burma; Jones in Siam; Goddard and Lord in China, and Nathan Brown in Japan. These are being followed by a succession of later men who continue the translating, or are engaged in revision and colloquializing.

All these men have been, or are excellent in their respective departments; and some of them have been famous for their linguistic skill, critical discernment and spiritual insight, which have put them head and shoulders above common men. Carey's work was masterful in quality and monumental in quantity. Judson's Burman Bible is a marvel of finish. Dr. Jones' translation of the New Testament in Siamese was resorted to by the king of Siam, himself a great scholar in his own language, for examples of a perfect Siamese style. Josiah Goddard's Chinese New Testament, made nearly two generations ago, was taken in as one of the authorities to be used in the present revision now going on, and Nathan Brown's work in Japanese was anticipatory and prophetic. The recognized surpassing ability of these men in translation work generally, adds weight to their rendering of special terms. He that is faithful in least, is faithful also in much. The converse of the proposition ought also to be true, — he that is faithful in the much ought also to be faithful and trustworthy in the little. — REV. W. ASHMORE. D.D.

WITHOUT the printer and the printing press, the work of the translators could not so easily be made available. The Missionary Union has only one large printing plant, the Mission Press in Rangoon, Burma, of which Mr. F. D. Phinney is the capable and energetic superintendent. From this press are issued the Scriptures in various languages, leaflets, hymn books, school books, commentaries and a host of other books, nearly all of which are the original or translation work of various missionaries, and several monthly religious papers. When the new press building, now in process of erection, is completed, the work of circulating Christian literature in Burma will be greatly facilitated.

Only two of our missionaries are especially commissioned as printers, Mr. Phinney and his associate, Mr. Snyder; but in several of our stations printing is done on a small scale by means of hand presses, notably in the Philippines, on the Congo and in East China. In Japan, print shops abound, and work is done very cheaply. The Telugu missionaries go to Madras where the Methodists have a large establishment, and all the work from Assam is sent to the great press of the English Baptist Society at Calcutta, the press originally founded by Carey.




SPECIMENS OF PRINTING in some of the languages spoken by our 505 missionaries.

1. Telugu.
2. Garo.
3. Burman.
4. Siamese.
6. Chinese.
7. Assamese.
8. Swedish.
9. Talain.
10. Angami Naga.
11. Ao Naga.
12. Pali.
13. Spanish.
14. Japanese.
15. Congoese.
16. German.
17. Visayan.
18. Karen.
19. Shan.
20. Kachin.
21. Chin.

# The Physician



IN close association with the evangelist or preacher is the medical missionary. Our Saviour, when he was on the earth, was deeply touched by the sufferings of humanity, and a large part of his life was given to the blessed ministry of healing. When he commissioned the twelve to continue the work of establishing his kingdom which he had begun on the earth, he said: "As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the leper, raise the dead, cast out devils; freely ye have received, freely give." And the man or the woman whose life is consecrated to the work of healing the bodies of the suffering ones in heathen lands, is following closely in his footsteps and carrying out the very spirit of the gospel.

From the very first our missionaries, often without special training, have been called upon to do more or less medical work; but as the necessity and value of it have become more evident, more and more attention has been given to it, as affording an avenue of approach to the hearts of the native peoples. So effectual has this proved, in breaking down superstition and removing prejudice, that now the medical department is an important adjunct of many stations, although, owing to lack of means, it is wholly inadequate to the needs. We have, however, 24 male and 13 female physicians, in various stations of Burma, Assam, South India, China, Africa and the Philippine Islands. The following illustration is only one from many that might be given, showing what our medical missions are accomplishing:

I was called to our street-preaching chapel to see a poor sick beggar who had crawled into the chapel with a small bundle of dirty straw and rolled himself up in one corner. The weather was very cold and wet, and the poor fellow, besides being very ill, was shivering in his sodden rags and looked starved. After a brief examination we sent him into the hospital, ordered a warm bath, a comfortable bed and some food. The street-preaching chapel at the time was well filled, and the people looked astonished, while the preacher turned the occasion to account by saying, "This is the doctrine of Jesus; no one but a Christian would take any notice of this poor fellow excepting to turn him outside to die. There is not a man on the whole of this street who would give this beggar a bed and take care of him. Now you know what the doctrine we preach is like." The man besides being hopelessly blind, was suffering from gangrene of both feet, a result of frost bite. He made a good recovery after amputation, and returned to his native village strong and well, professing faith in the Saviour who had rescued him, body and soul



Photo by Mr. Selkirk

OUR HOSPITAL AT NAMKHAM, BURMA

Subscribers will aid us and avoid losing any issue of the MAGAZINE, if they will promptly notify us of any change of address.

# The Industrial Leader

THE need of industrial work varies considerably in our different mission fields, and depends largely upon the natural conditions in which the people are found. The motive of such work is to render self-supporting the Christian community which arises as the result of missionary effort, and to inculcate proper ideas respecting the dignity of labor. Although development in industrial training has been rather primitive thus far, in almost every one of our mission stations, especially those which have schools attached to them, something is being done. None of our missionaries are commissioned to give exclusive attention to this form of work, but nearly all are compelled to engage in it — to become carpenters, brickmakers, tinsmiths, and any other kind of a mechanic, if "by any means they may save some." The industrial work at Bassein, Burma, illustrates the highest development attained in any of our fields. Mr. Nichols reported recently:

As regards the industrial experiment of the saw mill and work shops (owned by the people — EDITOR), the year has been quite prosperous, especially on account of the building of the Bassein-Henzada railway The property is now worth over $16,000, and has up to the present time aided the school to the extent of over $6,000, about two-thirds of its original cost. This work has revealed to the people capacities of which they would not otherwise have been conscious.

The question of industrial work is receiving special attention in South India today, and we hope ere long to see the training school for this purpose at Ongole ready for work. The greatest difficulty is to decide just what industries to teach that will be practical and meet a steady demand in the *native* market. The following illustrates the practical value of industrial work in an emergency, reported by Mr. Thomssen:

Owing to repeated floods the fields of many villages have been inundated, and their crops have been destroyed. This would mean starvation in the midst of plenty to 3,000 persons at least, but our fibre factory is their salvation All are hard at work making fibre, and we are now paying direct to the people about $350 per week. In addition to this we are employing many workmen in our compound. Our German friends, who furnish the capital, are about opening a rope factory on a small scale here, and we hope to see a permanent fibre and rope business established. This large industry takes little of our time to superintend, for we have very able native assistants.



Photo by Jos. Clark

PUPILS THATCHING THE SCHOOLHOUSE AT IKOKO, AFRICA

# The Spiritual Forces

*Not by might, nor by power, but by my Spirit, saith the Lord of hosts*

By Rev. H. C. Mabie, D.D., Home Secretary

IN any estimate of the forces upon which we are to depend for the evangelization of the world we must reckon as central and foremost, the inspired word of God. In the midst of the striking language used by the Apostle Paul in the Epistle to the Ephesians, concerning the equipment with which Christ's Church is to meet the spiritual hosts of wickedness, the apostle names this word of God indeed as the only weapon of aggressive attack. For armor in which the saint is to be clad, he names various elements: for girding the loins, for protecting the breast, for shielding the head, and for shoeing the feet. Large place also is given to the right attitude of prayer and watchfulness. But for the aggressive conflict, one weapon, the word of God, is to be relied upon. Like all side arms, it is to be worn upon the person, within instant reach, easily unsheathed, and kept glitteringly keen.

But we must not press our figure too far. This word of God has its chief value from the fact that it is a revelation of the Most High; it is the voice coming out of another world, assuring us of all those fundamental realities of a spiritual sort which the soul needs to know and experience. Of course it is the spirit of the Word which is the supreme thing, and concerning which the greatest care needs to be exercised. When this Word is once understood it will be found to be the complete and rounded expression of whatever aspects of truth, or fragments of it, may have found utterance through the natural reason, through hints from nature, or through the sporadic voices of the ethnic religions. The word of God has been found ever to be a word of life. Christ said of his own utterances: "The words that I speak unto you, they are spirit and they are life," a declaration to the truth of which millions could bear witness.

It is a striking fact that Christ himself personally is called "the Word." In himself, he embodied in character, in experience and in incarnate form all that revelation is in its written form. In the Epistle to the Hebrews, we are told that "the word of God is living and active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." A host of implications are contained in this great utterance; the Bible, as nothing else, has the power to penetrate, to rouse the conscience, to disclose the motives and intentions of the heart, and when acted upon it is able to give life to the dead. In the first chapter of the Epistle of James we are taught that the word of God when made the basis of conduct, after such disclosures as it has brought to the mind, is able to transform the subject of that Word into everything that is blessed in character and destiny. One may hear the Word, forget it, and be unprofited; but if one *does* the Word persistently, he will find it becoming to him not a law of bondage, as he feared, but "the perfect law of liberty"; and thus ere he is aware, down deep beneath his consciousness, he will find that a divine operation has been taking place. The energy in that operation is the word of God made alive by the Spirit. The Word received into the heart and becoming implanted by hearty appropriation, like a bulb in the soil, begins to take root and grow.

The Apostle Peter declares that the word of God is as a "lamp shining in a dark place, until the day dawn and the day-star arise in your hearts." When the word of God is received as a light

from heaven, and acted upon, there will shortly be added to its own verbal declaration of truth a corroboration wrought in the heart's experience; that is, the day-star, the assurance of a further confirmatory light will arise within our inmost hearts, and so the word of prophecy written in the Scripture is "*made more sure*" by the corroboration in the heart's experience. A force like this cannot but be a mighty energy, working itself in the person of the missionary and in the life and experience of the native churches among the heathen, and is the deepest evidence of the reality of divine revelation possible to man.

The fact that this word of God in the past has thus proved itself so mighty an energy to comfort, to enlighten and to transform Christendom, up to this time, affords the best of reasons why, in our present and future missionary activity, we should grip anew this weapon of the Spirit, and apply it to the utmost in our contact with all heathen peoples. It is sure to be attended by the co-witnessing Spirit of God who has promised to bless it. Its energies, attested by the Holy Spirit who indited it, are the only hope we have of transforming paganism. That missionary agency which will use the content of divine revelation as its paramount and simple instrument of aggression, will have fulfilled to it afresh that promise made to the ancient church in Philadelphia, which did "keep my Word," "Behold, I have set before thee a door opened, which none can shut." The promise that was made of old is as valid now as ever: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

It has often been noted in the work of Baptists upon foreign fields that the fruits in the way of evangelization have been particularly marked and abundant, in comparison with the amount of money expended and the number of missionaries employed. If there is one reason more than another which would account for this, it would seem that it is because of the extended employment of native converts who have been encouraged, even with the limited knowledge of the Word at command, to go out and preach it in its elemental simplicity to all who would hear. There is a place and a time for a Christian apologetic; but that place is not in the elemental work of evangelizing the heathen nations, nor even in the current work of the Christian pulpit in nominally Christian lands. In the very effort to turn the preacher into an apologist, it sometimes occurs that one becomes a preacher of another gospel altogether. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."



Photo by Rev. A. F. Groesbeck

A BIT OF CHINESE ARCHITECTURE

This bridge was not used for almost 200 years after its construction because the builder died just as the work was completed.

# What the Gospel Has Done for a Mountain Tribe

By Rev. T. S. Barbour, D. D., Foreign Secretary

[The following article was not written with reference to the special topic for this month, "Fields and Forces"; but nothing could be more timely than Dr. Barbour's sketch, as showing the character of one of our "fields" and the results attending the operation of all the "forces" we have considered in previous pages. — EDITOR.]

"THE Garo Hills," says the lexicographer, "form the extreme western end of that broad belt of mountains which, running parallel with the Himalayas, stretches from Burma to the south bank of the Brahmaputra river; around the promontory presented by these hills, the river, after its long journey from the east, turns southward to Bengal."

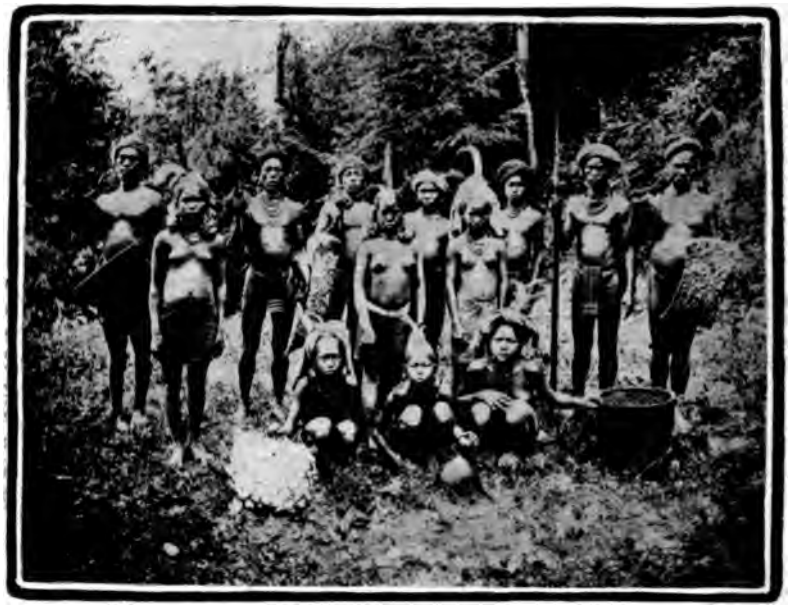


PART OF THE COMPOUND AT TURA, ASSAM

It was in the early morning that we landed at Rowmari, a little settlement on the narrow plain which forms the western limit of the Garo Hills. A night's ride by rail had brought us from Calcutta to the great river and, after a day and night on the steamer "Penguin," we found ourselves at this winter-time landing place of Tura, our central mission station in the Garo Hills. Dr. Crozier had come down from Tura to meet us, and our journey was quickly begun. A ride of two hours across broken fields, and we were breakfasting at a "*dak* bungalow" — the inn of India where the traveler may find a bedstead for the bedding he has brought with him, and an attendant to cook his food.

It is a ride of three days to Tura; the distance is not great, something less than forty miles. The relay of runners who carry the mail from Rowmari, by stages of six miles each, covers the distance in six hours, but horses go slowly over the ascending way. When the hills are reached, we pass through pleasant woods. They are musical with the chatter of many birds; parrots call from the trees, and here and there monkeys leap among the branches. The jungle growth reaches in certain parts to a height of twenty feet. The tiger and the elephant roam at will through these wilds.

We are looking forward with not a little of interest to our meeting with this mountain people, representative of the "scattered detachments of the primitive peoples of China, India, Tibet and Burma, who have been driven to their high retreats through the advance of civilization through the plains." The chronicler has written



HEATHEN GAROS PHOTOGRAPHED ON THE HIGHWAY

of the Garos in the records of the Asiatic Society of Bengal: "Their culture is very low. Formerly they neither spun nor wove, and, until not very many years ago, they were head-hunters who made a ghastly display of such trophies, especially on the death of a chief." He adds: "They proved so hostile and their country was so impenetrable that, although their mountains, for many years, had lain nominally within British territory, our government was content to leave them alone except for an occasional expedition to punish the massacring of British subjects; but their raids being a perpetual menace, their hills were placed directly under British management in 1866."

Our first view of the hill-men was one fitted to make an impression in accord with this representation of their character. Their scanty dress, their uncleanliness, their faces, stolid and often lowering, more than all the appearance of their women with scores of brass earrings run through the lobe of the ear, — all were suggestive of the "more primitive and barbarous condition than that of any of the tribes of western India," which the official records attribute to them. But rumors had found their way across the seas of the outbreaking of a new life in these wild hills, and these first wayside experiences made us only the more eager for the scenes awaiting us at the end of our journey.

Our hopes were not disappointed. On the third morning, a sudden turning of the road brought us to the view of a pleasant mission compound lying on rolling ground in a valley overlooked by Tura Mountain. Here are attractive buildings, five mission houses, a schoolhouse, dormitories for the pupils and houses for teachers, a small hospital and a mission chapel. And here too, is a temporary edifice not less interesting than the more permanent structures. The Garo general association, representative of 16 churches and some 4,000 members, was in session at Tura, and a place of meeting for the assembly had been raised. This tabernacle, with walls of jungle grass and roof of bamboo strips covered with straw, was now the meeting-place of more than 700 Christian disciples. As we entered the room they greeted us, not with the enthusiastic welcome of the light-hearted Telugu people whom we had left a few days before, but with

a serious, kindly cordiality. The missionaries were present, but the exercises of the convention were conducted by the people. No associational gathering in America proceeds with greater orderliness. The moderator is a man of simple dignity. Two secretaries sit with him, and the treasurer at a table receives the offerings brought up from the churches. Sermons and essays are presented and discussions follow. Those rising to speak have further to rise than delegates to associational meetings in our western land. The company sit in straw spread upon the ground; they wear a simple native dress. But there are fine types of manhood here. Here is one Bong, bearing still the marks of his combat with a leopard which he fought bare-handed to save a group of children from its attack. Here is Thangkan, trained in our institutions of America, whose knowledge of the English tongue secured him on his return an offer of a government position with high salary; but he answered: "The official might bid me go north when the Lord Jesus was bidding me go south" and he remained an evangelist among his people. One is greatly drawn to the Garo type of Christian. They are not emotional or effusive. The stolidity of their race reveals itself in a reserved, modest, serious, strong quality of Christian character.

It is a great reward which has been given to the missionaries at Tura. Evidently they are satisfied with the results yielded in their chosen life work. It was in the year 1875 that Tura was selected as the site of a mission station in the midst of savage beasts and not less savage men. Mr. Mason points out the position of the little house first put up in the jungle. The place has not been a healthful one. The British geographer refers to the hills as "notoriously unhealthy." Mrs. Phillips, on account of uncertain health, spends much of her time alone with a servant on the top of Tura Mountain, while her husband continues his work below. Some loved forms have been laid away on a green slope, and others, who in the past have labored here, are now in the home land with broken health. But the missionaries share the apostle's crown of rejoicing as they sit in the associational gathering.



CHRISTIAN GARO FAMILY. BAKAL WAS A MOST CAPABLE ASSISTANT IN THE WORK OF TRANSLATION

The people leave behind them not a little money when they go from the station. Rs. 800 have been paid either for medicines or for copies of portions of the Scriptures and other religious reading. These disciples are ready to give much for the Scriptures. They like best an edition of the New Testament well bound with leather; for this they pay sixteen annas, the wages of four days, or the equivalent of eight dollars for the average American reader.

It is not alone in Tura that the results of work for the people of the Garo Hills are seen. Here, indeed, is the center of this work. Here is the station school with 174 pupils. This school, while giving a general education to local pupils, supplies teachers and preachers for all the mission. Here, also, is an industrial plant, a carpenter's shop, and cotton-gins, invented by Mr. Mason, with parts so made that all can be supplied and repaired in the hills. It is hoped that eventually a means of support will thus be furnished to all pupils of the school in need of aid. A newspaper is here, *The Friend of the Garos*, an exceedingly helpful monthly periodical, issued now for about 25 years, of 16 pages and counting nearly 700 subscribers. But from this central station the work extends widely, reaching through

the Garo Hills. Not a few of the delegates to the association came to Tura by a journey of six days across the hills. Through these mountain districts the missionaries tour, preaching the gospel and giving counsel to the churches. The work extends too to the plains beyond the hills at the north. The missionaries at Gauhati, while working more distinctively for the Assamese people, care also for a number of Garo churches.

Ninety-seven church buildings and chapels are found in the Garo Hills, all, with the exception of the chapel on the mission compound, having been built without mission aid. Some of the churches are large, representing many villages. In these the village membership constitutes a branch of the church with which it is connected. The village school teacher preaches and the church sends its members to the branches for a friendly visit or the prosecution of Christian work. The local church at Tura has seven branches, one of these being 38 miles from the center. School work, conducted in 89 villages of the Garo Hills, is definitely evangelistic. All teachers are Christians and all are expected to care for the spiritual welfare of the people. A common fund supporting this school work is provided in part by the mission; but, aside from this, and the support of the three evangelists who work in immediate co-operation with the missionaries, all work in the hills is supported by the people. Besides the three evangelists connected distinctively with the mission, a number of these workers are supported by groups of churches and some by the general association. A foreign mission work is sustained, by the general association, among the Daphlas, a hill tribe living mainly in the Himalayas northeast of Assam. At the meeting of the association at Tura, two delegates were appointed to visit this far-away region, carrying a message of greeting to the missionary and assisting him for a time in his work.

From the beginning, the Garo disciples have favored the formation of Christian villages. The contrast between the Christian village and neighboring villages still given to heathen practices, is a striking testimony to the physical as well as moral benefits conferred by the gospel.

One of these Christian villages was our destination as we turned again toward the river. As we left the mission compound at Tura, the boys of the station school followed. Some two miles from the compound they turned back. With the echoes of their last song, our own "America," lingering with us, we rode on for seven miles further. At this point Christians from Okapara, the village we were to visit, met us. They had come to carry our baggage, though they were men whom money could not have hired to do a work of this nature. We turned now from the roadway for a ride of five miles through the dense, tangled jungle. The path was from three to seven feet in width, tall grasses often meeting above our heads, and compelling us to bend low in the saddle. Great tracks of elephants appeared, and here and there a tree was seen against which some mammoth beast had rubbed. Here were fissures where the ground had been torn by an earthquake. On through deep bogs, over narrow, shaking, bamboo bridges, up steep ways and through deep gullies, the path conducted us. At the village, the chief man had surrendered his house for our use. The word "Welcome" was above the door, but we needed no formal assurance of welcome. The quiet pleasure evinced in the faces of the people spoke its own message. And in the service that followed the singing of familiar hymns of Christian worship, the response to the presentation of the simple truths of the gospel were a revelation of kinship deeper than that of flesh and blood.

There are problems in this Garo field. The wisdom of the missionaries, as well as their physical strength, is taxed. But the work is a noble demonstration of the peerless, transforming power of the gospel, prophetic of the service which it waits to render to all the tribes and clans which throng in the hills and plains of Assam.



Photo by F. D. Phinney

A PLACE TO REST IN AT MAYMYO BURMA

# The World's Missionary Statistics

THE January number of *The Missionary Review of the World* contains the statistics of the missionary societies of the world for 1903, which as usual are full of inspiration and encouragement to all who are interested in the progress of the Redeemer's kingdom in so-called heathen lands. Again we have to record our gratitude to God for his continued blessing upon our work and workers. A glance at the partial table given below shows that the Missionary Union is still holding the *first* place among all the missionary societies of the world in the number of its communicants, and the *second* in the number of additions to its native churches, although it stands the *seventh* in the amount of money expended. We praise God for his goodness, which ought so to strengthen our faith and renew our courage as to lead us to more earnest effort than ever before for the evangelization of those who are still in darkness and superstition.

| | Home Income. | Missionaries. | Native Helpers. | Communicants. | Added last year. |
|---|---|---|---|---|---|
| Church Missionary Society (English) | $1,751,450 | 1,330 | 8,076 | 81,652 | 9,637 |
| Methodist Episcopal | 1,314,000 | 767 | 3,608 | 84,430 | 4,647 |
| Presbyterian | 1,064,119 | 706 | 1,988 | 46,540 | 5,227 |
| London Society (English) | 853,255 | 445 | 6,462 | 69,607 | 4,891 |
| Propagation Society (English) | 760,000 | 676 | 3,140 | 68,800 | 6,520 |
| American Board | 740,777 | 544 | 956 | 59,585 | 5,902 |
| American Baptist Missionary Union | 722,768 | 505 | 3,306 | 113,418 | 7,553 |
| Wesleyan Society (English) | 560,450 | 552 | 1,136 | 64,614 | 2,072 |
| Totals for all American Societies | $6,964,976 | 5,740 | 15,842 | 432,765 | 37,487 |
| Totals for all British Societies | 6,957,842 | 6,035 | 27,017 | 420,754 | 34,322 |

NOTE. — The full table, referred to above, includes missions to non-Christian and non-Protestant peoples, and so omits work done in non-Catholic Europe, while covering that for the Indians, Chinese, and Japanese in the United States. The figures in general are for 1903, though sometimes the year includes a part of 1902.

# FROM · THE · WORLD-WIDE · FIELD

OUR missionaries on the Congo are meeting with very serious difficulties in the prosecution of their work. Rev. C. H. Harvey states the problem in these words:

**Apparently the Congo Government is determined to block the extension of Protestant missions, as they are refusing absolutely to grant sites on any conditions whatever to Protestants. Meanwhile large numbers of priests and nuns are coming out by each steamer and are taking possession of the best districts in the interior. Soon there will be no "unoccupied" places in Congo Central Africa and that, no doubt, is what the Catholics through the state are aiming at. What is to be done in the emergency is a very difficult question.**

NOW is the crucial time for our work here! The opportunity can never be bigger, never again so big. We must strike hard while we have the choice. The only excuse we have for being here at all is that we mean business. Halfway business is no business at all. I was once minded to say, while home at a university gathering, that "our work for the evangelization of the Filipinos is going to be a long twelve innings game, and we must settle down for a long, steady play; but we must also bear in mind that the whole game is either going to be won or lost during the first three innings!" I still believe and know that is true. Tomorrow I get off for my first tour into the interior for a week. Manikan and I go together, going afoot most of the way, because the rinderpest has killed off all the available oxen, and horses are scarce, due to a disease that is thinning them out very rapidly. The transportation problem is a hard one to solve, but something must at least be attempted. The following week brethren Finlay and Robbins head toward Sara to start a new station there. — REV. C. W. BRIGGS, Jaro, P. I.

REV. J. NEWCOMB and wife received a most cordial welcome on their recent return to Cumbum for a third term of service. A large crowd gathered at the railway station to escort them to the mission compound. A band led the way, and as they proceeded, the crowd was increased by many hundreds. Before reaching the bungalow the people stopped in front of the municipal or town office, on the veranda of which Mr. and Mrs. Newcomb listened to the reading of an address of welcome in the form of an ode, and were presented with garlands of flowers, fruits and sweets. Later, the chapel was filled with Christians, Hindus and Mohammedans, and an interesting program was carried out. Mr. Marsh, who had gone from Markapur to join in the celebration, says of it:

**As I rode from the railway station and saw the welcome given to Mr. and Mrs. Newcomb, I thought how significantly it illustrated the leavening power of the gospel which is silently permeating the Indian multitudes. Here is a missionary who has never hesitated to declare the whole counsel of God and who is known to them as a missionary in the fullest and truest sense of the word, and yet all castes and classes unite in giving him a welcome in which non-Christians are as prominent as Christians. No Hindu or Mohammedan religious teacher or leader would be thus welcomed by the adherents of other religious faiths; but there is something in the love of God in Christ Jesus as preached by the missionary and exemplified in his life that attracts the people, for they can see that the Christian missionary is different from the Hindu or Mohammedan religious teacher. I thought also that when some from among the caste people began to come into the Church of Christ, they would be able to say to any who troubled or persecuted them for forsaking their ancestral religion: "If Hindus of high caste, unquestioned respectability and social position, and orthodox Mohammedans, among whom was the Kazi of Cumbum, welcomed with such joy and paid such honors to the missionary of Cumbum on his return from furlough, why should any one object if we are obedient to the gospel preached by this same missionary?"**

THERE are many devoted helpers in the work of the American Baptist Missionary Union in foreign lands, whose names seldom appear in our missionary publications. One such, a consecrated layman, has recently passed to his reward. The name of James Petly will long awaken a thrill of thankfulness to God for his gift of this good man to our work in Burma, especially in connection with the Toungoo Mission, where the missionaries have enjoyed his genial fellowship, cordial help and wise counsel in the trials of thirty-eight years of missionary labor. He acted for many years as local treasurer gratuitously, often advancing money at his own risk. Always ready, night or day, to lend cheerfully a helping hand, we came to regard him as one of us, and to lean on him as such.

Mr. Petly was born in England, and, at the time of his death, which was very sudden, was in his seventy-third year. Becoming a Baptist in his views he was immersed, with Mrs. Petly, by Rev. J. E. Case, about 1885, and when, soon after, the English Baptist Church was organized by Dr. Cushing, he was chosen deacon, which office he held with honor till his death. In this service he took his turn in leading public worship, playfully calling himself "only a substitute." A local writer voices the sentiments of all those who knew Mr. Petly by saying: "He has passed peacefully away, full of years and honor, esteemed, beloved, and respected by all who knew him for his unflinching integrity and ready help under all circumstances. He was the best type of a kindly Christian gentleman, whose loss is mourned by all who came in contact with him, European and native alike."

Mrs. C. H. Heptonstall of the Toungoo Mission is his only daughter. He leaves also a widow and two sons, to all of whom we extend our sincere sympathy. Mr. and Mrs. Heptonstall hastened their return to Burma on account of Mr. Petly's death and sailed from Boston, December 16. — REV. A. BUNKER, D.D.

ALMOST encouraging spirit seems to pervade the work at Secunderabad, South India. Rev. Frank Levering writes:

Yesterday was in some senses the best day we have had since we came to this station. We had the pleasure of baptizing six candidates, three of them Telugu schoolboys; two of the others were soldiers, one of whom was converted in the meetings held in Madras by Dr. Torrey.

Mr. and Mrs. Levering take great pains to exercise an influence for good over the English soldiers who are stationed in that important post, by inviting them freely to their home and to the English services. In this way many are kept from yielding to the numerous temptations peculiar to army life.

WHILE on tour we organized two churches, one consisting of three villages, with a membership of about 150; the other, of four villages, with a membership of 200. We met at a central place, and representatives from the other villages came. I had before been in their villages, and told them of this work. They all agreed to walk and work in harmony with New Testament principles. They chose a pastor, and I have no doubt will support him. If I must give any help, it will be to the church and not to the pastor. Each church ought to have a pastor of its own, but the men are not available at present. At the place where I am writing this we have 150 Christians in five villages, all near by. — REV. JOHN DUSSMAN, Camp Rottamagundla, South India.

THE recent celebration of their fiftieth anniversary, by the oldest Baptist church in Denmark, was a notable and interesting occasion. The church is located at Vandlose, some thirty miles from Copenhagen, and was organized on October 30, 1853. In this chapel was held the first conference for all the Danish Baptist churches in 1865. During all its history the blessing of God has rested upon this people in a remarkable manner, and many souls have been saved by the

faithful preaching of the gospel. Two revivals of especial power swept over the community in 1878 and 1888, and over 800 baptized believers have been received in this unostentatious chapel. There is no baptistery in the building, but a beautiful lake near by affords a fitting place for the administration of the ordinance, after which the people gather in the chapel, where the new candidates are given the right hand of fellowship, and all partake of the Lord's Supper. During the fifty years they have had only three pastors; the first two have passed on to their reward, and the third still serves.

WE sympathize with our Baptist brethren in Denmark in the loss they have recently sustained by the death of Rev. Hans Larsen. He had been a member and chairman of the Danish-American Committee for fifteen years, and was deeply devoted to Baptist interests in that land. He was the able editor of their denominational paper, and will be greatly missed by all who knew him and shared in the work to which he gave his life.



THE CHURCH AT VANDLOSE, DENMARK

MY medical work is going right along, growing all the time. I do not know what I am to do if it keeps growing, for it is all I can do now to keep it in hand. I have had some touching experiences in the work. This week a man brought in a large tablet and presented it to me; it was to testify that I had healed his sickness. He came in with a large ulcer on his neck, which the Chinese doctors had tried to heal, but had failed. He is very grateful to us, for he thought he was going to die. I was out in the country some days ago, and called on one of my former patients who had been shot by some robbers. He was glad to see me, and his old mother and father were specially glad to have me come. They would have me eat with them, and thanked me again and again for what I had done for their son. The man came out the next day to hear me preach. I have recently been called to see the highest official in the city, who is suffering from rheumatism. And so the work goes.

Last night our Christians had their Christmas entertainment. It consisted first of a little feast, not expensive, but enough to get all of the Christians together, and to let them have a good time. Counting the Christians, inquirers, and pupils from the schools, we had 96 to eat. That is quite an increase over last year, and we hope the next will be better still. The Christians are in good spirits, and hopeful. The work on the whole is promising. — M. D. EUBANK, M.D., Huchau, China.

# EDITORIAL.

**'he Church that nd Herself"**

A recent writer in *The Missionary Intelligencer* of the Foreign :tian Missionary Society tells the · of a "Church that Found Her- ' It is the story of a church that ed for sixty years without discov- · any of her real powers and capaes, — without learning that she l live while helping others to live, :hat her own growth was absolutely ndent upon the development of unselfish missionary disposition. this is what the old, conservative :h, under the leadership of a young, :crated and aggressive pastor i: (1) that she could support a gn missionary, and raise the money lvance; (2) that she could support ne missionary, and pay the money lvance; (3) that she could have a missionary, and furnish his salary dvance; (4) that she could also ase her pastor's salary one-fourth, besides make handsome gains in ıe other benevolences of the church. she did all this after finding that old "omnibus" or "bunching" of giving for missions had never ıitted her to know her real ability. result of all these discoveries is, will be in every case, that the ch is revived, baptisms are fre- t, and the people are happier and : united than ever before in their ry. This latter seems to have worthy of special note since there much opposition to any effort on part of the church "to find her- ' — an opposition, however, accom- :d with sufficient grace to lead o rejoice over what had been d.

**ıg Christian wardship**

Rev. C. A. Cook, Secretary of the Committee on Christian Stewıip, has been spending some days ıe vicinity of Boston. Sunday, January 31, he preached at Clarendon Street Church, and on Monday addressed the ministers at their weekly conference. During the week he visited a number of the churches and spoke to the students at Newton. We have been glad to have him with us in the Rooms, for the Missionary Union feels a deep interest in the work our brother is doing, knowing that right ideas of Christian stewardship are fundamental to anything like adequate missionary giving. That there is great need of educating Christian people along this line no one can doubt who has had much experience in securing benevolent offerings. If the Baptist Denomination could reach the point where systematic and proportionate giving were the rule, our missionary treasuries would be filled and running over.

**The Cause of Sleeping Sickness**

The English Baptist Mission on the Congo has recently been called to mourn the loss of two workers, Mrs. C. J. Dodds and Mrs. H. T. Stonelake. We sympathize with them sincerely, knowing how hard it is to fill the places of those who are gone. The circumstances connected with the illness and death of Mrs. Stonelake are particularly sad. Some months ago she was bitten by the tsetse fly, a fly which was known to be fatal to cattle, but was not known to injure man. The resulting illness proved so serious, however, that she was compelled to return home, and even then the disease baffled the doctors. After a time the symptoms of the terrible sleeping sickness developed, and in spite of all that could be done she passed away. Her illness has attracted considerable interest in medical circles as this is the first known case of a European having been attacked by this dreadful malady. It is hoped that some light may be

thrown upon the nature and treatment of it, from their investigations.

Since the above was written we have seen definite announcement of the fact that this sickness is undoubtedly caused by this blood-sucking fly (the tsetse, *glossina palpalis*) in much the same way that the mosquito inoculates with malaria by carrying the microbes from one suffering with the disease. In the case of sleeping sickness the introduction of the microbe into the body does not prove fatal unless it penetrates to and finds its home in the cerebro-spinal fluid.

**The Far Eastern Situation**

Anything our veteran missionary to China, Dr. Ashmore, may say regarding the Russo-Japan imbroglio will be accepted as more than a mere guess. For some months he has believed war inevitable, and his great concern has been not primarily for Russia or Japan, but as ours should be, for the kingdom of God. That is, it makes little difference so far as they are concerned which of these two nations wins in the contest, but it will make a great difference with the Kingdom in which we are interested, which is victorious. We can forecast with considerable accuracy what the effect upon mission work will be in either event. The present attitude of the two governments towards evangelical Christianity, the one friendly, the other hostile, undoubtedly represents an abiding disposition. China, an interested spectator in the present drama, will have far more to fear in the event of Russian victory than she will have, if Japan conquers. She would prefer a peaceful conquest by such powers as the United States, England and Japan, with whatever of political, social and commercial revolution this might involve, rather than further aggression by that great power of the north in whose clutches she now finds herself. It is comforting to know, however, that while we may be disappointed in the immediate outcome of this strife, the God of heaven is ruling still. His own purposes are being worked out, by agents who do not "know" him any more than did Cyrus of whom it is said that He "girded him about though he knew Him not." During the special week of prayer, mentioned in another column, we should not consider Japan, China and Russia as subjects too large for our petitions.

**Baptists in Korea**

During the present disturbed condition in Korea it will be well for us to remember that there is a community of Baptists in that "Hermit Land" in which we are specially interested. Rev. F. W. Steadman who is at present serving under the Union at Chofu, Japan, was formerly a missionary in Korea and baptized a number of converts. For a considerable time they have been without a missionary, but Mr. Steadman has visited them occasionally and finds them true and faithful, and maintaining Christian services. The church numbers about thirty. From time to time the question of entering Korea has been considered by the Union, but inadequacy of funds has made this seem inadvisable. The question has again presented itself and will be carefully considered by the Committee.

**The Late Minister Denby and Missions**

Colonel Charles Denby, who died recently in Jamestown, New York, was for thirteen years United States minister to China. He was first appointed to service by President Cleveland, continued in office by President Harrison and reappointed by President Cleveland. Colonel Denby will always be remembered for his loyalty to missionaries and the broad, sympathetic attitude he always assumed toward their work. He was ever ready, by word or pen, to speak in their favor, and he sincerely believed that their service was of inestimable value to China, not only from a religious standpoint but in breaking down prejudice and preparing the way for foreign trade. No one was more outspoken than he against the charge

that missionaries were largely responsible for the recent uprising against foreigners. We wish we had more friends with the courage of their convictions such as he had.

**Our Asiatic Contemporary**

Our heartiest congratulations are extended to *The Baptist Missionary Review* upon the appearance of the first number (January) in the tenth volume. It has justified its right to existence, not only by having lived for nine years, but more particularly by the service it has rendered during this period. It was with much trepidation on the part of the missionaries, and not a little misgiving, even criticism, by others that the brethren in South India undertook the publication of a magazine. It was felt, however, that there were some questions which could be discussed at greater length and with more freedom in a publication controlled by the missionaries themselves and published on the field. From the beginning its columns have been filled with articles on important themes by leading missionaries; and correspondents from our missions in Burma, Assam, China, Japan and the Philippines have furnished monthly budgets of news items. Indeed, the *Review* has won for itself a permanent place among the missionary publications of the day, and we trust its future may be a bright and prosperous one. The editors and publishers would appreciate very much any additions to the subscription list which friends in America might make by sending their names with $1.00 for each subscription. Money and orders may be sent to Mr. Chas. W. Perkins, Treasurer, Tremont Temple, Boston, Mass.

**A Letter to the Missionaries**

The Editorial Secretary is sending a circular letter to our missionaries regarding three important matters, namely: Communications for the Magazine, Photographs, and Reports of Literary Work. The letter explains itself, but this more public reference may serve to call the attention of some to it, who might otherwise fail to note the need for a response. It may be of interest to our readers to know that we are proposing to receive, care for, and systematically arrange the negatives or photographic prints, or both, made by our missionaries, so that they may be immediately available for our own use and the use of others who may care to employ them. While in the past the brethren have been very kind in sending us some of the results of their photographic labors, there has been no concerted action on their part, and no system had been adopted for their care here at the Rooms, which afford a natural repository for these valuable adjuncts of the work. The MAGAZINE is largely dependent upon the courtesy of our missionaries for its many beautiful illustrations, and both editor and readers appreciate all that has been done for our use and edification.

**A Catalogue of Literary Work**

Another item in the above letter has reference to a proposed catalogue of the literary work done by the missionaries of the Missionary Union. Occasionally we receive a volume in "an unknown tongue" from one of these workers, and acknowledgment of the same is always made in the MAGAZINE, but only a little of what is prepared and published ever reaches us. In fact all of us doubtless would be amazed if we knew how much of such work is being accomplished by our representatives abroad. All of these productions have a local value impossible to estimate, and many of those issued in past years as well as some of more recent date have been recognized as a part of the world's literature. Hereafter our missionaries are asked to send to the Rooms copies of everything they prepare; all will be indexed and filed away for safe keeping; and, when more room is available, will be open for inspection.

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*The* MAGAZINE *is late this month because of a strike among Boston printers.*

# HELPS *for* HOME WORKERS

REV. W. E. LOMBARD the efficient pastor of the church at Camden, Me., writes of a recent experience as follows:

"I had a fine time getting 20 subscribers for the MAGAZINE. I told them about the "Chinese method" as described in the January MAGAZINE, and informed them that I was going to keep asking for the names until I got 20, accompanied by 35 cents each. It took two weeks to get them." (But he got them! — EDITOR.)

PASTORS are coming to recognize the value of the opportunity afforded them in their local church paper to spread general missionary intelligence. This medium has not been made use of as largely in the past as it might, but we are pleased to see some of the best of these small journals devoting considerable space to both home and foreign missionary news. Some churches, which do not issue papers, are devoting a page of their four-page Sunday calendar for this purpose. Material thus presented is sure to have a reading. *The Baptist Bulletin* of Ticonderoga, New York, Rev. John Jay Gorham, pastor, affords a good illustration of what may be done in this direction.

A MISSIONARY Policy and Method, recently issued by the Union, has been received with favor and many appreciative words have been spoken concerning it. One pastor says:

I feel very thankful to you for the "Missionary Policy and Method." It has been the means of good to me. I will hope to adopt some of the plans and methods suggested.

The plan of organization is both ideal and practical, and we believe its adoption would mean much in the development of intelligent missionary interest. We again urge pastors and superintendents to give the matter their earnest consideration. We shall be glad to answer any inquiries as to the practical working of the plans proposed. Address correspondence to Rev. E. Herbert Dutton, A. B. M. U., Tremont Temple, Boston, Mass.

## Missionary Meeting Programs

AS our readers may have noticed in the preceding numbers of the MAGAZINE this year, we have been publishing a concert program, based largely upon the material in current numbers. We have already heard from some who have received the plan with favor, and we hope that others are finding the suggestions helpful. While it does not meet our ideal of what a concert program should be, if it is really useful to the busy pastor who finds it impossible to make his own programs, we are glad. Mention is also made of the various leaflets bearing on the subject which we have on hand. We recommend that these be consulted, and the program carefully elaborated by their use. Many of the helps are offered free, and others for a trifling sum, to help cover the cost of printing. If the monthly missionary meeting is faithfully adhered to we feel sure there will be no difficulty in securing a sustained and intelligent interest in missions.

In this connection attention is called to a notice, in another column, of our new pamphlet by Dr. Witter, on "The Monthly Missionary Meeting; How to Make it a Success."

## Breaking the Shells

I AM in an anti-mission territory. I want all the ammunition I can get, not to kill some of these "hard shells" but merely to break the shell and convert them to an enthusiastic interest in world-wide missions. We are a missionary church in name, but I

want us to be one indeed. This is our quarter for foreign missions. Last year this whole association of 32 churches gave the big sum of $21.15. Do not blame me, for I was not in the association; but I am now, and I told my own church I would be ashamed of them if they didn't give $100 for foreign missions. I want some literature to send to every member of my church. It stirs me through and through when I see so many churches dying because they have not put the conquest spirit at the center of church life.—A PASTOR.

### How to Take Missionary Collections

INFORM the people thoroughly of the work. People prefer to give for that of which they know something. Regenerated people are willing to give, but they need information to know their duty. It is well to have a special week of prayer for missions, in which appeal is made to God, and at the same time the needs of the work are set before his people.

Do not take simply a cash collection of coppers and nickels, if the people will give tens and hundreds of dollars by letting them subscribe to pay a few weeks later. Most people prefer to do a big thing rather than a small one; they enjoy it more. It is best to set before them a high mark,

Ask for a definite amount. In many churches it ought to be ten times as much as they have been giving for foreign missions. Get some consecrated man or woman to give one-fifth or one-tenth of what you want, and the rest is easy. Whenever a large amount is raised in a church there is always some liberal moving spirit to lead off.—*The Foreign Mission Journal* of the Southern Baptist Convention.

# Young People's Department

## A Letter from the Assistant Secretary

FOR two weeks your secretary has been engaged in field work of a most interesting and varied character. At Albany, N. Y., on January 26 he was privileged, with Miss MacLaurin, to address the young people of the Hudson River North Association. The meeting was designed as a tribute of love for Mrs. Ezra H. Stevens, the devoted leader of young people's work, who recently died; and as an occasion for promoting her cherished plan of equipping with buildings the new station at Huilai, China, just opened by Rev. and Mrs. Groesbeck, the missionary representatives of the young people of the association.

At Colgate University I found the usual warm welcome from faculty and students, with opportunity to meet in public and in private many men who are eager to let God make the most of their lives. While it is a matter of regret that the seminary is not likely to furnish any of the forty or more men needed for this year's reinforcement of our mission stations, a number of under classmen in both college and seminary are setting their faces toward the foreign field, some of them now for the first time.

In the First Church, Saratoga, a great body of young people from over the association seemed eager for the missionary conference based upon the new Policy and Method of the Missionary Union, to which we gave the afternoon.

After a call, the same evening, upon the noble people of his old church in Troy, the writer hurried to Philadelphia, where on Sunday the 29th, the day's service included opportunities of address in the Fifth Church, to Dr. B. L. Whitman's people; in the Eleventh Church, where Dr. Colman is the beloved pastor; in the second evening service at Dr. Conwell's great Temple, besides three short addresses in the Sunday schools of the Temple and Fifth churches.

Monday in Philadelphia, a few minutes' remarks in the splendid conference of ministers and a conference with leaders of young people's work occupied the time. We heartily wish every group of societies had such leaders to look after their missionary interests as have the Philadelphia societies, organized for work with such a chairman as Miss Cope.

Crozer Seminary will furnish several of the number of men that will go to the front for us this year. There are not many in the lower classes planning to become foreign missionaries; there should be more. What a privilege to meet and advise with Dr. Weston freely in his home!

From Chester I have come to Washington and to the southern type of Christian kindness, and to opportunity of address and interview in the far renowned Calvary Church, the enterprising First and the Temple, full of healthful, fruitful activity; yes, and in the missionary conference itself. Here, in Washington, however, as elsewhere, the personal interview and the meeting with little groups seem most satisfactory — with representative young people in the churches (who, by the way, have decided to adopt the Philadelphia plan just referred to), the students in Columbia University (whose representative men I met on Sunday afternoon) and the splendid Christian teachers, business men and pastors.

The cordial words from the University of West Virginia, Denison University, Ohio State University and Ohio Wesleyan, in all of which schools are a great many Baptist young men, promise a fruitful visit with each. But more of these and further visits when they are history; for I must get on to Minnesota, Iowa and Kansas and be on the way east again before my next letter.

Pray to our Lord that some of the "Urgent Needs" of your missionary work may be supplied through the labors of this journey; especially that many of our best young men and women may hear and answer the call from across the seas; that many more may invest all their talents of mind, heart and money in the enterprise of Jesus Christ on behalf of these whose greatest need calls loudest for our help.



THE next annual meeting of the Baptist Young People's Union will be held in Detroit, Mich., July 7–10 inclusive.

"YOUNG People and the World's Evangelization," by President John F. Goucher, is an inspiring address setting forth the unparalleled opportunities for work by the young people of today. It is a significant fact that the strongest organizations of the day among our young people, such as the Young Men's Christian Association, the Young Women's Christian Association, the World's Student Federation, the Student Volunteer Movement and the Young People's Missionary Movement are centering upon the evangelization of the world as the mainspring of their activity. Members of all our young people's societies would do well to read and ponder this small booklet, and make sure that they are in line with the great work it presents. Price 5 cents.

THE Chinese are good sleepers. There seems no noise so great and no position so uncomfortable that they cannot sleep. This morning we had a striking proof of the sleeping powers of our cook. He found that in the night a rat had come to him and had eaten about ten inches of his pigtail. I do not know if the rat's digestion suffered any, for he had disappeared, but we all soon learned he had hurt the cook's feelings considerably.— REV C. E. BOUSFIELD, Shaohing, China.

# First Experiences in Rangoon

By Rev. Wallace St. John, the College, Rangoon, Burma

YOUR kind letter of August 11 reached me promptly, as also the treatise on "Malarial Fever," by Ronald Ross. I am grateful both to you for the good wishes, and to the committee for the instruction in medicine. In my own case I am in doubt as to the psychological effects of the perusal of the work. Being considerably impressed by the theory of Hudson, I was both amused and interested to note that in a day or two after I read "Malarial Fever" I had an attack of fever. Since it was easily dissipated, I was in the mood to attribute the attack to the previous consideration of the subject. As my wife laughs at Hudson's theory, I have not had much support at home. She also has had a few days of fever, but she will not admit that it had any merely mental cause. The rainy season should be drawing to a close now, and we have reason to hope that our health will be better than it was in America.



REV. WALLACE ST. JOHN

Our First Arts' students are now on vacation, and several of the teachers are absent, attending the convention. As it fell to my lot to attend to the executive duties of Dr. Cushing for these days, I have had an excellent opportunity to learn some things about the school that had not impressed themselves on me before. I already knew that when the students all crowded into the chapel some of them must stand up in the narrow aisles. I have found that two classes meet for recitations in entry ways; two classes recite in the chapel at the same time; two classes assemble in improvised rooms under my house. Though there are eighteen regular recitation rooms, it is true that here is a good-sized school that is improperly housed. Today I have read an article on Burma in the eighth edition of the Encyclopædia Britannica. It was published in 1854. I quote one sentence from the paragraph on religion: "An American mission was settled in the country under the conduct of Mr. Judson, before mentioned, who brought to the execution of this perilous service zeal and sound discretion; but it failed entirely of success, not from any bigotry on the part of the natives, but from the opposition of men in power." Besides the suggestion just made concerning the school, I have learned today that during the last year 3,049 were baptized by our missions. As you can see, there is some discrepancy between these statements. This is no time for discouragement in Burma.

THE text book for mission study classes, "Princely Men in the Heavenly Kingdom" is having a large sale. Order direct from our Literature Department.

# PERSONAL & OTHER NOTES

**Arrivals:**

At Loikaw, Burma, Rev. S. E. Samuelson and wife, December 22.

At Thongze, Burma, Rev. W. H. S. Hascall and wife, December 14.

**Departures:**

From Genoa, Italy, for Himeji, Japan, Mrs. L. W. Bickel, January 18.

From Tokyo, Japan, for America, Prof. Henry Topping, January 6.

**Births:**

Emerson Wadsworth Ingram, at Rangoon, Burma, December 7.

**Deaths:**

We feel deep sympathy with Dr. and Mrs. Lerrigo of the Philippine Islands, in the loss of their boy, whom God lent them for a few days only, and then called to the heavenly home.

Rev. A. E. Seagrave writes of going to Okkan, near Thongze, to attend a "big meeting" in connection with the Ko San Ye movement, where many applicants were coming for baptism.

Our missionaries are by no means idle while they are at home "resting." Rev. Wm. Pettigrew writes us from England that he is busy revising the Gospel of John, in Tangkhul Naga.

The Baptists of Cleveland, Ohio, have extended a cordial invitation to our three national societies to hold their anniversary meetings in that city next May. The sessions of the Missionary Union will come first in order, and commence on May 18.

The annual meeting of the Conference of Foreign Mission Boards was held in assembly hall of the American Bible Society, January 13, 14. The Missionary Union was represented by Secretaries Mabie and Barbour, Assistant Secretary Dutton, and Treasurer Perkins.

This Magazine is not the only missionary periodical which can speak of having completed its "first century" of existence. *The Missionary Herald* of the American Board began its hundredth volume with the January number 1904. May this worthy periodical continue to be our neighbor for many more hundreds of years.

Rev. George R. Dye, of Thayetmyo, Burma, is rendering efficient service to the cause of missions by visiting the churches in West Virginia. He was well known in this region before going to the foreign field, and his appeals, which come from a heart full of devotion to the work, are meeting with sympathetic response.

We are glad to know that the Baptist church at Wood Island, Kodiak, Alaska, sends a contribution each year to the treasury of the Missionary Union. Some of the most genuine self-denial is represented in the gifts of those who are themselves the product of mission work.

The fifteenth day of November was observed throughout India as a day of prayer for that great empire. The fact that there are in India 3,000,000 Christians 600,000 students, 143,000,000 women, 50,000,000 children, 62,000,000 Mohammedans, and multitudes of Hindus unreached by the gospel certainly deserves the thought of all praying people.

New Year's day was the occasion of a delightful union service of nine Baptist churches in Insein, Kemendine and Rangoon, Burma. The addresses were by Rev. W. F. Armstrong in Telugu, Dr. Eveleth in Burmese, Rev. W. F. Thomas in Sgaw Karen, and in English by Dr. Cushing. The service closed with the doxology sung in the eight languages represented by those present.

REFERENCE was made in the last MAGAZINE to the Union Hymnal, recently published in Japan. We learn from Rev. W. B. Parshley that the sale of the book has been unprecedented, the music edition of 14,000 copies being practically exhausted within two weeks after going on the market, and the "words only" edition of 20,000 was exhausted before the books had issued from the press.

ANOTHER beautiful photograph of the children at the Home for Missionaries' Children in Morgan Park, Illinois, has just been received. Twenty-one bright faces betoken the happy times they have, and the good care they receive from Mrs. Dodge, who loves her children. Nearly all ages are represented in the group, from the little tot of six, to the boys and girls nearly old enough to leave their temporary home. The Lord bless these children, their parents and their "Aunty."

REV. A. A. BENNETT, D.D., is giving a series of ten lectures at Newton Theological Institution, on "Japan and Christian Missions." These lectures form a part of the regular curriculum, and the students will be required to take an examination at the close of the series. Such a course is in harmony with the conviction which is gaining ground that to have an intelligent missionary ministry, definite training along the line of missionary principles and history must be furnished the students in the seminaries. Other institutions might do well to secure their repetition.

# The Literature of Missions

A TELUGU COMMENTARY ON THE NEW TESTAMENT. VOL. 5. THE EPISTLE TO THE ROMANS. By J. Heinrichs. Printed at Vepery, Madras, South India.

PERSONAL EFFORT FOR THE UNCONVERTED; OR, HOW TO BRING MEN TO CHRIST. Printed by American Baptist Mission Press, Rangoon, Burma. F. D. Phinney, Superintendent.

The above is Chapter V of a Karen work on "Sermonizing and Preaching," by Rev. D. A. W. Smith, D.D., of our theological seminary at Insein, Burma.

THE Sgaw Karen New Testament, with references, has just been issued by the Baptist Mission Press in Rangoon, and will be of inestimable value in the work for the Sgaw Karens. The original translation from the Greek was made by Dr. Francis Mason, one of our early missionaries, and Dr. E. B. Cross has spent much time for many years in the critical examination and revision and preparation of the references. Dr. Smith and Rev. W. F. Thomas also acted as a committee with Dr. Cross in the revision, and Miss H. N. Eastman rendered valuable aid in securing accuracy in the copy and in the proof-reading of the whole work. In general style and beauty this volume cannot be distinguished from books published by our American publication and Bible societies.

REV. C. L. RHOADES, District Secretary of the Missionary Union for New York, has been delivering an address on "Pentecost and Missions" which has attracted considerable attention, and has been most highly spoken of. In fact the demand for its publication was so great that it has now been issued in the form of a pamphlet which can be had for 10 cents per copy. Orders may be sent to us or direct to Mr. Rhoades, 111 Fifth Avenue, New York City.

THE NEW ERA IN THE PHILIPPINES. By Arthur J. Brown, D.D. Price, $1.25 net. Fleming H. Revell Co., New York, Chicago, Toronto.

Dr. Brown has given us a most admirable presentation of the conditions existing today in this interesting corner of the globe. Having made an extended visit to the islands some months ago, he writes from first-hand acquaintance with the conditions. He deals with matters of vital importance, such as The Labor Problem, The Chinese in the Philippines, Traveling, Health, Climate, Cost of Living, Public Schools, Mission Work, Our Duty as a Nation, etc. This work will fill a great need as a book of reference for all desiring detailed information along these lines. It is a decidedly "popular" book.

## New Literature

***The Making of a Missionary Church.***
***By Rev. H. C. Mabie, D.D.***

**As pastors are considered to be largely responsible for the missionary interest in their churches, they will be especially glad of this helpful leaflet containing many valuable suggestions about how to awaken and stimulate this interest. Copies sent free on application.**

***The Monthly Missionary Meeting; How to Make it a Success.***
***By Dr. W. E. Witter. Price 3 cents.***

**Pastors, members of missionary committees and all who have charge of the making of missionary programs, either for the monthly meeting, young people's society, woman's circle, or Farther Lights, will welcome this little pamphlet which is full of valuable suggestions. The topics, "A Committee on Missionary Meetings," "Preparation for the Meeting," and "The Meeting," are treated separately, followed by a long list of special topics for the program, any one of which would make an interesting and wide-awake missionary meeting.**

***Programs for the Missionary Meeting.***

**These programs will appear monthly in the Magazine, and the various parts will be made up from the articles and sketches which appear in its pages. Suggestions regarding other literature related to the topic will be appended. This feature was begun in the January number, and already we have evidence that it has proved very helpful to some. Others will be glad to know of these programs, and will enjoy using them in their churches.**

***The Conquest Missionary Course.***

**We call special attention to the change in price of the Conquest Missionary Course leaflets published by the Baptist Young People's Union. Beginning with January, 1904, the terms are: Single subscription, 35 cents per year; ten or more sent to one address, 30 cents per year; twenty-five or more to one address, 28 cents per year; single copies 5 cents each.**

# FINANCIAL

## Monthly Statement to February 1, 1904

| | |
|---|---|
| Donations received from April 1, 1903, to February 1, 1904 | $153,399.55 |
| " " " " 1, 1902, " " 1, 1903 | 157,435.85 |
| Decrease this year | $4,036.30 |
| Legacies received April 1, 1903, to February 1, 1904 | $76,150.18 |
| " " " 1, 1902 " " 1, 1903 | 55,832.99 |
| Increase this year | $20,317.19 |
| Donations and legacies from April 1, 1903, to February 1, 1904 | $229,549.73 |
| " " " " " 1, 1902, " " 1, 1903 | 213,268.84 |
| Increase this year | $16,280.89 |
| Income from investments, 10 months to February 1, 1904 | $34,208.11 |
| " " " " " " 1, 1903 | 32,377.82 |
| Increase this year | $1,830.29 |
| Received on the debt to February 1, 1904 | $2,207.00 |
| Annuity bonds matured | $31,513.06 |
| Total receipts, 10 months to February 1, 1904 | $297,677.90 |
| " " 10 " " " 1, 1903 | 267,448.19 |
| Increase this year | $30,229.71 |
| Debt of the Union April 1, 1903 | $23,450.79 |
| Schedule as adopted for 1903-4 | 500,416.65 |
| Additions to schedule up to February 1, 1904 | 26,780.09 |
| Further additions to schedule as directed by donors (Specifics) | 5,806.37 |
| | $556,453.90 |
| Total receipts to February 1, 1904 | 297,677.90 |
| Amount needed to balance to March 31, 1904 | $258,776.00 |

# Concerning Wills and Annuities

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION..... .....dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within.....months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

# Donations Received in January, 1904

Note.—For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D." are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U., "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

### MAINE, $349.68.

| | |
|---|---|
| S. Paris, Mrs. G. B. Crockett, Xmas gift | $1 00 |
| Owl's Head ch. & S. S., do. | 1 10 |
| Rockland, Geo. M. Brainerd | 100 00 |
| New Sweden, O. R. Olson, for Dr. Bunker's field | 5 00 |
| S. Levant ch. | 1 64 |
| W. Levant ch. | 3 13 |
| Old Town ch. | 8 49 |
| Montague ch. | 30 |
| Bangor 2d ch. | 17 23 |
| Bangor 2d S. S. | 14 69 |
| Bangor 1st ch. bal. for 1903 | 110 30 |
| Milo, a friend | 25 00 |
| Lisbon Falls ch. | 1 00 |
| S. Thomaston ch. | 10 00 |
| Addison, Elis. D. Nash | 2 00 |
| Kenduskeag ch., Xmas off. | 5 00 |
| Milo S. S., Mrs. F. E. Monroe's class, for Dr. Bunker's work | 1 75 |
| Presque Isle S. S., Xmas off. | 1 25 |
| S. Penobscot ch. | 5 00 |
| Hallowell ch. | 8 18 |
| Upper Penobscot, Local C. E. Union, t. s. Loikaw station | 25 00 |
| Kennebunk Village ch. | 2 62 |

### NEW HAMPSHIRE, $199.48.

| | |
|---|---|
| Greenville ch. | $5 00 |
| Peterboro, DeF. Safford | 2 00 |
| Keene 1st ch. | 32 69 |
| Greenville ch., Xmas gift | 5 13 |
| Concord, Sw. Y. P., t. s. n. p., c. O. L. Swanson | 40 00 |
| New Boston S. S., Xmas gift | 4 27 |
| Hinsdale 1st ch., Xmas off. | 3 00 |
| Newport C. E. for share in Yachau sta. | 2 50 |
| Plaistow 1st ch. | $3 26 |
| E. Weare, Mrs. Eunice C. Merriam | 2 50 |
| Stratham, regular ch., | 2 00 |
| Milford 1st ch. | 46 50 |
| Berlin ch. | 1 00 |
| Nashua 1st ch., t. s. H. I. Marshall | 49 63 |

### VERMONT, $122.98.

| | |
|---|---|
| Rutland ch., t. s. C. A. Converse | $90 00 |
| Chester 1st S. S., Xmas gift | 2 26 |
| Westford, Union C. E., t. s. J. C. Robbins | 10 00 |
| Brookline ch. | 2 00 |
| Brattleboro, Mrs. I. O. Smith | 5 00 |
| Jamaica ch., Xmas gift | 1 30 |
| Fair Haven, H. A. Merrick, for buildings on mission field | 4 20 |
| Middletown Springs ch., Xmas off. | 1 32 |
| Townsend ch. | 1 40 |
| Townsend ch., E. A. Royal, Xmas off. t. s. W. S. Sweet | 5 50 |

### MASSACHUSETTS, $4,545.48.

| | |
|---|---|
| Cambridgep't 1st S.S. | $74 00 |
| Cambridgeport, Broadway ch. S.S., H. A. McCoy, Xmas gift | 5 00 |
| Cambridge 1st ch. | 241 33 |
| Cambridge Immanuel C. E. for share in Jaro sta., c. C. W. Briggs | 25 00 |
| Dighton 1st ch., L. Bertha Briggs, Xmas gift | 2 00 |
| Dighton 1st ch. | 4 00 |
| Dighton 1st S. S. | 2 75 |
| Natick ch. | 3 14 |
| Lexington 1st ch. | 50 00 |
| Dorchester, Ruggles St. ch., Chinese S. S., t. s. Mr. & Mrs. Beaman | 9 04 |
| Dorchester, Blaney Mem'l S. S., Xmas gift | 7 50 |
| W. Acton ch. | $10 69 |
| Gloucester, Chapel St. ch. | 13 03 |
| Gloucester, 1st ch. | 26 14 |
| W. Royalston ch. | 5 50 |
| Brookville ch. | 4 60 |
| Brookville S. S. | 3 50 |
| Andover ch. | 10 00 |
| Reading 1st ch. | 19 15 |
| Reading 1st S. S. | 7 96 |
| Reading 1st S. S., Home Dept. | 1 20 |
| Waltham 1st ch., G. H. Cass & wife, t. s. Maw Oo, c. Dr. Bunker | 7 00 |
| Waltham, Beth Eden C. E., t. s. W. H. Millard | 50 00 |
| Bolton, A. R. Powers | 100 00 |
| Three Rivers, N. E. Barrett | 8 50 |
| Worcester, Pleasant St. C. E. | 2 50 |
| Worcester 1st ch. | 265 52 |
| Worcester, Harlem St. Sw. S. S. | 15 00 |
| Worcester, South ch. | 4 72 |
| Worcester, Gertrude E. Ryder & friends | 3 00 |
| Mattapan, Mrs. J. V. Pursell | 5 00 |
| Salem, New Year present | 10 04 |
| Southbridge, Central S. S. | 25 00 |
| Wollaston, Dr. & Mrs. W. Ashmore, Xmas gift | 10 00 |
| Jamaica Plain ch. | 32 00 |
| Haverhill, Portland St. S. S. | 11 55 |
| Salem 1st ch., to const. Dr. & Mrs. Blackburn, H. L. M. | 140 00 |
| Salem, Central ch. | 16 39 |
| Melrose 1st ch. | 13 23 |
| Newton 1st ch. | 464 66 |
| E. Boston, Central Sq. C. E. | 6 00 |
| Wakefield 1st ch., Boy's Band | 4 15 |
| Mansfield 1st ch. | 26 58 |
| Everett, Glendale B.U. | 1 32 |

Somerville 1st ch. .... $11 02
Needham ch., t. s. Mg. Aung Min, c. C. L. Davenport ..... 20 00
Greenwood, Union ch. 50 13
Boston 1st ch., Dr. Rowley's Bible cl., for Dr. Bickel's ship 13 10
Boston, Warren Ave. S. S. ..... 4 00
Boston, "contributed" 300 00
Boston 1st ch., A. G. Duncan ..... 50 00
Boston 1st ch., G. F. D. Paine ..... 200 00
Boston 1st ch. ..... 50 00
Boston, Chas. N. Miller, for wk. in Phil. Ids. ..... 40 00
Cottage City S. S., for the gospel ship .... 1 50
Winchester 1st ch.... 34 20
Southbridge, Central ch. ..... 201 54
Haverhill 1st ch. .... 50 00
Orange 1st ch. ..... 18 00
Sharon 1st ch. ..... 10 19
Fall River, A. G. Upham ..... 25 00
Brookline ch. ..... 351 64
Fitchburg 1st ch., a friend, for motor, gospel ship ..... 2 00
Brookline, Chinese S. S., for wk. in China 5 00
Fayville S. S., Xmas off. ..... 2 63
Agawam, 1st ch. ..... 23 50
Bridgewater ch..... 75 00
Lowell, Worthen St. ch. ..... 41 25
Maplewood, Miss F. E. Crosby, for Kiating sta., c. W. F. Beaman ..... 5 00
W. Medway ch., Xmas off. ..... 3 09
Roslindale S. S., t. s. Tsao Kan Kin, c. J. S. Adams ..... 25 00
Gardner, Susannah Stone, estate ..... 5 00
Malden, a friend ..... 20 00
Manchester B. U., t. s. Law Peh, c. T. Johnson ..... 12 50
Marlboro C. E. ..... 8 00
Foxboro ch. ..... 16 81
Foxboro S. S. ..... 57
Hubbardston, Mary W. Howe ..... 5 00
Springfield, Park Ave. Mem'l ch. ..... 25 43
Springfield, a friend .. 50 00
Medford, C. F. Clark, Xmas gift ..... 1 00
Huntingdon S. S. .... 5 00
N. Attleboro, Cora Barden, for gospel ship ..... 1 00
N. Attleboro 1st S. S., t. s. A. A. Forshee . 24 82
Quincy, Sw. K. D..... 10 00
Quincy, Sw. ch. ..... 3 96
Brockton, Warren Ave. ch. ..... 13 36
Norwood, Sw. ch. .... 30 00
Webster 1st ch. ..... 20 00
Chicopee Falls 1st ch. 28 05
Winthrop 1st S. S., Alice M. Spear's class 3 41
Hingham ch. ..... 30 00
Newburyport, L. A. Johnson ..... 2 72
Newton, Immanuel ch. 342 21
Mattapan S. S., Xmas off., for motor, c. Capt. Bickel ..... 5 00
Holliston ch. ..... 5 00
Roxbury, Dudley St. ch. ..... 40 00
Fall River, 1st ch., Meh Shway-ee Soc., t. s. sch. at Amherst, Burma .... $160 00
Brockton, Warren Ave. ch. bal..... 50
Mansfield, F. E. Knox 5 00
Raynham C. E., t. s. A. A. Forshee..... 10 25
Springfield, Highland ch., t. s. G. H. Brock 250 00
Holyoke, a friend ... 13 50

RHODE ISLAND, $1,104.00.

Providence 4th ch. $41 47
Providence, Stewart St. ch. ..... 153 00
Providence 1st ch.... 578 24
Providence, Cranston St. S. S., t. s. n. p., c. C. H. Heptonstall (Mg. Se Dee) ..... 18 75
Providence, Calvary ch. ..... 48 46
Providence, Broadway ch. ..... 26 45
Providence, Mary L. Welch ..... 50 00
Providence, Jefferson St. ch. ..... 20 00
Providence, a friend . 2 00
Providence, Calvary ch., Charlotte Blundell class, for the Whitman - Warburton Chapel ..... 35 00
Pawtucket, Woodlawn B. U. ..... 10 00
Pawtucket, Pleasant View ch. ..... 15 00
Wickford 1st ch. ..... 43 93
Westerly 1st ch. ..... 17 20
Hope Valley, Y. P., t. s. O. L. Swanson ... 12 50
Providence, Mt. Pleasant ch. ..... 32 00

CONNECTICUT, $578.04.

Tariffville ch. ..... $3 00
Hartford, H. M. Gerry, t. share in Dr. Dearing's work ..... 1 00
Hartford, B. U., for wk. in W. China.... 12 00
Hartford, Mary L. Howard, for W. China Miss. ..... 50 00
Hartford, T. G. Wright, wife & daughter ..... 8 00
Hartford, Mem'l ch. . 13 50
Meriden 1st C. E., for share in Kiating, c. W. F. Beaman .... 33 35
Meriden 1st ch. ..... 198 93
Meriden, E. D. Hart, t. s. n. p. India .... 50 00
Willimantic 1st ch.... 9 00
Willimantic 1st Y. P. for Willimantic Chapel, Tokyo..... 5 00
Groton Heights S. S. . 8 88
Norwich 3d ch. ..... 2 50
Plainville, A. Locke .. 1 00
New London, 1st C. E. 11 36
Bridgeport 2d ch. .... 37 23
New Britain 1st ch., H. E. Ward, dec'd . 25 00
Torrington, Calvary ch. ..... 10 59
Canton ch. ..... 3 00
Stratfield ch. ..... 5 70
Thompson, Central ch. Miss. Band, $10 for field of Mr. Brock 23 00
Moosup, Union Plainfield ch..... 53 25
Montville S. S. Xmas gift ..... 3 25
E. Lyme ch. ..... 4 50
Danbury, Emma S. Benedict, mem'l to Ella B. Stevens, for sta., c. A. F. Groesbeck ..... $5 00

NEW YORK, $4,863.11.

Yonkers, Riverdale Miss. S. S. ..... $3 89
Gloversville 1st S. S., Xmas gift ..... 7 03
Redwood S. S. ..... 3 25
Buffalo, F. M. Terry . 1 50
Buffalo, Anna M. Hedstrom ..... 300 00
Buffalo, Cedar St. S. S., Mrs. Coatsworth's Miss. cl., for Podili sta., c. W. T. Elmore 5 00
Buffalo, Delaware Ave. ch. ..... 31 00
Whitehall 1st S. S. & C. E., Xmas gift... 7 50
Syracuse, Tabernacle C. E., for wk., c. S. R. Vinton ..... 15 00
Corinth 1st B. U., t. s. Kiku Horie, Sarah Curtis Home, Tokyo 10 00
Troy, E. Carter, Jr. .. 2 00
Troy 1st S. S. ..... 124 77
N. Y. C., Hope C. E., for sta. in Phil. ... 30 00
N. Y. C., W. 33d ch., t. s. C. S. Keen..... 200 00
N. Y. C., Judson Mem. ch. of Christ Y. P., t. s. Mr. & Mrs. Grigg 10 00
N. Y. C., Judson Mem. ch. of Christ ..... 147 49
W. Somerset ch. ..... 7 75
Newburgh S. S., Xmas gift ..... 6 25
Rochester 2d ch., t. s. Mr. & Mrs. T. Moody 5 00
Rochester 2d ch., t. s. C. B. Tenny ..... 312 27
Rochester 2d ch., t. Miss. summer home on the Hills, Burma, c. W. H. Roberts .. 5 00
Rochester, Theo. Sem. Y. M. C. A. ..... 70 00
Rochester ch..... 6 04
Rochester S. S. ..... 5 62
Despatch 1st ch. ..... 4 20
Valois ch., t. s. Walter Mason ..... 30 37
Valois ch., for hosp., c. Dr. Corlies ..... 30 37
Valois, C. E., for share in W. China, c. J. Taylor ..... 25 00
Arcade, M. B. Welles, proceeds from sale of farm ..... 1 100 00
Oswego 1st ch., t. s. Ha-lo-ai, c. Dr. Bunker ..... 10 00
Westfield, S. C. Welsh 2 32
Hamilton, Mrs. J. E. Harris ..... 15 00
Albany, Esra H. Stevens ..... 1 500 00
Albany, Calvary ch... 140 79
Albany, Calvary S. S. 30 46
Masonville S. S. ..... 1 00
Northville ch. ..... 2 20
New Rochelle, Sarah B. Locke, for Annie K. Downie Mem'l, c. D. Downie ..... 25 00
Adams Centre S. S. .. 1 00
Angola ch. ..... 3 69
Eden ch. ..... 6 50
Eden S. S. ..... 3 50
Franklinville S. S. ... 2 82
Auburn 1st ch..... 53 61
Sayre, Pa. ch. ..... 17 30
S. New Berlin Y. P. for Briggs' fund ... 9 50

Cincinnatus Y. P. ..... $5 00
Cincinnatus ch. ..... 18 00
Groton 1st ch. ..... 35 00
Cortland 1st ch., Elmore fund ..... 242 16
Homer S. S. ..... 5 00
W. Plattsburg ch. ... 13 54
Central E. D. ch. .... 90 00
Kendaia ch. ..... 17 00
N. Y. C., Sw. 1st ch. .. 66 70
N. Y. C., Epiphany ch. 8 07
N. Y. C., Ascension S. S. ..... 4 25
N. Y. C., North Y. P., for Loikaw Mission 12 50
N. Y. C., Mariner's Harbor ch. ..... 1 80
Ogdensburg ch. ..... 60
Bottskill S. S. ..... 12 50

NEW JERSEY, $1,192.36.

New Monmouth, W. V. Wilson ..... $10 00
Arlington Y. P., for wk. in Jaro, P. I. .. 9 00
Arlington Y. P., for lorcha, c. C. W. Briggs ..... 3 00
Paterson, A. W. Rogers, for education of n. prs. at Insein Theo. Sem., c. Dr. Smith ..... 120 00
Paterson, Union Ave. S. S. ..... 21 54
New Brunswick, Livingston Ave. S. S., mem'l to Alice W. Runyan, for Mme. Le Paw for the little Baptist ch. in Paris 25 00
New Brunswick, Livingston Ave. S. S. .. 30 00
Bloomfield 1st ch., for Carvell fund ..... 148 15
Montclair 1st ch. .... 210 00
Montclair 1st S. S. ... 55 88
Jersey City N. ch. .... 46 41
Passaic ch. ..... 96 25
Bayonne 1st ch..... 8 85
Butler S. S. ..... 1 12
Jersey City. Parmley Mem'l ch. ..... 46 64
Miscellaneous ..... 3 87
Haddonfield ch. Q'y .. 60 00
Haddonfield S. S. (in gold) for lorcha, c. C. W. Briggs ..... 100 00
Haddonfield S. S., for Mg. Pyee So, c. C. L. Davenport..... 65 00
A friend, for Mg. Shwe Ya, c. C. L. Davenport ..... 16 25
Camden 3d C. E., for Jaro ..... 10 00
Trenton, Central C. E., for Palipati Jacob, c. W. A. Stanton .. 25 00
Windsor ch. ..... 3 50
Cohansey ch. ..... 9 04
Salem 1st ch. ..... 34 61
Second Cape May ch. . 3 50
Cape May Court House ch. ..... 7 25
Bridgeton, Berean ch., add'l ..... 1 00
Cedarville ch..... 21 50

PENNSYLVANIA, $6,730.35.

Chester, Sam'l A. Crozer ..... $2,000 00
Chester, Mary S. Crozer ..... 2,000 00
Pittsburg, Fourth Ave. ch., for bldg. of Sanitarium at Kuling, c. J. S. Adams ..... 800 00
Philadelphia, Mem'l, C. E., for sta. at Yachau..... 40 00
Philadelphia, W. G. T., in memory of Daisy T., for wk. among Telugus .... $50 00
Nanticoke, 1st Welsh ch., J. E. Davies ... 6 77
Bethlehem ch., to be added to Dr. Harper's appro. for chapel at Namkham ..... 200 00
Bethlehem C. E., for Yachau..... 12 50
Bethlehem ch., acct. sal. W. A. McKinney ..... 50 00
Bethlehem ch., a member, for Dr. Grant's salary ..... 100 00
Bethlehem ch., a member, t. s. n. p., c. Dr. Grant ..... 150 00
Fairhill ch., add'l .... 26
Dr. A. L. Vail..... 20 00
W. H. R. Corlies ..... 20 00
Germantown 2d ch., acct. sal. S. R. Vinton ..... 57 81
Richmond C. E., for Yachau..... 5 00
Upland C. E., for Kiating ..... 10 00
Gethsemane ch. ..... 21 15
Great Valley ch. ..... 18 23
Chester Ave. C. E., for Yachau ..... 25 00
H. C. Fox, Dotterer Mem'l, for Kiating . 5 50
Wissahickon, B. U. & S. S., for Yachau... 12 50
Chester Ave. ch. in part..... 17 37
Fifth ch. ..... 219 08
Belmont Ave. ch., a member, for Banza Manteke ..... 9 00
Mrs. B. Griffith ..... 200 00
Gethsemane S. S, for Yachau..... 6 25
Trinity S. S. ..... 8 10
Belmont Ave., B. U., for Yachau ..... 10 00
Hebron ch. ..... 17 94
Germantown 1st ch. in part ..... 50 00
Germantown 1st C. E., for Yachau ..... 2 50
Narberth, ch. of the Evangel, Q'y .. 44 20
Germantown 3d B. U., for Yachau..... 25 37
N. Frankford ch., Q'y 13 48
Factoryville C. E., for Yachau..... 12 00
R. M. Welles ..... 10 00
Pottstown ch. ..... 76 00
Everett ch..... 5 75
Phillipsburg ch., for Kurnool ..... 12 50
Port Matilda ch. ..... 3 25
W. A. Nicholson & wife. t. s. n. p., c. L. W. Cronkhite ..... 30 00
Meadville ch., Q'y ... 14 41
Transfer ch. ..... 12 72
Indiana B. U., for Jaro sta. ..... 6 25
Mahoning ch. ..... 5 90
Smithfield ch. ..... 19 00
Dr. L. Stephens ..... 5 00
White Hall ch. ..... 5 00
Warrensville, Rescue Band, $3 of wh. is for orphan, c. H. Huisinga ..... 7 80
Titusville ch. ..... 25 00
Warren ch., t. s. n. p., c. L. W. Cronkhite.. 42 00
Union ch. ..... 42 35
Mt. Washington ch., Q'y ..... 6 89
Monessen ch. ..... $13 50
Homestead ch., Q'y .. 17 50
McKeesport 1st ch., Q'y ..... 23 80
Greensburg ch., Q'y .. 12 11
Braddock ch. ..... 8 75
Hazelwood, Glenwood ch. ..... 11 57
Galeton ch. ..... 4 00
Cross Forks ch. ..... 2 50
R. R. Holmes..... 10 00
L. Ellis ..... 5 00
Chester 1st ch. ..... 51 79

DISTRICT OF COLUMBIA, $274.22.

Washington, Calvary ch. ..... $250 00
East Washington Heights S. S. ..... 5 00
Washington, Grace S. S. ..... 13 22
Washington, Temple ch., Alice M. Meynes' class, Xmas gift, for gospel ship 6 00

WEST VIRGINIA, $181.13.

Mannington 1st ch. .. $25 15
Clarksburg 1st S. S., t. s. W. Boggess, Xmas gift..... 30 07
Reedy, a friend..... 40 00
Morgantown, H. F., t. s. B. Manikan, Jaro ..... 8 00
Palatine ch., t. s. A. J. Tuttle ..... 23 63
Palatine S. S., t. s. A. J. Tuttle ..... 4 00
Greenbrier ch. ..... 10 00
Wolf Creek, a friend . 1 00
Lucile, F. F. Daniell, t. const. L. M. ..... 12 00
Lucile, S. F. Daniell, for do..... 50
Spencer S. S. ..... 3 13
Little Sewell ch. ..... 2 10
Lumberport ch. ..... 5 55
Olive Branch ch. .... 5 00
Pleasant ch. ..... 5 00
Vermont ch..... 5 00
Parkersburg (S. G. J. Big Bug) ..... 1 00

OHIO, $1,460.77.

Columbus, Mrs. L. S. Merriam ..... $10 00
Columbus, Mr. & Mrs. J. I. Merriam ..... 25 00
Columbus ch., for Kinwha sta., c. T. D. Holmes ..... 25 00
Salem B. U. ..... 2 53
Sidney B. U., for wk. in India ..... 1 31
Cleveland, H. A. Blackmer, for China 1 00
Granville, Denison University Y. M. C. A., t. s. S. W. Stenger..... 56 58
Dayton 1st S. S. ..... 156 34
Cherry Valley 1st ch., Xmas off..... 12 60
Ch. in Cambridge .... 20 86
Roscoe ch. ..... 5 00
Sand Fork ch. ..... 20 20
Painesville Glen Pettit Mem'l, t. s. J. Clark..... 5 00
Central College & Westerville ch. ... 12 75
Delaware B. U. ..... 5 00
Granville 1st ch., of wh. $25 is to complete L. M., for Prof. C. J. Herrick.. 67 50
Dayton 1st ch. ..... 666 73
Little Muskingum ch. 3 80

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|---|---|
| Valley ch. | $18 50 |
| Wyoming ch., to const. W. H. Shepherd & Genevieve Shepherd, L. M. | 100 00 |
| Antiquity ch. | 1 50 |
| Portsmouth 1st B. U. | 4 00 |
| Toledo, Ashland Ave. ch. | 164 92 |
| Youngstown 1st ch. | 11 54 |
| Warren 1st ch. | 20 86 |
| E. Liverpool ch. | 30 00 |
| Martin's Ferry ch. | 12 25 |

INDIANA, $910.00.

| | |
|---|---|
| Plymouth, J. B. Carter | $10 00 |
| Fort Wayne, 1st B. U., t. s. F. H. Levering | 12 50 |
| Seymour 1st ch. | 25 00 |
| Indianapolis 1st ch. | 500 00 |
| La Porte 1st ch. | 5 00 |
| Elwood, J. H. Julian | 2 55 |
| Bedford ch. | 25 44 |
| Bedford B. U. | 3 00 |
| Bedford B. U., Jr. | 2 00 |
| Bloomington ch. | 40 83 |
| Bloomington S. S. | 10 37 |
| Bloomington B. U. | 50 |
| White River ch. | 2 15 |
| Good Hope ch. | 5 15 |
| New Hope ch. | 8 00 |
| Terre Haute, Tabernacle ch. | 3 32 |
| Terre Haute, Tabernacle B. U. | 1 68 |
| Evansville, Calvary ch. | 14 06 |
| Boonville ch. | 14 95 |
| Boonville S. S. | 2 30 |
| Baker's Creek ch. | 8 35 |
| Freedom ch. | 10 00 |
| Linton ch. | 5 10 |
| New Hope ch. | 2 40 |
| Elwood S. S., for San Lee Fund | 10 00 |
| Moore's Hill ch. | 2 00 |
| Rising Sun ch. | 1 00 |
| Denver B. U. | 1 32 |
| Madison ch. | 20 23 |
| Kingsbury, Dr. W. W. Wilcox | 1 50 |
| Livinia ch. | 13 30 |
| Liberty ch. | 10 00 |
| Spice Valley ch. | 11 20 |
| Mitchell 1st ch. | 17 25 |
| Huron ch. | 1 25 |
| Muncie ch. | 16 95 |
| Edwardsport ch. | 11 00 |
| Edwardsport S. S. | 5 85 |
| Edwardsport B. U. | 1 15 |
| Bicknell ch. | 11 75 |
| Vincennes ch. | 5 00 |
| Mt. Olive ch. | 3 90 |
| Washington ch. | 23 30 |
| Veal's Creek ch. | 2 40 |
| Petersburg ch. | 25 00 |

ILLINOIS, $1,358.07.

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|---|---|
| Danvers ch., for ponies & wagon, c. A. C. Darrow | $18 65 |
| Danvers S. S., for do. | 11 35 |
| Tiskilwa S. S. | 10 00 |
| New Windsor, Ada L. Ades, t. share in Rangoon sta., c. S. R. Vinton | 20 00 |
| Chicago, J. W. Sperry, for W. China Miss. | 15 00 |
| Fairman ch. | 2 08 |
| Alton S. S. | 12 30 |
| Alton, Cheery St. ch. | 5 00 |
| El Paso ch. | 63 31 |
| Normal ch. | 28 50 |
| Lexington ch. | 18 10 |
| Hudson ch. | 18 15 |
| Lincoln 1st ch. | 75 00 |
| Havana ch. | 1 81 |
| Minonk ch. | 23 75 |
| Champaign ch. & S. S. | 41 80 |
| Atwood ch. | $8 18 |
| Arcola ch. | 8 85 |
| Chicago, a friend | 10 00 |
| Chicago 1st ch. | 55 00 |
| Chicago 1st ch., Mrs. Wm. Haigh | 2 50 |
| Chicago, La Salle Ave. ch. | 11 75 |
| Chicago, Covenant ch. | 13 00 |
| Chicago, Austin B. U., for two shares in Yachau sta. | 20 00 |
| Wheaton B. U., t. s. Adanka Unkiah, c. Dr. Clough | 30 00 |
| Crawford S. S. | 1 50 |
| Chatsworth ch. | 11 57 |
| Chatsworth S. S. | 6 40 |
| Grant Park ch. | 13 21 |
| Holt's Prairie ch. | 6 35 |
| Red Bud ch. | 1 30 |
| Ellis Grove ch. | 10 00 |
| Carbondale, E. Patten, for Telugu student fund | 6 25 |
| John Gatch | 1 00 |
| La Salle ch. | 8 37 |
| Ottawa, Mrs. Mary Merrifield | 100 00 |
| Buda ch. | 10 55 |
| Monmouth, Lewis Duke & wife, $25 for B. W., c. E. Chute | 500 00 |
| Marengo B. U. | 5 00 |
| De Kalb B. U. | 5 00 |
| Marengo ch. | 36 85 |
| Geneseo ch. | 7 00 |
| Cambridge ch. | 12 30 |
| Macomb ch. | 5 00 |
| Roseville S. S., t. s. Utloori Ramiah | 12 50 |
| St. Mary's ch. | 27 00 |
| Harrisburg ch. | 10 00 |
| Eldorado ch. | 5 00 |
| Saline Co. Asso. coll. | 3 00 |
| Princeton ch. | 13 74 |
| Chicago, Elim B. U. | 6 00 |
| Chicago, Elim S. S., birthday boxes | 2 75 |
| Chicago, Elim Sunshine Band | 2 60 |
| Chicago, Elim, Esther Anderson | 75 |
| Chicago 1st ch., Jno. Berg, t. s. Phillip | 3 00 |

IOWA, $909.46.

| | |
|---|---|
| Renwick ch., Rev. A. J. Lander, Xmas gift | $5 00 |
| Washington 1st B. U., Xmas gift, t. s. W. China Miss., c. H. F. Rudd | 6 25 |
| Sioux City, E. E. Lewis | 100 00 |
| Bloomfield, Rev. E. Kinman | 35 00 |
| Greenfield, J. A. Armstrong, for preaching gospel in Africa | 2 00 |
| W. Mitchell S. S., Xmas off. | 50 |
| Eddyville, Grant Dye, Xmas off. | 1 42 |
| Waterloo, I. E. Munger & wife, for Garo hymn books | 25 00 |
| Oskaloosa, N. W. Johnstone | 5 00 |
| Greenfield, J. A. Armstrong | 1 50 |
| What Cheer ch. | 6 75 |
| What Cheer W. M. Circle | 4 45 |
| Dubuque 1st B. U., $12 50 of wh. is for Suifu sta., c. R. Wellwood, $12.50 for the P. Ids., c. C. W. Briggs | $25 00 |
| Des Moines S. S., for Congo | 10 00 |
| W. Union S. S. | 3 71 |
| Cedar Rapids 1st ch. | 5 00 |
| Vinton ch. | 25 70 |
| Sibley, A. F. Chandler | 5 00 |
| Shellrock ch. | 1 65 |
| Osage ch. | 150 00 |
| Osage, A. W. Graper, t. s. n. p., for one year | 30 00 |
| New Hartford ch. | 2 35 |
| Mason City B. U. | 2 20 |
| New Hampton ch. | 57 08 |
| New Hampton, A. H. Shaffer, t. s. n. p., c. F. H. Levering | 50 00 |
| W. Mitchell ch. | 13 10 |
| W. Mitchell S. S. | 2 24 |
| Nora Springs S. S. | 3 60 |
| Cedar Falls ch. | 42 00 |
| Cedar Falls, Dan. S. S. | 13 20 |
| Manchester, A.W. Caul | 5 00 |
| Manchester S. S. | 2 50 |
| Keokuk S. S., t. s. n. p. Kondiah, c. J. M. Baker | 50 00 |
| Prairie Flower ch. | 8 00 |
| Prairie Flower S. S. | 8 35 |
| Prairie Flower B. U. | 2 50 |
| Washington ch. | 24 50 |
| Ottumwa 1st ch. | 7 50 |
| Beacon ch. | 6 52 |
| Beacon B. U. | 1 03 |
| Beacon Jr. Union | 60 |
| Emerson S. S. | 2 40 |
| Danville ch. | 22 13 |
| Lowell ch. | 4 45 |
| Fairfield ch. | 16 00 |
| Delta ch. | 10 00 |
| S. English ch. | 6 00 |
| Fremont ch. | 5 17 |
| Clinton ch. | 19 00 |
| Iowa Falls ch. | 2 75 |
| Toledo ch. | 14 24 |
| Concord ch. | 3 50 |
| Seymour, W. O. Bateman, t. s. n. p. N. Lakhimpur | 32 00 |
| Pilot Mound ch. | 5 62 |
| Council Bluffs, Sw. B. U. | 10 00 |
| Pleasant Corners ch. | 4 00 |
| Britt Mabel Seeds | 1 00 |

MICHIGAN, $253.05.

| | |
|---|---|
| Detroit 1st ch. | $5 60 |
| Detroit, North B. U. | 10 00 |
| Detroit, Polish City Mission | 5 50 |
| Jackson, Mem'l ch., for wk. in W. China | 5 00 |
| Jackson, Ganson St. ch., for do. | 16 00 |
| Mt. Morris S. S. | 9 61 |
| Grass Lake, Mrs. H. Pettit | 1 00 |
| Jackson, Mrs. L. A. Aspinwall | 1 00 |
| Marshall ch. | 17 05 |
| Sault Ste. Marie 1st S. S., Xmas off. | 5 58 |
| Nashville ch., Xmas off. | 2 75 |
| Republic ch. | 5 00 |
| Detroit, North ch. | 2 10 |
| Rochester 1st ch. | 6 55 |
| Alpine, Ann E. Watkins | 1 50 |
| Kinderhook ch. | 9 30 |
| Eaton Rapids ch. | 75 00 |
| Onondaga ch. | 4 00 |
| Charlotte ch. | 12 45 |
| Jackson, 1st B. U. | 11 00 |
| Galesburg ch. | 10 00 |
| Otsego S. S. | 10 00 |
| Weston ch. | 18 00 |
| Marquette S. S. | 3 06 |
| Edwardsburg W. C. | 1 00 |
| Menominee B. U. | 5 00 |

**ESOTA, $533.63.**

| | |
|---|---|
| al ch. | $1 00 |
| rie S. S., | |
| ft, t. s. G. | |
| n & wife | 5 50 |
| Mrs. L. A. | |
| mas gift | 5 00 |
| John A. | 52 50 |
| S., Xmas | 1 70 |
| d ch., J. B. | 15 00 |
| h. | 3 65 |
| h. | 6 50 |
| ch. | 5 00 |
| F. Ander- | 5 00 |
| Johnson | 15 00 |
| S. S. | 15 55 |
| Hokanson | 5 32 |
| is 1st Y. P., | |
| hina | 25 00 |
| | 8 06 |
| | 3 99 |
| a, Söderlund | 6 00 |
| S. S., for | |
| Poodah, c. | |
| gh | 55 00 |
| N. L. Vin- | |
| e Thomas & | |
| h | 10 00 |
| a, Olson & | |
| for Dr. East | 5 00 |
| S. S. | 6 40 |
| r, Rev. Lov- | 3 00 |
| P., Minne- | |
| for W. China | 5 00 |
| rklund | 5 00 |
| Mrs. Lund- | 1 00 |
| Center, Rev. | |
| ns. | 1 50 |
| Center ch. | 9 67 |
| ch. | 5 00 |
| n ch. | 72 00 |
| d ch. | 32 00 |
| h ch. | 8 50 |
| rove ch. | 40 00 |
| Soc. | 25 00 |
| es, Dan. ch., | |
| East | 10 10 |
| ., Xmas gift | 3 00 |
| r. Am. ch. | 15 00 |
| lst ch. | 41 60 |

**SCONSIN, $125.56.**

| | |
|---|---|
| ke Soc. | $15 00 |
| ch. | 3 04 |
| Lake, Oker- | |
| & others | 4 00 |
| e ch., Ander- | 5 00 |
| Johnson, for | |
| st | 5 00 |
| ng Soc., for | |
| | 5 00 |
| ch. | 4 75 |
| r S. S. | 1 18 |
| ch. | 40 00 |
| le ch. | 4 34 |
| h., Green Bay | 14 00 |
| rove ch. | 9 00 |
| irove ch., for | |
| s, c. P. Fred- | |
| n | 5 00 |
| Williams | 2 00 |
| ista ch. | 8 25 |

**SSOURI, $307.66.**

| | |
|---|---|
| City ch., Xmas | $6 25 |
| Home & For- | |
| ssions | 301 41 |

**ANSAS, $239.69.**

| | |
|---|---|
| on S. S. | $7 11 |
| Centre ch. | 1 10 |
| rg ch. | 1 55 |
| ch. | 1 60 |
| Havensville ch. | $1 00 |
| Peabody ch., t. s. n. w., c. W. Dring | 3 75 |
| Jewell ch. | 12 50 |
| Saron ch. | 8 20 |
| Oak Creek ch. | 2 40 |
| Topeka 1st ch., S. A. Smith | 5 00 |
| Easton S. S. | 50 |
| Kincaid S. S. | 2 00 |
| S. J. Miner, t. const. T. C. Coffey, Waverly, Ill., H. L. M. | 5 00 |
| Bethel ch. | 20 80 |
| Wetmore, T. E. Rolfe | 5 00 |
| Gem ch. | 3 00 |
| Atwood ch. | 5 00 |
| Clifton W. C. | 1 66 |
| Clyde ch. | 5 00 |
| Colfax S. S. & B. U. | 21 45 |
| Topeka, Sw. Y. L. Soc., t. s. n. p., Ma Thein Kin, c. C. L. Davenport | 15 00 |
| Topeka, Sw. W. C., for Phil. Ids. | 10 00 |
| Kansas City, Sw. Y. P., t. s. n. prs. Ma Naw & Ma Lee, c. O. Hanson | 12 50 |
| Clay Center, Sw. S. S. | 2 00 |
| Concordia, Sw. ch. | 17 35 |
| Chanute, Sw. S. S. | 3 22 |
| Bristow ch. | 5 00 |
| Fairport ch. | 10 00 |
| Hill City, R. V. Wilcox | 10 00 |
| Wichita 1st ch. | 40 00 |
| Wichita, West Side ch. | 1 00 |

**NEBRASKA, $534.62.**

| | |
|---|---|
| Johnson ch., t. s. W. T. Elmore | $2 50 |
| Johnson S. S., for do. | 2 75 |
| Crab Orchard ch., a Xmas off. | 11 32 |
| Crab Orchard Jrs. | 2 86 |
| Tekamah S. S., Xmas off. | 12 00 |
| Ohiowa ch. | 5 20 |
| Peru 1st S. S. | 1 85 |
| David City, Mr. & Mrs. H. L. Boston, of wh. $5 is for Wm. Axling & $5 for W. T. Elmore | 10 00 |
| Glenville ch. | 128 10 |
| Hastings ch. | 41 67 |
| Superior ch. | 5 85 |
| Estina, Ladies' Sw. Aid Soc. | 13 86 |
| Valley 2d Sw. L. Soc. | 10 00 |
| Weston Sw. S. S. | 3 15 |
| Weston, Nicholas Nelson | 15 00 |
| Stromsburg Y. L. Sw. Soc., for Dr. East | 25 00 |
| Stromsburg Sw. Y. L. Soc., for O. Hanson | 10 00 |
| Stromsburg Sw. Y. L. Soc., for O. L. Swanson | 25 00 |
| Stromsburg Sw. ch. | 39 79 |
| Stromsburg Sw. S. S. | 7 54 |
| Valley 1st Sw. ch. | 22 75 |
| Oakland, Mrs. Z. P. Norby | 3 00 |
| Humboldt ch. | 9 83 |
| Brock ch. | 6 00 |
| Peru S. S. | 2 10 |
| Burchard S. S. | 2 30 |
| Pawnee City ch. | 15 60 |
| Pawnee City Jrs. | 2 00 |
| Lewiston ch. | 2 00 |
| Vesta ch. | 3 00 |
| Lime Grove ch. | 2 00 |
| Beatrice ch., for Kengtung sta. | 21 85 |
| Grand Island ch. | 1 25 |
| Bethany ch. | 51 00 |
| Lodi C. E. | $2 50 |
| Omaha 1st ch. | 2 00 |
| Omaha, Mrs. Lydia Edman, for Dr. East's hospital | 2 00 |
| Omaha, Hannah Edman, for do. | 2 00 |
| Omaha, Mrs. Lorimer, for do. | 2 00 |
| Omaha, Mrs. N. J. Nilson, for do. | 1 00 |
| Omaha, H. Scalin, for do. | 1 00 |
| Omaha, Mrs. N. Paulson, for do. | 1 00 |
| Omaha, a friend, for do. | 1 00 |
| Fremont ch. | 1 00 |
| Maxwell, Rev. R. McCullough | 1 00 |

**COLORADO, $141.81.**

| | |
|---|---|
| Denver, Bethany ch. | $29 10 |
| Denver, C. L. Payne | 10 00 |
| Denver, Rev. & Mrs. H. F. Wilkinson | 5 00 |
| Louisville, Mrs. Wm. Pearson, Xmas gift | 7 00 |
| Lake City ch. | 5 25 |
| Lake City Y. P. | 95 |
| Montrose Y. P. | 1 65 |
| Montrose S. S. | 2 20 |
| Cripple Creek ch. | 12 95 |
| Leadville ch. | 6 75 |
| Denver Sw. S. S. | 3 25 |
| Longmont ch. | 20 81 |
| Denver, Bethel ch. & S. S. | 28 00 |
| Steamboat Springs ch. | 7 90 |
| Steamboat Springs W. C. | 1 00 |

**CALIFORNIA, $513.02.**

| | |
|---|---|
| Pasadena 1st B. U. | $6 00 |
| Penryn ch. | 16 05 |
| San Francisco 1st ch. | 10 00 |
| Covelo ch. | 7 95 |
| Mendocino ch. | 10 25 |
| Ukiah ch. | 18 25 |
| Ukiah S. S. | 7 75 |
| Dixon ch. | 28 20 |
| Petaluma S. S. | 3 55 |
| Sacramento 1st ch. | 93 85 |
| Santa Rosa ch. | 27 05 |
| Vacaville ch. | 10 00 |
| Woodland S. S. | 3 00 |
| Maxwell ch. | 4 00 |
| Maxwell S. S. | 50 |
| Fresno S. S. | 9 93 |
| Orosi ch. | 5 00 |
| Linne Sw. ch., for wk. in Phil. Ids. | 15 00 |
| Santa Barbara ch., t. s. n. p. Ah He, Ungkung | 12 00 |
| Santa Barbara Y. P. | 2 00 |
| Covina ch. | 10 00 |
| Los Angeles Mem'l S. S. | 7 50 |
| E. Los Angeles ch. | 108 90 |
| E. Los Angeles S. S. | 5 79 |
| Monrovia ch. | 63 00 |
| San Bernardino Y. P., for helper on Congo | 5 00 |
| Pomona Y. P., t. s. n. p. Kondiah, Atmakur | 12 50 |
| Los Angeles, L. B. Youde, for W. China sta. | 10 00 |

**NORTH DAKOTA, $36.60.**

| | |
|---|---|
| Valley City S. S., Xmas gift | $2 70 |
| Page 1st ch. | 8 40 |
| St. Thomas, Rev. Foster | 2 00 |
| Beaulieu ch. | 13 00 |
| Dresden, Hill ch. | 50 |
| Pork River ch. | 10 00 |

SOUTH DAKOTA, $541.26.

| | |
|---|---|
| Huron S. S., Xmas off. | $6 50 |
| Bryant ch. | 2 50 |
| Conde S. S. | 3 50 |
| Aberdeen ch. & S. S. | 29 41 |
| Daneville ch. | 32 70 |
| Big Springs ch. | 374 65 |
| Orleans Soc. | 20 00 |
| Centerville, C. Edlund | 15 00 |
| Rapid City S. S. | 5 00 |
| Pierre ch. | 10 25 |
| Elk Point ch. | 10 50 |
| Dell Rapids ch. | 11 25 |
| Madison ch. | 20 00 |

OREGON, $359.04.

| | |
|---|---|
| Salem S. S. | $27 43 |
| Fair Oaks ch. | 3 40 |
| Oakland ch. | 6 61 |
| Baker City 1st ch. | 30 00 |
| Baker City 1st Jrs. | 5 00 |
| The Dalles, Calvary ch. | 33 53 |
| Astoria ch. | 16 15 |
| Astoria S. S. | 2 67 |
| Astoria Y. P. | 3 60 |
| Mainville ch. | 5 00 |
| Oregon City ch. | 110 35 |
| Oregon City S. S. | 4 00 |
| Portland, Calvary ch. | 24 10 |
| Portland, Immanuel ch. | 60 00 |
| Yamhill Miss. Soc. | 2 00 |
| Enterprise ch. | 2 50 |
| Wingville ch. | 7 20 |
| McMinnville, Danish ch. | 15 50 |

WASHINGTON, $583.71.

| | |
|---|---|
| Spokane 1st B. U. for share in sta., c. Wm. Axling | $7 50 |
| Spokane, Grace Missions | 6 98 |
| Dayton 1st W. M. Circle, t. s. Ongole orphanage | 7 50 |
| Dayton, W. M. Circle, for S. China Mission | 25 00 |
| Burton ch. | 2 95 |
| Burton S. S. | 1 63 |
| Falls City ch. | 4 40 |
| Seattle, Tabernacle ch. | 500 00 |
| Maple Grove Ladies' Aid Soc. | 8 00 |
| Menlo S. S. | 5 50 |
| Rolling Bay Nor. Dane ch. | 2 50 |
| Seattle, Nor. Dane ch. | 11 75 |

IDAHO, $11.20.

| | |
|---|---|
| Emmett, Mrs. Persis Muzzy | $5 00 |
| Weiser ch., for W. China | 6 20 |

WYOMING, $1.60.

| | |
|---|---|
| Sheriden ch. | $1 00 |

MONTANA, $70.15.

| | |
|---|---|
| Great Falls 1st ch., Xmas gift | $25 65 |
| Dillon ch. | 14 50 |
| Kalispel ch. | 30 00 |

ARIZONA, $7.00.

| | |
|---|---|
| Douglas ch. | $7 00 |

FLORIDA, $34.00.

| | |
|---|---|
| Kissimmee B. U., t. s. n. worker, c. Dr. Clough | $25 00 |
| A. S. Ritenour, add'l. | 9 00 |

INDIAN TERRITORY, $25.50.

| | |
|---|---|
| Okmulgee 1st ch., Xmas off. | $2 50 |
| Emahaha, Miss F. Talkington | 10 00 |
| Emahaha, E. J. Rice | $5 00 |
| Emahaha, A. E. Steer. | 8 00 |

OKLAHOMA, $62.25.

| | |
|---|---|
| Stillwater, J. O. Guthrie, Xmas gift | $2 50 |
| Green Plain Mission Sta., Xmas gift | 2 00 |
| Prairie View S. S., Xmas gift | 3 00 |
| Martha ch. | 4 00 |
| Granite ch. | 2 80 |
| Yukon ch., E. E. Barakat, t. s. student in Insein Sem., c. Dr. Smith | 2 00 |
| Shawnee ch., E. E. Barakat, t. s. student in Sem., c. W. F. Thomas | 9 00 |
| Arapahoe, F. L. King | 10 00 |
| Stillwater ch. | 1 00 |
| Greer Co. Asso. coll. | 25 95 |

NEW MEXICO, $3.49.

| | |
|---|---|
| Albuquerque, H. J. Powell | $3 49 |

ONTARIO, $150.00.

| | |
|---|---|
| Windsor, Delia Curtiss | $150 00 |

ENGLAND, $25.00.

| | |
|---|---|
| Luton, Eleanor Burditt, deceased, for work at Udayagiri, c. F. W. Stait | $25 00 |

CUBA, $1.00.

| | |
|---|---|
| Santiago, San Luis C. E., for work in India | $1 00 |

ARKANSAS, $10.00.

| | |
|---|---|
| Roger's, Rev. & Mrs. L. F. Compton | $10 00 |
| Total | $29 349 37 |

LEGACIES.

| | | |
|---|---|---|
| Fairfax, Vt., Est. J. M. Hotchkiss. | $16 00 | |
| Newfane, Vt., Est. Chalmer W. Stebbins | 317 68 | |
| Boston, Mass., D. S. Ford Est. | 23,000 00 | |
| Providence, R. I., Henry Jackson Fund | 28 12 | |
| Manchester, N. Y., Est. Polly Mitchell | 20 00 | |
| Northville, N. Y., Est. Mahala P. Cornell | 125 00 | |
| St. Paul, Minn., Est. Mary F. McClurg | 500 00 | |
| | | $24,006 80 |
| | | $53,356 17 |
| Donations & legacies from April 1, 1903, to Jan. 1, 1904 | | 176,193 56 |
| Donations & legacies from April 1, 1903 to Feb. 1, 1904 | | $229,549 73 |

DONATIONS RECEIVED TO FEBRUARY 1, 1904.

| | |
|---|---|
| Maine | $1,652 74 |
| New Hampshire | 993 04 |
| Vermont | $853 38 |
| Massachusetts | 19,291 32 |
| Rhode Island | 3,049 94 |
| Connecticut | 3,392 33 |
| New York | 25,648 74 |
| New Jersey | 5,460 48 |
| Pennsylvania | 21,343 15 |
| Delaware | 167 97 |
| District of Columbia | 1,058 79 |
| Maryland | 15 00 |
| West Virginia | 2,836 00 |
| Ohio | 10,335 64 |
| Indiana | 2,912 50 |
| Illinois | 17,995 43 |
| Iowa | 4,388 60 |
| Michigan | 4,558 02 |
| Minnesota | 3,576 94 |
| Wisconsin | 1,784 89 |
| Missouri | 1,565 85 |
| Kansas | 2,410 89 |
| Nebraska | 2,394 73 |
| Colorado | 1,038 30 |
| California | 2,940 66 |
| Oregon | 799 29 |
| North Dakota | 125 02 |
| South Dakota | 1,033 94 |
| Tennessee | 7 00 |
| Texas | 8 00 |
| Louisana | 7 29 |
| Florida | 74 00 |
| Alabama | 40 00 |
| Mississippi | 5 00 |
| Indian Territory | 126 69 |
| Oklahoma | 366 81 |
| New Mexico | 24 24 |
| Nova Scotia | 25 00 |
| Denmark | 500 00 |
| England | 49 35 |
| Cuba | 1 00 |
| Spain | 22 88 |
| India | 2,000 00 |
| Alaska | 3 05 |
| Germany | 356 15 |
| Miscellaneous | 4,011 45 |
| Washington | 1,267 62 |
| Idaho | 157 36 |
| Utah | 160 15 |
| Montana | 125 45 |
| Arizona | 90 30 |
| North Carolina | 50 00 |
| Wyoming | 69 70 |
| Africa | 25 12 |
| Nevada | 15 00 |
| Kentucky | 7 00 |
| Ontario | 170 00 |
| Arkansas | 10 00 |
| | $153,399 55 |

LEGACIES RECEIVED TO FEBRUARY 1, 1904.

| | |
|---|---|
| Maine | $20 00 |
| New Hampshire | 200 00 |
| Vermont | 867 08 |
| Massachusetts | 42,255 41 |
| Rhode Island | 3,165 96 |
| Connecticut | 1,675 66 |
| New York | 3,591 90 |
| Pennsylvania | 800 00 |
| Ohio | 1,359 95 |
| Illinois | 2,026 00 |
| Iowa | 15,000 00 |
| Michigan | 696 27 |
| Minnesota | 1,515 00 |
| Wisconsin | 2,626 95 |
| South Dakota | 250 00 |
| North Dakota | 100 00 |
| | $76,150 18 |

DONATIONS RECEIVED FOR THE NEW PRESS BUILDING, RANGOON, BURMA.

| | |
|---|---|
| Jan. 20, Boston, Mass., a friend | $5 00 |
| Jan. 27, Albion, N. Y., W. E. Barker | 10 00 |
| | $15 00 |
| Previously reported | 2,306 64 |
| | $2,321 64 |

# SPECIAL TOPIC

## *Our African Mission*





THE PREACHERS' TRAINING CLASS AT BANZA MANTEKE, AFRICA 1904

THE
BAPTIST·MISSIONARY·MAGAZINE

Vol. 84 APRIL, 1904 No. 4

## THE CLOSING OF A YEAR

THE approach of another thirty-first of March, with its attendant activities, not to say anxieties, brings not a little of joy over the knowledge that many individuals and some churches have "found themselves," so to speak, during the past twelvemonth. They have given an account of their stewardship, and are no longer enrolled with those apparently indifferent to the claims of a heathen world. The list of contributors to the great work of the Missionary Union was never so large, and its work never so promising. Are you helping?

# THE CHURCH MEMBER AND THE SECRETARY MAN—Being the record of a conversation, on a most important topic, between representatives of two well-known classes of Baptist workers. *Reported by Rev. William Ashmore, D.D., of China.*

O SECRETARY Man! Why do you keep coming to us for money to help run your foreign missions? You know we are not rich. We have not been to the Klondike, and we own no shares in any great stock company. We have to work with our hands for what we get, and we have so many calls here at home. Peradventure there are fifty rich men among us who could unite their gifts, and raise half a million by themselves, would not that save a vast amount of worry and begging by secretaries and pastors and devout women?"

"Yes, that would be so."

"Behold, now I have taken upon me to speak unto you who are dust and ashes. Peradventure there shall lack five of the fifty."

"Yes, no doubt forty and five such rich Baptists could be found."

"Peradventure the search would be to find forty Baptists who would be able."

"Yes, no doubt forty could be found."

"Oh, let not the Secretary Man be angry, and I will speak. Peradventure the inquiry shall be for thirty men."

"Yes, thirty men can be found."

"Behold, now I have taken it upon me to speak to the Secretary Man. Peradventure the number be fixed at twenty men. Could they not be found?"

"Yes, twenty men could be found."

"Oh, let not the Secretary Man be

angry; I will speak but this once. Peradventure you look for ten men. Could they be found?"

"Yes, ten men could be found.

"There is no doubt whatever that fifty men and women could be found who could easily raise $500,000 among them. That is only $10,000 apiece. They spend two or three times that much on their own households, and do not spend all their income at that. They could spare it, and not deny themselves anything that their soul desireth. There is no doubt that there are forty and five men; and forty men; and thirty men who could do it with but a little sacrifice. There is no doubt that ten men could be found who could shoulder the whole half million among them, and not one of them go stoop-shouldered while doing it. They could sprint along as lively as a maiden dancing around a May-pole. That would be only $50,000 dollars apiece, the interest of $1,000,000 dollars for one year at five per cent. And they are multi-millionaires — with how many millions nobody knows — thirty, twenty — these are common enough. Among that class of people $10,000,000 is considered rather small. Rothschild said of a man whose estate was found to be only $6,000,000, 'Why, I thought he was well off,' and yet if a man of that kind should give $50,000 to missions he would still have in hand $250,000 a year to run his establishment and keep himself out of the poorhouse. Here before me is a list of twenty-one persons none of whom have given less than $50,000 to the University of Chicago, and some of them $100,000, and others as much as $400,000; and two women among them have run up to the million in their gifts. All this over and above what Mr. Rockefeller has given. So I have no doubt that the men and women of ability to give large sums to missions could be found in abundance."

"Oh, Secretary Man! Since that is the case, why would it not be a good thing for the heads of the missionary societies, their chairmen and executive committees, to unite in a grand reception and invite about fifty millionaires, — have nobody but millionaires. Then lay the needs of the work before them. Show them what an honor it would be to give fifty or a hundred thousand dollars apiece to help Christ conquer a kingdom for himself, over which he will reign forever and they reign with him. And they could have their yachts and their big cottages at the watering places, and take the trips to Europe all the same, and you and we would be saved so much hurry and worry to give 'two cents a week.' One big bank check of $50,000, will be more than the ten thousand driblets of a big state, and all done at once instead of being spun out from January to December. There, Secretary Man, there is a suggestion for you, and no commission asked for it either."


THE CHURCH MEMBER — BUSINESS MAN

"Not so, brother Member of the Household of Faith, not so. Your reasoning appears sound at first glance, but when you come to look into the situation it is all unsound. If your plans were carried out, you would be

st one to begin to complain. oject to trusts and syndicates igs. You do not want all the to be made on sugar or coffee, , or oil, all to go into the houses w persons, while small dealers owded to the wall. You are ; against that tendency all the Yet here now you propose to eavenly things that which you so much in earthly things. All sings and all the rewards that mised to the liberal giver by ho is the financial administrator whole earth, you would have the pockets of a few rich men us. You prefer to let them all the shares, and cut off all pons, and, what follows as a of course, run the whole mis- administration. I have but oubt that if missions were put a preferential basis, million- ough could be found who would er the responsibility within a

: that is not God's way of finan-



ciering. In his system of banking the preferred shares are assigned to comparatively poor saints! The gifts of the rich are helpful, and we are glad to get them, and God smiles on them the same as on other people's gifts when they come from the heart. I know of some rich people whose gifts, coming as they do from warm and loving sympathy with Christ, are as acceptable as the two mites of the Jerusalem widow; and they do fill such an aching void in our missionary schedules. The Lord send us such men and women. *Selah.*

" But now it seems to me the Lord is a little particular about the distribution of his shares. He would have them broken up into very small ones, a few thousand-dollar shares for the rich, but a far greater number of dollar shares and half-dollar shares and ten-cent shares and five-cent shares and two-cent shares, paid on the installment plan fifty-two times a year, for people who have not very much. By looking into the gospels you will find God pays a mighty big interest, and he wants all his poor people to have the same chance as the best of them.

" So now you see, Mr. Member, why I do not seek to form a millionaire syndicate, but keep coming to you all the time, and to people of small incomes, and to people who have to scratch for what they get and what they give; so that as often as you get ahead a little you can have something entered on the books that shall abound to your account. You may not keep a little pass-book yourself, but God does, and he keeps it written up, for his angels are careful accountants. Not a cent ever goes astray. When dividend day comes around you will have the " account rendered " in full; for when he cometh behold his reward is with him.

" And now we will pass the hat as usual for rich and poor together; everyone according to what he hath and not according to what he hath not, for the Lord giveth no precedence to rich men's eagles over poor men's dimes."

# Topic · For · the · Month

## Our African Mission

NOTWITHSTANDING the comparatively small force of missionaries who have been bravely maintaining the work on the Congo during the past year, there has been much encouragement in the eagerness of the people to receive the gospel, and to go forth themselves, and proclaim it to others. Thus far we have not been able adequately to make up for the severe losses by death in our missionary force during the last two years; while the enforced furlough of several reduces the number available for the field still further. Dr. and Mrs. W. H. Leslie, Rev. and Mrs. Wm. A. Hall, Rev. and Mrs. E. T. Welles, Rev. and Mrs. C. B. Antisdel, Mrs. Sjoblom, Mrs. Christopher and Miss Suman are in the home land at present, leaving the force on the field as follows:

| | | | |
|---|---|---|---|
| *Palabala.* | Rev. and Mrs. C. H. Harvey | *Lukunga.* | Rev. and Mrs. Thos. Moody |
| | Rev. C. C. Boone | | Rev. and Mrs. Thos. Hill |
| *Banza Manteke.* | Rev. and Mrs. Henry Richards | *Kifwa.* | Rev. and Mrs. Frederickson |
| | Miss F. A. Cole | | Dr. H. W. Kirby |
| | Dr. Catharine L. Mabie | *Ikoko.* | Rev. and Mrs. Jos. Clark |
| *Mukimvika.* | Dr. F. P. Lynch | | Rev. C. L. Whitman |
| *Bwemba.* | Rev. and Mrs. A Billington | *Matadi.* | Dr. A. Sims |

One can see at a glance how inadequate are these few for shepherding thousands who look only to our missionaries for guidance and instruction. To contend with heathenism alone is sufficiently difficult in most of our fields, but on the Congo the added opposition of the existing government (discussed elsewhere in this number) renders the situation most problematical. The aggressiveness of the Catholics during the last year presents an added difficulty, since large numbers of priests and nuns are being allowed to settle in areas where our missionaries have long wanted to open work, but have been refused permission by the government. Says one in speaking of the situation: "The Catholics have become very active the last year in this and other districts. Our teachers and evangelists are meeting them everywhere. Their method is simple. The priest enters a town, leaves a crucifix and an image of Mary, says that that town is his, and that no Protestant teacher may enter and teach the people. When possible they buy up the chief with presents. In a short time they demand all the children on the pretext of educating them. The girls they send down to the coast and no one has ever heard of their being sent back despite promises to that effect. The boys are kept in school centers and taught a little, but are made to work more. As to the older people they make no attempt to do anything for them."

are glad to say that one new recruit, Rev. S. E. Moon, will sail for the with Dr. and Mrs. Leslie this spring. How it would rejoice the hearts se on the field who are so heavily burdened, if they could hear that will soon follow, to help gather in the sheaves ripe for the harvest! nual reports which are now being received are full of good cheer and lness. When the results are tabulated we feel sure there will be cause ıuine thanksgiving for the large numbers who have been brought out ness during this past year.

# atadi, the Gate City of the Congo

By W. H. Leslie, M.D.



GENERAL VIEW OF THE CITY AND HARBOR OF MATADI

ONE hundred and ten miles inland from where the mighty Congo pours its flood of dark brown waters into the southern Atlantic Ocean is situated Matadi, the last port on the lower river. There, shut in on every side by lls except where the deep gorge river makes an opening to the west, it shimmers in the blinding glare of a tropical sun, and sizzles on top of the blistering sandstone rocks to which it clings, and from which it derives its name.

Here ocean steamers from Liverpool, Antwerp, Amsterdam and Havre land their passengers, and discharge their cargoes of general merchandise, and take on the valuable exports of Congo rubber and ivory. It is also the termi-



THE RAILROAD WHARF AT MATADI. NATIVES CARRYING IVORY OUT TO A VESSEL

nus of the railway which connects the upper and lower reaches of the river — that great, though expensive blessing to missionaries, state officials and traders going to and from the interior. Here may be found merchants from almost every country in Europe, with stores large and small, stocked with almost every imaginable commodity that can be sold for money or bartered for rubber or ivory. Here congregate natives from the countries along the west coast of Africa: carpenters, stonemasons, blacksmiths and clerks with their different dialects; each with his quoto of vices to which he has added many of the white man's, as he adds his English or French to his vocabulary.

The advance of civilization and Christianity has increased the needs of the people tenfold and their wants twenty or thirtyfold. The more aggressive, enterprising youths and young men are no longer satisfied with the indolent, purposeless lives that they lead in their inland villages, where the building of a grass hut once in three or four years and the clearing of a patch of fertile ground in the jungle every dry season, in which they plant a little corn and a few bananas and plantains, is about the sum total of the real work they have to do. Seeking an outlet for their surplus energy they gravitate to the port, that maelstrom of temptation. They find employment as clerks in stores, house and errand boys, cooks, helpers in railway shops, brakemen and firemen on the railroad. Some of our mission boys have risen to fill the responsible position of engineers, pulling freight and passenger trains over that dangerous mountain road. Not a few of these young fellows come from the vicinity of our mission stations in the cataract district and some are professing Christians. They find themselves crowded into small quarters with a number of other boys and men who know the ropes, and are only glad of an opportunity to initiate new comers. These crowded huts become incubators of all kinds of disease and vice. Without a strong helping hand the majority of these new boys are swept off their feet, down into a condition compared with which their former heathenism is preferable.

The English Baptist Mission, assisted by the Swedish Baptist Missionary

y, has services in English in a
l built by coast natives. The
society also holds services in
ese on Sunday and in the mid-
besides conducting a very effi-
night school; but all this work is
d on the outskirts of the town,
quite difficult of access through
dlighted streets. Our own mis-
roperty lies on the other side of
wn in the heart of the Congo
settlement. While we were in
rary charge of the treasurer's
at this place some Christian boys
asking that we open a night
. An evening was appointed to
and discuss the proposition. At
ppointed time about 70 young
s ranging from 12 to 21 years of
ssembled, and manifested their
tness by agreeing to pay for the
g of the building, for slates and
e extra benches that had to be

A Sunday afternoon class was
rganized with an attendance of
hich increased to 80 in a few
s. Dr. Sims, returning to the
o take up the treasurer's work,
d with zeal and enthusiasm into
escue work, and it has been
r prospered under his direction.

The schoolroom soon proved inadequate for the numbers that came to school after working hours and to preaching services, so a large transport store was cleared and seated. This building also was soon outgrown, and had to be lengthened; later the sides were torn out, and the width increased to accommodate the throngs of young men who attend the gospel meetings. A number of them soon professed conversion and sought baptism, others brought letters from their home churches, and the First Baptist Church of Matadi was organized. The work has gone forward without interruption, the membership has multiplied rapidly, numbering now about 150 and Sunday congregations from 350 to 400. Through the zeal of the members of this men's church, work was opened at Nkengi, a station some distance up the railway, and a second church with 15 charter members has just been organized. This work, which has been carried on with almost no assistance from the Missionary Union, has become a mighty influence in this dangerous place where so many promising lives have made shipwreck. "In Him was *life* and that *life* was the light of men."



THE CHAPEL AT MUKIMVIKA CONGO
This station is practically on the coast

# The Congo "Slave" State

THE region along the Congo River has been a favorite field for exploitation by unprincipled men. For years after the days of Livingstone the ravages of the slave trade and of the traffic in rum awakened feelings of horror throughout the Christian world. The establishment of the Congo Free State under the protection of the King of Belgium was hailed as an event of auspicious omen for civilization and the interests of Christian missions in the basin of the great river.



THREE VICTIMS OF OFFICIAL CRUELTY ON THE CONGO

Evidences are multiplying that this fair promise has failed miserably of realization. The traffic in human lives has largely disappeared. In its stead has arisen a commerce in rubber and ivory, the effects of which are nearly as fatal to the people of the districts where these products are found. Thousands have perished; prosperous villages have vanished utterly; desolation reigns on every hand. The natives who remain are in a state of practical bondage, absolutely destructive of liberty and independent industry, and enforced with a cruelty hardly equalled by the deeds of the Arab slave traders of the past.

All unoccupied lands have been appropriated by the government and are worked in the name of the king or by private companies to which they have been leased. The natives are forbidden to cultivate these lands for themselves or to trade there with products. All products belong to the companies and the native is compelled to gather them, receiving for his labor no compensation or at most a nominal one. Ill-treatment, imprisonment, mutilation, death are penalties often inflicted by agents of the company or by those acting in its name, if the amount of rubber or food demanded is not forthcoming. The accompanying copy of a photograph sent us by Mr. Billington of Bwemba illustrates a favorite form of mutilation.

The complaints and protests of the English missionaries and the report, just published, of an extended tour of investigation by Mr. Casement, the

consul, have led the English ıment to urge upon the Euro- ›owers the propriety of bringing ıbuses to the Hague Arbitration al for investigation and adjust-

missionaries feel that the future :estant missions on the Congo is ly menaced by these conditions r the additional fact that the government is denying absolutely all applications of Protestant societies for sites for the opening of new mission stations. A conference of the American societies conducting work on the Congo has been called to meet at Washington on March 23 to consider existing conditions and the wisest and most effective measures for conserving the work for the unhappy and needy peoples of this great, dark field.

# "Christ Receiveth Sinful Men"

By Rev. P. Frederickson, Kifwa, Africa



IN the past year we have had our greatest blessings in the Kingombe district, south of the railway. Miesi, our evangelist, has done good work. When he began, two years ago, the people tried to drive him out. They tore down the house he bought, en he gathered material to build ıne, they stole his thatch grass; continued to work, and the ; came. They have now built vn meeting-place that can hold :50 people. Kingombe is about s from Kifwa, and it was found ry to form a native church We gathered a number of ıns living in that direction to e candidates for baptism; but 50 examined only 33 were ap- at the time. The rest were to wait a little. Sunday morn- ly we gathered for prayer, and we had finished, the house was nearly full of people. First a was formed with pastor and ; we then received the candi- ›r baptism. They were of all ages, from ten to sixty years; the man who was the leader in destroying the evangelist's house was among them. An old woman with dropsy, who had not long to live, said: "I love Jesus, and am glad that he has saved me. I like to be baptized, because I want to obey him who has done so much for me. I am ill, and I shall no doubt soon die, but it is all right now, I am not afraid to die." When all were ready, we went one mile down the hill to the water, passing through a large wood, singing as we went, "Christ receiveth sinful men." Thus the church was able to begin its work with 70 members. The last letter from the evangelist says that 40 more have professed conversion. He reports the following incident which had just happened in the village:

A man was making light of the Christians, and said to them: "You say you are happy because Christ has saved you and given you a new life. Where is your God; show me him." He put his foot in the air as a sign of contempt, saying: "If I do not wake up tonight, then I shall know that you speak the truth." He went into his house, fell down and to all appearance was dead. When the Christians heard what had happened, they went to the house and spoke to him; but there was no sign of life. They then prayed very much for him, for some time, and then went out into the bush to pray. He lay apparently dead for two days, and then regained consciousness. They spoke to him of the Saviour, and now he is willing to hear.

# A Sunday at Ikoko

By Rev. C. L. Whitman

EVERY Sabbath here brings the evidence of the working of God's Spirit, but today it has been manifested in larger measure than usual. The day began with a sunrise prayer meeting in the chapel. A little later the sixty girls gather in two or three groups, the older ones to teach the younger the things of Jesus. At nine o'clock the wives of the station workmen meet with Miss Lena Clark, for a mothers' meeting. At half-past ten comes the morning preaching service, with addresses by Mwanza, one of our faithful helpers, and by Mr. Clark. This service ended, the people repair to the beach, and after a hymn, a prayer, and a few earnest words from Mr. Clark, eleven candidates are buried by him in baptism. More than 400 people witness the scene. In that crowd the raw, half-naked heathen from the town, and a number of their cannibal friends from distant villages, greatly outnumber the bright, well-dressed boys and girls of the station, yet there is perfect order and quietness during the entire service. Of those baptized, three are from the town, the firstfruits, as we believe, of the harvest which is soon to come. Several other town people, and some twenty of the young men and women at the station, still await examination for baptism.



VINDA AND FRANK

I SEND you the pictures of these two lower Congo boys, who came with Mr. Clark to the upper Congo in 1894. They were told repeatedly at Stanley Pool that if they came up river they would be killed and eaten, but they have been in this region nine years, and are still active and earnest in the Lord's work. Frank has charge of our outstation, Ituta, while Vinda is chief assistant in the Ikoko work. Both are fluent in the use of three native languages, besides having a very good command of English, and knowing something of French as well. They have the true foreign missionary spirit, having left their homes to go into the regions beyond for Christ's sake, and having for many years faced danger and even death, that they might tell the love of Jesus to those who were strangers to his grace and power to save.

At three o'clock the rejoicing little church and the newly received members, 47 in all, and the missionaries, gathered about the Lord's table. Frank's brief address emphasized the need of having hearts that are right in God's sight, and lives free from sin before partaking of the symbols of Christ's dying love. As I looked into the lightened faces of those men and women who had become new creatures in Christ Jesus, there came to me a new sense of God's goodness in allowing me to share in the work of bringing to darkest Africa the light and life that inheres in the gospel of Christ.

Usually from ten to fifteen short services are held in the town late in the afternoon, but today rain prevented; so the girls voluntarily held other meetings at the station for the younger station boys and a number of town children. A crowded evening service, with an after meeting, conducted by Mr. Clark, brought to a close this day of great blessing.

# A Prodigal Reclaimed

By Rev. Joseph Clark, Ikoko, Africa

ABOUT ten months ago one of our young men was expelled from membership in the church because of sin voluntarily confessed. His admission of guilt showed that his conscience was at work, but after some time he evidently felt that separation from the church meant freedom from restraint, and he wandered farther into sin. When I arrived in May I found him very bold and defiant in manner, and I did not see any opportunity of doing him any good. Later on I had the chance of speaking to him, and I reviewed his life, and pointed out that not only had he turned away from God's love, but he had also hindered others, for even his wife, who had fully two years ago professed a desire to follow Jesus, was now acting like himself. Three months passed and I rarely saw them, and had no other chance of speaking to them about Jesus. Last week his wife came to see me with her hair dressed as the heathen women do. I spoke to her about her soul, and she said that she desired to follow Jesus. While conversing with her I remarked that she had her hair done in the style of the town women who are not lovers of Jesus. I said there was no sin in dressing her hair in their fancy styles, but that a simpler mode was better, cleaner and more like what Christians should adopt. Yesterday she came with a smile on her face to my office door to show that her head was no longer in "heathen style," and I am hoping too that soon her heart will be the subject of even greater change.



Photo by the Author

THE LAST EXECUTIONER AT IKOKO

This morning the man came to me in a very humble manner saying he wished to consult me about again joining the church. I pointed out the grave nature of his sin. and said that it was our business to prove to the heathen that we did not treat his faults as matters of no consequence, and that they must be taught that they who live in sin are thereby separated from Jesus and his church. I gave him permission to tell of his repentance, so he came to-night and when opportunity was given he could hardly control his voice. Repeatedly he wiped tears from his eyes as he told how he had fallen into sin. He said, "I did not fall because God could not hold me. Satan did not overcome me because God could not save me; simply I did not think I needed help, and so did not depend on him to hold my hand and to save me." I sincerely thank God for the victory his Holy Spirit has won in this case; for I feel that the man's heart is truly repentant.

# OUR · PORTRAIT · GALLERY



REV. HENRY RICHARDS was among the first missionaries to the Congo, going out in 1879 to open the Livingstone Inland Mission. Later in the providence of God, Mr. Richards settled in the lower Congo region, at a small village called Banza Manteke, where the people seemed very friendly. To those who are familiar with the wonderful story of the Pentecost on the Congo, we need not here relate the events which led up to the great in-gathering when several hundred were baptized, and a church organized which now ranks among the largest Baptist churches in the world, with over 1,700 members. The people have been marvelously transformed; as Mr. Richards writes: "As soon as they became Christians, poison-giving, throat-cutting and witchcraft ceased. They brought their idols and fetishes and we had a bonfire where all the people could see. Surely 'old things have passed away.'"

REV. THOMAS MOODY went to our Congo Mission in 1890 upon the completion of his course at Rochester Theological Seminary. He went first to Irebu on the upper river to assist Rev. C. G. Hartsock, and the work was being much blessed when that noble leader was called to his heavenly home. Mr. and Mrs. Moody labored on alone for some years with good results until circumstances arose which made it seem advisable to concentrate effort on the lower Congo. Mr. Moody removed to Lukunga in 1897 where a large number had previously been baptized under the work of Mr. Hoste, but where also the terrible sleeping sickness had made such ravages that out of 831 who had been on the church roll only 161 could be found. Conditions have improved greatly in recent years, however, and faithful work has been rewarded. More than 500 are now enrolled in the church membership.

# Program for the Monthly Missionary Meeting

A cloth map of Central Africa should be obtained from the Literature Department of the A. B. M. U. Price one dollar. Fully up to date. Size 2 feet 8 inches by 4 feet 4 inches.

1. Service of Song.
2. Prayer.
3. Scripture Talk by Pastor.
   "The Evangelical Motive for Evangelizing the Heathen," p. 137.
4. Singing.
5. Brief History of the Founding of the Congo Free State. (Compiled from any up-to-date encyclopedia.)
6. Map Exercise, Showing our Present Stations and Location of Missionaries, p. 122.
7. Prayer for Reinforcements.
8. Early Missionary Efforts on the Congo. See "Pentecost on the Congo."
9. Signs of Promise.
   "Christ Receiveth Sinful Men," p. 127.
   A Sunday at Ikoko, p. 128.
   A Prodigal Reclaimed, p. 129.
   Work at Matadi, p. 123.
10. Two Faithful Workers, p. 130.
11. Opposing Forces.
    The Attitude of the Government, p. 126.
    The Catholics, p. 122.
12. Offering.
13. Singing.
14. Closing Prayer.

For further information of the work on the Congo, address The Literature Department.

# Why am I a Missionary?

SHORTLY after my conversion I attended the monthly missionary meeting of my home church. On this evening Miss Lena Clark, the adopted daughter of our well-known missionaries, Rev. and Mrs. Joseph Clark of the Congo, was present. She was visiting one of our members just before going back to Africa as a missionary to her own people.

Our pastor led the meeting, made a short address, and then invited Miss Clark to speak. She did so, but very briefly. The word of God, however, shall not return unto him void, it shall accomplish its work. She told something concerning the lives of the young men and the young women in Africa. She spoke of the immense need and contrasted it with the power of the gospel. In conclusion she said: "It may be the Lord would have some of you go and tell of Jesus' love!" Her words came home, and I said to myself, that if the Master can take a native of dark Africa and work such transformation, then missionary work is worth doing. There and then I made a covenant with my God that if he would open the door for me to go anywhere as a missionary of the cross, I would follow. He led during my course of study. He kept his part of the covenant, and now I greatly rejoice in the opportunity of going out to tell the old, old story of Jesus and his love to those who have never heard it. — Rev. E. E. Jones.



CASKET OF A LOWER CONGO CHIEF. SEVEN FEET LONG, FIVE FEET HIGH, FOUR AND A HALF FEET WIDE

# War and Missions in Korea

## Must the latter give way for the former?



VIEWS IN SEOUL, KOREA

In the Presbyterian Mission — The Roman Catholic Cathedral

From copyrighted stereographs by Underwood and Underwood, New York

THIS is the question which is confronting Christian people, missionary boards and all who are interested in the progress of Christianity in the far East. As far as Japan is concerned we think we can safely assert that our mission work will be undisturbed at present, except in so far as the people themselves become excited over the issues at stake and find it hard to give heed to matters of spiritual import. The influence of Russia in Manchuria also, thus far, has not been antagonistic to missions, and serious disturbance has not been felt. Since open hostilities have commenced, however, the situation may change at any moment. The chief difficulty will be realized in the disputed territory of Korea itself, where for the last twenty years very encouraging missionary work has existed.

Our State Department at Washington is taking all proper precautions to ensure the safety of the American residents, both missionaries and others. The various boards having work there, chiefly the Presbyterians and Methodists, have sent to the department the names and addresses of their missionaries and these in turn have been transmitted to the American consul, Dr. Horace N. Allen, himself at one time a Presbyterian missionary in Korea, who will take all necessary measures for their protection.

The Missionary Union has never undertaken missionary work in Korea; however a hopeful little Baptist church is in existence today which is the result of the work of Rev. F. W. Stead-

now working under the Union ɔan, but who went first to Korea the independent mission inau- ɛd by the late Mr. S. B. Thing oston. This little church has ɾled on bravely in spite of their g had no missionary in recent and Mr. Steadman was greatly ɔd, upon visiting them last No- ɛr, to find them faithfully main- g their services.

m the following table it will be that the Catholics are strongly ched there, for their priests d Korea over 100 years ago. Of tant missionary work the Presby- is the oldest and most successful. ssing of God has rested upon forts to a remarkable degree, ing the last few years the readi- the people to listen to the gospel unprecedented. Those who been privileged to hear Rev. G. Underwood, now in this y, who was the first Protestant man to enter the empire, have thrilled to the depths at his recital of his experiences in the past and his outline of the unparalleled opportunities of the present. Christians everywhere may well give themselves to earnest prayer, that all the stirring events in the midst of which Korea finds herself today may be for the furtherance of the gospel and the ultimate triumph of the kingdom of God.

*The Missionary Review of the World* publishes an interesting table of statistics of missionary work in Korea from which we condense the following:

| | Stations | Missionaries | Communicants |
|---|---|---|---|
| Papal Missions | | 48 | 52,539 |
| Amer. Presbyterian | 5 | 60 | 5,481 |
| " Methodist | 4 | 31 | 3,296 |
| Ella Thing Memorial: Baptist Mission | 1 | 1 | 50 |
| Church of England | 4 | 24 | 117 |
| Australian Presbyterian | 1 | 9 | 122 |
| Amer. Pres. South | 3 | 17 | 205 |
| " Meth. " | 3 | 19 | 474 |
| Canadian Presbyterian | 2 | 10 | 160 |
| Greek Church (Russian) | | 2 | 50 |
| Plymouth Brethren | 1 | 2 | |
| Y. M. C. A. | 1 | 1 | |

# ɬangchau Academy and its Founder

By Rev. C. E. Bousfield, Shaohing, China

ccompanying article came too late for tion with a picture of the academy gs which appeared in last month's MAG- but we are glad to present Mr. Sweet's those who will be sure to have a deep : in this work. — EDITOR.]

UARY 17 and 18 marked the ginning of a new era in the his- f our Eastern China Mission. On two days the new buildings of ɔademy at Hangchau were form- ɔened, and dedicated to God. In ɾears we have done far too little tional work. We have had a gical school at Shaohing for train- the ministry men who have come y from the churches for instruc- Many have been unable to read, and many more still unable to write, and the whole mission has suffered accordingly. We have had a boy's boarding school at Ningpo doing excellent work, but whose influence was scarcely felt outside the Ninpgo field. We have had small day schools at all of our stations, but they have been mainly for boys of 14 years of age and under. China needs education and educated men, but we were doing nothing practically to meet this need until Mr. and Mrs. Sweet returned from furlough in 1899, and in the spring of 1900 started what was the nucleus of the big academy to which we are looking for so much in the near future. It was born under difficulties, or rather in

spite of them, and had scarcely commenced its existence when the outbreak of 1900 made it necessary to close up everything. But with peace restored a larger field of usefulness at once opened up before it. There were no buildings for the pupils to live in, no recitation rooms, and no place to put any; but there was Brother Sweet's consecrated energy and self-sacrifice, and above all there was the Lord who knew the need. Buildings such as could be had were rented outside, and within the small compound temporary structures grew up which could be made to serve for a few months. The school grew, its reputation faster than itself. Months passed by, and no means could be devised to meet the needs of between 60 and 100 pupils whom Brother Sweet felt he could teach, if he was able to house them.



PRINCIPAL W. S. SWEET, HANGCHAU

China has started thousands of schools where English, science, mathematics, etc., are taught or supposed to be — for her sons. There are hundreds in this province, but not one, whether controlled by Chinese or foreigner has the fair name that is everywhere given to Wayland Academy. Even the highest magistrates were willing that their sons should live in quarters inferior to those occupied by their servants, that they might have the benefits of Brother Sweet's instructions. He felt it hard to refuse so many who applied for admission and whom he wished could be received, and finally gave up all of the ground floor of his own house for recitation rooms, and in the terrible heat of a Chinese summer and the penetrating cold of the winters here, he and Mrs. Sweet managed to exist in a few rooms upstairs, regardless of their own co health and life. Many ceaseless p ascended to whose is the and the gold the joy cause the cablegram March that a known giver provided the for buildings the academy better be im than described

Now that buildings are pleted they to have been indeed by pr and the gift Lord himself, so in drawing u program for the opening exe Brother Sweet put first a consec meeting. The dedicatory sermo preached by Dr. J. R. Goddard in the afternoon representativ other missions working in Han were present and addressed the audience that assembled in the upstairs.

On the following day a large listened to recitations and song speeches by some of the pupil any present had thought the C an inferior race, his opinion must been considerably shaken. It probably a new thing to all to se who have been in school so short discuss as they did the human ey cause of the tides, a geometrical lem, etc., and the congratul offered to Brother Sweet after on his successful work were i sincere.

China is just now passing thro crisis in education. The boys t in her own schools for Western le prove more corrupt and worthless those trained under the old sy The superstition which partly rest open disregard for the law is to a extent overcome, and a new p the power of Western educatio

put in the hands of young men of no moral character, so the result is similar to making a man drunk and instead of a knife giving him a six-shooter. The secret of Brother Sweet's success is that he puts first things first, and though not all the boys accept Christianity, the Christian influence of the school has its effect on the moral character, and almost in spite of themselves they are led to better things. We are full of hope for what these young men will do when the best of them are fully consecrated to God, and are serving him as rulers and merchants as well as preachers and teachers. Truly the to us unknown giver of the $5,000 which built this academy made a good investment, and one which by God's blessing will be a mighty power for good in the whole province and outside it. May Brethren Sweet and Millard, who are associated in this work, long be spared to see the fruits of their toil.

# Young People's Department

## Rochester Missionary Band

[In the December number of *The Intercollegian* appeared an interesting article on "The Student Religious Activities of Rochester Theological Seminary," by Harrie R. Chamberlin. This institution has a remarkable missionary history, as is made evident by the tablet in the missionary alcove which contains the names of eighty-one graduates who have gone forth as foreign missionaries. Here also are found all books, whether in English or other languages, published by our missionaries, and many curios sent by them from various countries. They expect to add soon a map of the eastern hemisphere with the places designated where the men are located. Through regular correspondence they endeavor to keep in close touch with each missionary, and their letters are frequently read at the prayer meetings. We gladly give space to the following account of the purpose and nature of the work done by the Missionary Band, written by one of the members, Charles L. Maxfield, who is an appointee of our society. —EDITOR.]

FOR many years a deputation committee from the Rochester Theological Seminary has co-operated with pastors in presenting the cause of missions in, and about, Rochester. This attempt to meet an increasing demand for such help has now assumed permanent form by the appointment of four men to have charge of this visitation work. All the members of the band expect to become foreign missionaries, and two of them are now under appointment. At the request of pastors they visit churches, giving addresses on Sunday at the morning and evening services. They also meet the missionary committees, and suggest practical methods of mission study and endeavor. The churches visited are required to pay only the actual expense, and provide entertainment. Some of the objects desired to be realized are:

1. To call the Church to prayer. It is of prime importance that the Church should come close to the heart of God, to feel his righteous pulse-beat and the thrill of his compassionate love for the world. Then it will be the natural impulse to pray for the missionaries on the field who represent the Church; for new missionaries to be sent out; for larger offerings from individuals and churches; and for more intelligence concerning the great enterprise of foreign missions, the individual fields and their distinctive needs.

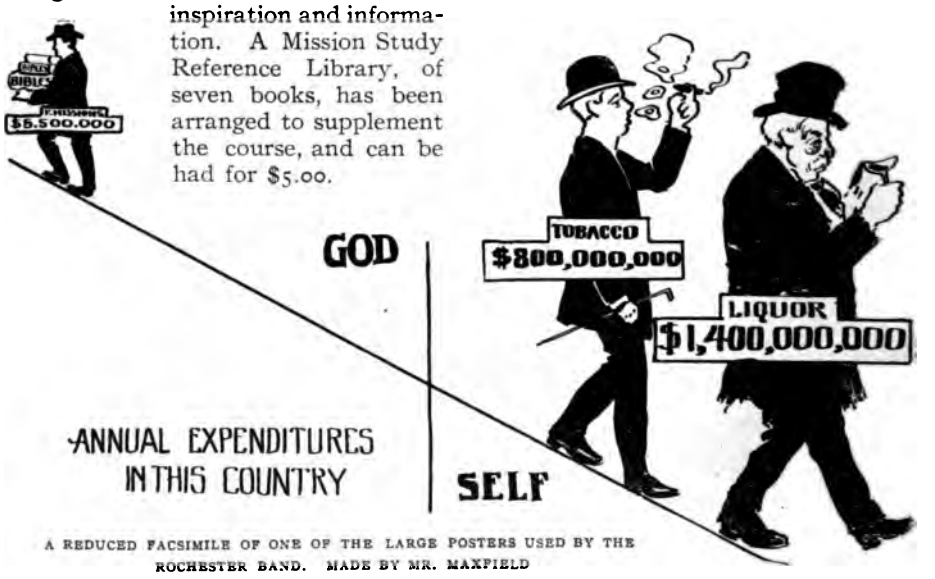
2. To urge the placing of the BAPTIST MISSIONARY MAGAZINE in every Baptist home. Its superior worth and the low club rates make this possible. In a Christian home *missionary*

magazines should have the precedence over secular periodicals, as they are the official organs of our missionary work. In justice to our missionaries, and for the enlightenment of the members of our churches, they should be read, for through them is heard the voice of God.

3. To urge the use of books, leaflets, Sunday school lessons, Orient Pictures, and helps of all kinds that are furnished at headquarters in Boston, in order to secure more intelligent knowledge, prayer and gifts. An advance step in this direction has been taken by the Union in arranging a Mission Study Course, which may be completed in eight weeks, if desired. The text-book used is, " Princely Men in the Heavenly Kingdom," and it gives a glimpse into the lives of a few of the heroes who have labored so successfully for the evangelization of China, and is full of inspiration and information. A Mission Study Reference Library, of seven books, has been arranged to supplement the course, and can be had for $5.00.

4. To suggest ways and means of gathering the missionary offering of the church. To accomplish the greatest results in this direction, it is not enough for the pastor to make an appeal the day the offering is taken, but envelopes, with bright and telling leaflets should be given out a little in advance to every member of the church, old and young, rich and poor alike. If the envelopes are not returned at the proper time, another effort to reach those who took them, should be made, that all may give something for the redemption of the world.

We ask our missionaries to sacrifice themselves for the cause of Christ; should we be content to do less? That we have been playing with foreign missions in the past cannot be denied. Let us realize our resources and apply them to the conquest of the world in the name of Jesus Christ.




A REDUCED FACSIMILE OF ONE OF THE LARGE POSTERS USED BY THE ROCHESTER BAND. MADE BY MR. MAXFIELD

## February 22 as a Missionary Rally Day

IN accordance with the custom inaugurated several years ago by the Student Volunteer League of Boston, a missionary conference was held on February 22 at the Park Street Church, for the young people of Boston and

vicinity. Being generally observed as a holiday, this day has proved to be particularly opportune for such a conference, and the one held this year was largely attended. The morning and evening sessions were of a general character, devoted to addresses by prominent workers which could not fail to arouse and inspire all who heard them.

Denominational rallies, for the consideration of the best methods of arousing and sustaining missionary interest in the young people's societies and the Sunday school, occupied the afternoon, and proved very helpful and suggestive. Over 400 attended the Baptist rally in Tremont Temple. An interesting exhibit of the latest missionary books and tracts, issued by the various boards, was shown in the vestry of Park Street Church, and was carefully examined by the delegates. Study class work was particularly emphasized. From start to finish the conference was one of marked interest and enthusiasm, and a high standard has been set for any which may be held in the future.

# Mission Themes in Bible Terms

by

Rev. H. C. Mabie · Home Secretary

## The Evangelical Motive for Evangelizing the Heathen

*Now is the judgment of this world: now shall the prince of this world be cast out: and I, if I be lifted up from the earth, will draw all men to myself.* John xii, 31, 32.

*These having no law, are a law unto themselves . . . their conscience bearing them witness therewith one with another, accusing or else excusing them.* Rom. ii, 14, 15.

*The day when God shall judge the secrets of men according to my gospel by Jesus Christ.* Rom. ii, 16.

IN this study we approach the matter of motive for giving the gospel to the heathen, through three forms of judgment expressed in the New Testament. The first is the judgment which Christ was anticipating as about to occur in the work of his cross; the second is the judgment set up in the natural conscience of men; and the third is the final judgment before which the heathen, together with all men, must appear. The relations of the two former of these judgments to the last is the objective point of our inquiry. These relations, when perceived, afford the deepest motive for evangelizing the heathen nations.

First then, notice the judgment which occurred in the work of Christ's cross. To see clearly what this is we must distinguish between the tragedy, or crime, of the crucifixion and the cross of the atonement. These two aspects of what occurred on Calvary are entirely antipodal in character; the one represents human sin at its worst; the other represents God at his best. The crucifixion was the attempt of evil men to rid the earth of Jesus Christ; the other was the act of God in Christ to deal, as the moral situation required, with

the great spiritual issues involved as between God and the sinner. Sin as a principle had to be dealt with; the infinite moral self-respect of God as a divine Ruler had to be regarded and upheld; and the depths of God's love for a revolted world had to be expressed. All these are involved in what Christ was doing on his cross. It was this transaction that constitutes the atonement.

The central thing about the dying of Jesus was that he " tasted " *spiritual* death. It was this which constituted it a *judgment-death*. By this we mean that in effect certain judicial results in the government of God were achieved, requisite to the salvation of the sinner. These results were such as (1) the acknowledgment, in Christ's experience, of the due judgment which the sin-principle merited; (2) the casting out or bringing to naught of the world-principle on which Satan depended for the subversion of God's ideals for human life; and (3) the destruction of the organic connection between sin and death; so that notwithstanding man's sin, he need not spiritually die. At these points the judgment-death of Christ in principle was substitutionary or vicarious. Its benefits inure to all those who by faith become united with Christ.

Thus by this threefold achievement, the judgment which was set up by Christ on his cross reached to the deepest realities of the moral universe. In effect it anticipated every moral issue that can cause any dread to the human soul, as it looks forward to the last judgment. The penal difficulty with respect to past sin was potentially met; Satan, man's arch enemy, was potentially destroyed; and the power of indwelling sin was potentially broken. Man may, therefore, hope for an ultimate holy, redeemed being. Jesus, looking his coming death squarely in the face, declared, " Now is the judgment of this world." Such was the first representative judgment of the world about to be set up in Christ's cross, to be made the touchstone of all character and destiny.

Now consider the final form of judgment of which Paul in Romans speaks. The apostle in effect declares that " as many as have sinned without the law (that is, without revelation) shall also perish without revelation; and as many as have sinned under revelation shall be judged by revelation . . . in the day when God shall judge the secrets of men, according to my gospel by Jesus Christ." A different standard of attainment will be applied to the heathen. Yet the principle before which men will be arraigned will be the same for those who have had revelation and for those who have not. Both classes will be judged with reference to their interior moral attitude towards the principles embraced in the historic cross, — " For we must all appear before the judgment seat of Christ; " that is, before his cross, to be judged, as Paul says, " according to my gospel, by Jesus Christ."

Now as to the heathen, we inquire what help have they to prepare them for a gracious judgment at the last? Paul's reply is, the help of the second judgment above referred to, or that which exists in the natural conscience, and that only. But how inadequate is this judgment, as compared with that afforded in the cross of Christ. Imperfect as it is, God will not despise it. He will have regard to it, as far as it goes. Then in some elemental, embryonic sense God, in the last day for Christ's sake, may acquit such of the heathen as have walked in the light of their best conscience toward him. If so, he will do this because of what Christ has wrought, although unknown to them. Whether there will be few or many such, no one can say, because God only knows the heart. He has drawn the veil over that matter, and there we must leave it.

But are we to infer that this will be sufficient for the heathen? Can the heathen without the light of Christ's historic cross be saved in any such assured, full and glorious way as that by which God would have them saved? They can have no certainty of salvation; they universally live in fear of a certain doom; they are without the

converting and educational power of the first judgment in the cross. At the best the only provision the heathen can have to prepare them for the final judgment is that which exists in the poor standard of their blurred natural conscience. This is woefully inadequate. What then is the one thing the heathen need to qualify them for the final judgment, that they may have an assured and "abundant entrance into the everlasting kingdom of our Lord?" Manifestly, it is the benefit of the great anticipatory judgment expressed in the historic cross of Christ. Having this in advance of the great day itself, they may lay hold of that which is both " the wisdom of God and the power of God," with respect to moral character and destiny. It is the denial of this, age after age, to the heathen that is their spiritual poverty and the Church's crime.

We then see why non-evangelicals have few or no missions. It is because they have not grasped the import of Christ's judgment-death as the world's cure-all for sin. They do not believe that on Christ's cross the anticipation of all that will be involved in the final judgment of mankind was dealt with; they have no atonement; and of course they do not believe that such untold consequences depend on whether or not the heathen understand this, and have the privilege of availing themselves of it. They have no such motive as the situation requires. And the reason why evangelicals have missions is because they better perceive the force and value of Christ's judgment-death on his cross. Like Paul they know that that judgment has potentially changed the moral status, the possibilities in grace for all men. Therefore, they are zealous to render actual the potential in the real experience of the heathen. This creates the evangelical motive. This it is also which elevates the obligation to evangelize the heathen to an entirely distinctive plane. Real as is the duty to edify the Church of Christ, and to extend it, where it exists, yet the obligation to the heathen is that of giving existence to the Church, among peoples to whom now it is impossible. Our duty at home is, if we can, to keep Christendom evangelical, while the duty abroad is to evangelize; or, in other words, to give to heathendom the benefit of the first and central judgment of the world set up once for all in Calvary's cross. This is the primal need of heathendom, a need which after all these ages has only begun to be met.



MR. WHITMAN AND THE LAST GROUP OF CONVERTS BAPTIZED AT IKOKO, AFRICA

# EDITORIAL.

**A Baptist Missionary Associated Press**

For several months past there has been in successful operation a plan, authorized at the last Anniversaries, and perfected by a joint committee of editors and secretaries, by which regular budgets of news items are being furnished to the Baptist weekly press by our various missionary organizations. The papers have been divided into four groups so selected that no two are in the same part of the country; and to these each of the three societies and the woman's societies (in one group) send communications in turn. Every society forwards something each week on a fixed day, but only to one set of papers; and no two societies send to the same papers in the same week. In this way the papers have fresh and reliable news items from all the societies, and duplication is reduced to a minimum. Interest in the current work of the societies ought to be stimulated by these weekly reports; and the use of their regular literature and periodicals should greatly increase.

**An Appeal from the Philippines**

The denominational papers have published quite widely the recent appeal from the Evangelical Union of the Philippine Islands and we need not reprint it here in full. We wish however to add our emphasis to the statement that the time is ripe for aggressive effort and to urge the church to be as active in giving this people the advantages of the gospel as the government is in furnishing good sanitation and good schools. Is it not worth considering that, according to this statement, "after five years of missionary occupation the visible results of our labors exceed those attained in some other fields after fifty years of missionary effort? At least one third of the seven millions of the Philippine people are severed from the Roman Catholic Church. They are spiritually restless, and are searching for spiritual streams whence their thirst may be quenched. Their eagerness to hear is pathetic."

We believe with our missionaries that "the next few years are definitely to fix the religious status of the Philippine people, and within the next decade with liberal support, we can accomplish that which will be impossible to accomplish in a century if we neglect the wide open door that God has set for us." The Missionary Union should not be deterred, by lack of funds, from doing all that seems expedient in the present situation.

**The "Yellow Peril"**

How much can be expressed in a short popular saying—a catchy phrase or a single word. Today, "The Yellow Peril" is on the lips of everybody; and timid souls with vivid imaginations see millions of "heathen Chinese" and little "Japs" settling down upon us like an army of greedy grasshoppers. No less a person than Professor Davidson of Chicago University asserts that "the hordes of Asia are threatening the extinction of Western races and Western civilization"; and the *Boston Herald* graphically illustrates the impending danger by a boiling pot, marked "Yellow Peril," with the representatives of the various powers, including Uncle Sam, perched upon the lid trying to prevent the pent up steam from blowing it off.

We are not inclined to believe that many people expect these terrible events to transpire very soon. Certainly we need not be so much concerned about this supposed "yellow peril" as over the fact that this particular cry represents a deeper feeling of aversion for

all the so-called inferior races. The existence of this feeling in the minds of Christian people who ought to assume the very opposite attitude is one of the strangest, the saddest facts in our modern Christianity. It accounts for much of the deplorable lack of interest in foreign missions; it is largely responsible for our treatment of the negro in the South and our reception of the foreigner who comes to our shores; it is contrary to the very spirit of the Master; and utterly ignores the evident teachings and promises of Scripture.

The fact is there is no yellow peril or any other kind of a peril which can stand for a moment against the positive aggressions of a pure Christianity. To fear is to doubt the strength of our resources; to raise a cry of alarm is to create a panic, and insure disaster.

**What the Scriptures Teach**

If the Scriptures teach anything, if they are worthy of any credence, we must believe what they so clearly and so fully declare regarding the triumph of God's people. We need again to read the second and the seventy-second Psalms, and the many other passages in both the Old and the New Testaments which refer to this question.

The real danger to us and our boasted civilization is not from without but from within. The peril is not yellow but white. Our very strength is our weakness, and our spirit of exclusiveness and self regard is our sin.

Unless we array ourselves and march out of the camp *against* the heathen no amount of bullets and torpedoes, of exclusion laws and other *civilized* defenses can save us from the heathen. Not only the yellow, but the red, brown and black perils will come upon us, and we shall be no more.

There is but one scriptural law and that is that we are to save ourselves by saving others. If we attempt to save ourselves in spite of others, or to save ourselves from others, or even to save ourselves in order to save others, we are going contrary to God's plan.

What folly, indeed, it is for us to fear the heathen or doubt our ability or our obligation to win and transform them, when we know that the whole heathen world is ours for the asking. Every successful mission station is an earnest of what God can and will do. The spiritual subjugation of Hawaii and the marvellous transformations of the Garos of Assam and large communities among the Karens in Burma are illustrations of what God is doing among the nations of the earth. Let us join with him to make the yellow man a blessing to the world instead of fearing him as a peril.

**The Religion of the Russians**

Senator Beveridge, an authority on Russia, tells us that the Russians are a very religious people. "This religious sentiment seems to be not only inherent, but it is an indivisible part of their national life. The combination is not a mechanical, but a chemical one; not simply organic, but psychological. A war for their nation is a war for their religion." And in this last sentence he asserts what every missionary in the East has known from the beginning. This present war is not simply one for political and commercial conquest. It is a religious propaganda, and nothing could be more harmful to Protestant missions in Asia than the success of the Russian arms.

Greek Church religion, the faith of all Russians, is practically idolatry. Having rejected the "images" of the Roman Church they have substituted "ikons," the most sacred of which has recently been taken to the seat of war. It is an image of the Virgin about one foot high, and is covered with precious stones. It has been in many campaigns, including those of Peter the Great; and its influence is believed to be great enough to bring victory to the Czar's forces.

**Dr. Pattison's Death**

We would not fail to express our sense of loss to the cause of world-wide missions in the death of T. Harwood Pattison, D.D., late of

Rochester Theological Seminary. In addition to his theological pursuits and his work as lecturer, preacher and writer, Dr. Pattison was thoroughly *en rapport* with the modern missionary enterprise. His knowledge of the history of missionary movements was broad and sympathetic; he was particularly familiar with the history of English missionary effort, and during our centennial celebration of the inauguration of Carey's work he produced a treatise entitled "The Making of William Carey" which has been one of the best of recent contributions to popular missionary literature.

**Another Loyal Layman Gone**

The Missionary Union has lost a firm friend in the death of Mr. James B. Colgate of Yonkers, N. Y., and we wish to place on record here our appreciation of his loyalty to the principles of our denomination and of his generous support to the many forms of educational, philanthropic and missionary work in which Baptists are engaged. Mr. Colgate was always a generous contributor to missions and on occasions gave large amounts to the Union. The recent removal by death of such generous supporters as Robert O. Fuller, Chester W. Kingsley, Edwin O. Sage, James B. Colgate and several others, leads us to ask again if our younger laymen are realizing their responsibility in taking up the support of this great work which such men as we have mentioned considered an honor and a privilege to sustain.

**Rev. William S. Apsey, D.D.**

The brother whose departure we here sadly record has been known for a full generation in Boston and vicinity as one of the foremost Baptist pastors and preachers, and as one deeply devoted to every form of Christian, educational and missionary work. Dr. Apsey was a native of England, coming to this country in his boyhood; he was graduated from Colgate University and Theological Seminary, and first entered upon the work of the pastorate in Bennington, Vt. from which place he was call Cambridge, Mass., in 1868, wh became pastor of the North A Baptist Church, having been str recommended to the church b late Rev. John N. Murdock, Secretary of the Missionary Un

Dr. Apsey resigned the pastor North Avenue Church in 1894, a one year served the church at Re Mass. He became a member c Executive Committee in 1889, served for thirteen years until He came most naturally into this tionship to the cause of missions. own broad intelligence and sympa his position at the head of a c conspicuously loyal to the work c Missionary Union, and his ju temper, peculiarly qualified hir valuable service in such a rel Shortly before his end Dr. Apsey to his wife, "I have been makin new sermons: one on the 'Purpc Missions' and one on the 'Acl ments of Missions.'" He close connection with the Committee when it became evident that his f health required it. During the pas years he had been an invalid, livi his home in West Somerville. He p away very quietly, February 14.

His funeral was held from the cl which he had served for so many y amid every token of the most gr appreciation on the part of the p with which he had been so affec ately and faithfully identified. funeral services were conducted b long-time, intimate friend, Rev. F Hinckley, D.D., assisted by Re H. Spaulding, D.D., and Rev. F C. Mabie, D.D., each of whom s respecting the various aspects o Apsey's personality and public se It was an occasion of great tende Dr. Apsey's pastorate was cons ously fruitful in the developme the sense of Christian stewar among prominent members of parish, among whom were the Henry R. Glover and Chester Kingsley, both of whom, together the revered pastor, were for a generation pillars of support tc

work of the Missionary Union, as well as to other causes. Dr. Apsey at his decease was sixty-seven years of age. — Rev. H. C. Mabie. D.D.

**The Central China Religious Tract Society** This society held its annual meeting in Hankow in January. Rev. J. S. Adams of our mission at Hanyang, who has been secretary of the society for years, presented the annual report which proved in many respects to be the best that had ever been received. With the renewed interest in Western learning there is an eagerness to read everything they can lay their hands upon. Many testimonies were borne to the value of the tracts and religious publications, the sale of which had reached the large number of 2,171,655 during the last year, in arousing interest in Christianity, and reaching the multitudes whom the missionaries can never expect to touch personally. The financial report showed that the work was generously supported by the missionaries themselves of all denominations, a positive proof of their confidence in the splendid work which the society is accomplishing.

**A Union Revised Bible for the Telugus** Official information has recently been received at the Rooms from South India indicating that the important and long standing question of one Bible for the Telugus has been settled. The Madras Auxiliary Bible Society and the representatives of our mission together with those of the Canadian Baptist Mission are to join in the immediate publication of a Bible which will be in substantial accord with that originally proposed by the late Rev. N. M. Waterbury, of our mission, in 1886. From then until now there have been occasional joint discussions in committee on the field over the question, and more or less correspondence has been exchanged. Final action by our Executive Committee in Boston was taken only a few months ago, and immediately thereafter agreement was reached in India. This new Bible will be more in harmony with Baptist views than the English versions in use in America while being defective in no important point for which we have contended. The word for baptism will be transliterated in the text but its proper equivalent will appear in the margin. The prepositions are all to be rendered as in the English revised version.

We join with the brethren in India in thankfulness to God over the unanimous agreement reached on this important matter, and the prospect of soon having a revised version of the Bible, for use by all missions among the Telugus, to which they have so long looked forward, and which has, at times, seemed impossible of realization.

**News from Africa Delayed** Some excellent material intended for this number of the Magazine was received from Africa just too late to use this month. It will not be lost, however, as we hope to use it in an early issue. An aggressive spirit marked the recent conference at Stanley Pool, and it will be heard from later.

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| చున్నావు? అని ఆయనను అడిగిరి. 11 అందుకు ఆయన వారి తో చెప్పినదేమనగా.—ఆకాశ | 16 అయితే చూచుచున్న మీకన్నులు, వినుచున్న మీచెవులు ధన్యములైనవి. 17 అనేక ప్రవక్తలును, నీతిమంతులును, మీరు చూచువాటిని చూడ | ¶ మత్తయి. 16: 17. లూకా. 10:23,24. యోహా. 20: |

SPECIMEN VERSES FROM THE TELUGU BIBLE — MATT. XIII

# FROM · THE · WORLD-WIDE · FIELD

REV. AND MRS. J. E. CUMMINGS of Henzada, Burma, expect to arrive in Boston about the middle of May. Mrs. J. E. Case has reached Henzada, and will take charge of the work in the absence of Mr. Cummings.

ENCOURAGING reports come from Rev. W. R. Manley regarding the English work in Madras. There is a good spiritual tone in the meetings; contributions are increasing and the prospect was never more hopeful for the church.

REV. O. L. SWANSON is hard at work again on his field at Golaghat, Assam. He reports the gospel wagon a great success. It is doing away with the slow-moving bullock cart, and in time will be a much cheaper mode of travel.

ON the first Sunday of this month I was permitted to baptize six Kachins, and the next day I left for the hills to bring down some who wished to serve God. I enjoy my work more than ever and thank God for the good measure of health he grants me to do it, for I have not had a day's illness in three years. — REV. G. J. GEIS, Myitkyina, Burma.

OUR missionaries in the Philippine Islands report unparalleled opportunities for preaching the gospel. At Jaro they are rejoicing in the purchase of a fine piece of property ideally located for a home and school. The lot is surrounded by a high cement wall on three sides, and contains a large, roomy house built of valuable hard woods. They hope to be able soon to secure an equally desirable property in Bacolod. Would any one like to share the cost?

DURING the first fortnight of the new year we have baptized fifty-eight converts from heathenism. They are all the results of Ko San Ye's work in connection with our own preachers. Of these people there are enough in one place to give us a new church. — REV. DAVID C. GILMORE, Henzada, Burma.

REV. GEORGE H. BROCK, while sending us constant reports of baptisms and encouraging signs of progress, bids us remember that there are still 100,000 heathen on his field alone to work for. The 193 baptisms of last year are, as he says, however, a "very good start," for which we praise God. — Kanigiri, South India.

DR. PARTRIDGE is very happy to be again in the work at Swatow. He has recovered from the attack of grip which disabled him soon after his return, and is now teaching the theological class in the department of pastoral theology. Mrs. Partridge has opened the girls' school with forty pupils. She greatly enjoys the work and hopes to continue it until some one is sent to take full charge.

ROBERT HARPER, M.D., writes: "The new hospital (at Namkham, upper Burma) will be finished by the end of January, and then I shall have two wards, each 18 by 36 feet, an operating room 18 by 18 feet, a drug room 14 by 18 feet and a veranda 14 by 18 feet. The posts of the building rest on stones and in this way will be kept dry, and be free from white ants. The sides and floors are boarded and the roof is iron. I have had to send some needy cases away because of lack of accommodation."

[The following extract from a letter recently received from Mr. Beaman, who came from West China to Shanghai to meet the outgoing party, and escort them up the long river is not only interesting but instructive, showing what it means to live so far from one's base of supplies. The purchases referred to are not all for missionaries of our own society, but some are for those of other societies and foreign residents who are glad to have some one do a little shopping for them. A missionary in Assam recently wrote of a contemplated journey of 1000 miles for the purpose of seeing a dentist. Such work, of course, cannot be done by proxy, otherwise Mr. Beaman might have had to sit for weeks in the dentist's chair. — EDITOR.]

I WANT to thank you for the party of noble workers you have sent to West China. I am highly delighted with them, and have already initiated them into the work. I have orders for about two or three thousand dollars' worth of stores, etc., to be purchased here in Shanghai. Mr. McKinney has taken the sub-treasury work of the party for me, and I am discovering in him a jewel. His wife has taken the dry goods department. Many of the ladies in the West have sent down for thread, needles and numberless other things that cannot be bought there. Miss Page has taken the stationery department, and the sub-department of drugs. Miss Cole has the Chinese literature and photographic material as sub number one, and the mending of watches (I brought down about eight), and jewelry as a second sub-department. Mr. Taylor has taken the hardware, and insists that he is being imposed upon by the party because they insist on it that brooms and toothpicks belong to his department. He says that when he gets a good chance he "is going to study up the word, 'hardware.'" Mr. Rudd has the grocery department, and declares that pins and needles do not belong to that. Miss Corbin is kindly helping me and is going west with the young ladies. She acts as a kind of general superintendent. I have one or two departments, such as mending old shoes and buying pith hats, which are vacant, so there is room for more.



WEST CHINA MISSIONARIES EN ROUTE UP THE YANGTSE

Photograph taken by Sidney G. Adams, on the steps of the home of Rev. J. S. Adams, Hanyang, China

This idea of dividing the work has taken with the party finely and altogether we are getting a lot of fun out of it. At the same time a great deal of hard and unpleasant work is being done. The members are learning to have to do for themselves. Each one over a department has to ship the goods of that department, pass them through the customs, pay all bills and deliver to the parties who have ordered them in West China.

We are looking forward to a very pleasant trip up the river. The freight will be in soon. It will take a few days after it arrives to get it on shore and through the customs; after that is done we will be ready to start on our long journey.

# PERSONAL & OTHER NOTES

**ARRIVALS:**

E. W. CLARK, D.D., at Impur, Assam, January 10.

REV. WILLIAM DRING and wife at Tura, Assam, January 4.

**BIRTHS:**

HOBART MOTT BRIGGS, Jaro, Panay Island, P. I., on January 10.

REV. W. BUSHELL expects to sail from Rangoon on April 6, coming via Naples and reaching this country early in May.

DR. LENA A. BENJAMIN has been ordered to the hills in India for a six months' rest. We hope the change will prove all that she needs.

WE extend our sincere sympathy to Rev. W. F. Dowd of Impur, Assam, in the loss of his mother, who passed away at her home in Hartford, Michigan, on February 12, 1904.

REV. H. B. BENNINGHOFF and wife sailed from Rangoon February 19, and will reach the United States about April 1. Mrs. Benninghoff's ill health demands their return at this time.

WE are distressed to hear that Rev. Wm. A. Hall of our Congo Mission, who is just now on furlough in Jamaica, is suffering from a severe attack of ophthalmia and is in danger of losing his sight. We trust such a sad result may be averted.

*The Intercollegian* for February prints a list of 219 student volunteers who are reported to have sailed for the foreign field in 1903. Among these we note seventeen representatives of the Missionary Union.

WE are sorry to hear that Rev. A. Friesen of Nalgonda, South India, has been ordered to leave the country at once on account of a nervous breakdown. He will be greatly missed on the field where he is deeply beloved by all his fellow laborers.

THE recent conference of Telugu missionaries held at Hanamakonda, South India, was largely attended. The following were appointed as members of the Committee of Reference: W. L. Ferguson, D.D., Rev. George H. Brock, Mr. W. E. Boggs, Rev. C. R. Marsh, Rev. J. S. Timpany, M.D., John McLaurin, D.D., and Rev. Frank Levering.

*The World Today*, Chicago's leading magazine, is probably the most profusely illustrated of any coming to our table. Its correspondents are to be found in every land, among them several of our own missionaries. Dr. J. L. Dearing of Japan has an article in the March number. In recent numbers Dr. Charles Cuthbert Hall's "Impressions of the Far East" have been an important feature.

REV. A. W. RIDER, the District Secretary of the Union on the Pacific Coast, has been conducting a series of conferences in southern California at Los Angeles, Redlands, Riverside, Santa Ana and San Diego. At Los Angeles an unusually strong program was presented on "The Dynamics of Missions." The points considered were Christ — The All-Powerful Commander; The Holy Spirit — The All-Wise Counselor; The Gospel — The All-Effectual Message; Prayer — The All-Needful Intercession; A Witnessing Church — The All-Essential Instrument. Dr. and Mrs. H. Grattan Guinness of London were heard with deep interest on this occasion, Mrs. Guinness giving a pleasing address on the privilege of service for women and Dr. Guinness speaking on Africa.

# The Literature of Missions

VEST POCKET SUNDAY SCHOOL COMMENTARY. By Rev. J. M. Coon, A.M. Price, postpaid, cloth, 25 cents; leather, 35 cents Address, E. C. Coon, 167 Dearborn Street, Chicago, Ill.

This little volume is a practical, concise, convenient, and helpful commentary on the Sunday school lessons for 1904, with special helps for Baptist young people.

IN PRIMO. By Eniled. Price, $1.25. Fleming H. Revell Co., New York, Chicago, Toronto.

This is a story intended to help young people and those who guide them to realize the importance of beginning life with high ideals and noble purposes. If it prove an incentive to true living, the ambition of the author will be satisfied.

WILLIAM BUTLER: THE FOUNDER OF TWO MISSIONS. By his daughter. Price, $1.00. Eaton & Mains, New York.

An appreciative sketch of one of the early missionaries to India under the Methodist Board. He was a man of intense earnestness, unfailing courage, abounding love, heroic faith, and rare power of public utterance.

CHINA'S BOOK OF MARTYRS. By Luella Miner. Price, $1.50 net. The Westminster Press, Philadelphia.

Another volume is added to those already published in which are related the heroism and suffering of the martyrs in China during the awful uprising of 1900. Much of the material is gathered from eye witnesses of the scenes described, and brings to light, with terrible realism, the intensity of the sufferings endured. There is in the narratives of this volume an encouragement for the Church at home to sustain and extend its foreign missions. The genuineness of the Christianity professed by those who laid down their lives for the sake of their faith can never be doubted after reading this book.

TWELVE LITTLE PILGRIMS WHO STAYED AT HOME. By Lucy Jameson Scott. Price, $1.00 net. Fleming H. Revell Co., New York, Chicago, Toronto.

This is a missionary book for boys and girls, written in a charming style and beautifully illustrated. The twelve little pilgrims in imagination leave America and visit heathen lands, learning a great deal of life in those far away countries and of the need of the boys and girls in Japan, Korea, China, and India.

CHILD LIFE IN MANY LANDS. Edited by H. Clay Trumbull, D.D. Price, $1.00 net. Fleming H. Revell Co., New York, Chicago, Toronto.

To one traveling in heathen lands, one of the saddest of all sights is the neglect of the children, and the meager amount of happiness which seems to be theirs. Where the missionaries have gone some improvement has taken place, the children have learned the charm of song and play, and girls are coming to see brighter days. In the little book above mentioned a series of sketches has been compiled written by those who have spent years in the lands of which they write, and are able to picture the conditions truly. There is much that is informing, truly interesting, and sure to appeal to the hearts of all.

# FINANCIAL

## Monthly Statement to March 1, 1904

| | |
|---|---|
| Donations received from April 1, 1903, to March 1, 1904 | $203,886.77 |
| " " " " 1, 1902, " " 1, 1903 | 181,517.83 |
| Increase this year | $22,368.94 |

| | |
|---|---|
| Legacies received from April 1, 1903, to March 1, 1904 | $78,462.46 |
| " " " " 1, 1902, " " 1, 1903 | 59,035.08 |
| Increase this year | $19,427.38 |
| Donations and legacies from April 1, 1903, to March 1, 1904 | $282,349.23 |
| " " " " 1, 1902, " " 1, 1903 | 240,552.91 |
| Increase this year | $41,796.32 |
| Income from investments, 11 months to March 1, 1904 | $35,611.00 |
| " " " " " " 1, 1903 | 32,692.63 |
| Increase this year | $2,918.37 |
| Received on the debt to March 1, 1904 | $2,257.00 |
| Annuity bonds matured | $31,513.06 |
| Total receipts, 11 months to March 1, 1904 | $351,730.29 |
| " " " " " 1, 1903 | 296,148.07 |
| Increase this year | $55,582.22 |
| Debt of the Union April 1, 1903 | $23,450.79 |
| Schedule as adopted for 1903-4 | 500,416.65 |
| Additions to schedule up to March 1, 1904 | 49,984.09 |
| Further additions to schedule as directed by donors (Specifics) | 5,856.37 |
| | $579,707.90 |
| Total receipts to March 1, 1904 | 351,730.29 |
| Amount needed to balance to March 31, 1904 | $227,977.61 |

# Donations Received in February, 1904

**Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U., "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."**

### MAINE, $604.58.

| | |
|---|---|
| Portland, 1st C. E. | $90 00 |
| Presque Isle ch. | 3 00 |
| Fairfield ch., Xmas off. | 10 00 |
| W. Levant ch. | 1 20 |
| S. Levant ch. | 1 02 |
| Levant ch. | 1 13 |
| Buckfield, W. D. Athearn | 10 00 |
| Charleston, Free Temple ch. | 12 00 |
| Eastport ch. | 14 00 |
| Warren S. S. | 2 50 |
| Farmington, Mr. & Mrs. F. A. Leavitt, t. s. school work for Mg. Shwe Ya, c. D. A. W. Smith | 25 00 |
| Skowhegan, Bethany ch. | 11 39 |
| Skowhegan, Helen S. Coburn $100, Louise H. Coburn $100 | 200 00 |
| Washington Assocn., Quarterly meeting | 1 68 |
| Anson ch. | 2 50 |
| Anson, E. E. Morse | 25 00 |
| Passadumkeag ch. | 12 00 |
| Gardiner, 1st ch. | 15 00 |
| Milo ch. | 4 80 |
| Dover & Foxcroft ch. | 8 70 |
| Parkman ch. | 1 20 |
| Hartland ch. | 1 75 |
| Monson ch. | 1 66 |
| Norridgewock ch. | 13 50 |
| Buxton Centre ch. | 32 55 |
| Westbrook ch. | 6 00 |
| Hebron ch. | 15 00 |
| Calais, 2d ch. | 75 00 |
| Calais, 2d S. S. | 4 00 |
| Kennebunk S.S. Village | 3 00 |

### NEW HAMPSHIRE, $82.85.

| | |
|---|---|
| Concord, Sw. Y. P., for hospital, c. Dr. East | $25 00 |
| Concord, Chas. H. Martin, for share in Podili station | 10 00 |
| Hopkinton, 1st C. E., t. s. H. I. Marshall | 5 00 |
| Hopkinton, 1st ch., Clara M. Fellows | 20 25 |
| Hopkinton, 1st ch., t. s. H. I. Marshall | 1 55 |
| Claremont, 1st ch. | 17 05 |
| E. Westmoreland, L. F. Shepardson | 1 00 |
| Woodstock, C. E., t. s. C. L. Whitman | 3 00 |

### VERMONT, $162.99.

| | |
|---|---|
| Grafton ch. | $35 50 |
| E. Wallingford ch. | 3 50 |
| Wallingford ch. | 1 50 |
| Burlington, 1st ch. | 20 00 |
| Bristol S. S. | 3 23 |
| Holly ch. | 3 50 |
| Plainfield, Mrs. A. B. Taft | 5 00 |
| Brandon ch. | 11 00 |
| Hydeville ch., t. s. C. A. Converse | 15 76 |
| N. Troy, 1st ch. | 10 00 |
| W. Halifax ch. | 4 00 |
| Grafton, friends | 50 00 |

### MASSACHUSETTS, $2,675.69.

| | |
|---|---|
| Charlestown, Bunker Hill S. S., t. s. Gospel Ship | $15 00 |
| A friend | $100 00 |
| Chicopee, Central S. S. | 1 00 |
| Brockton, 1st ch. | 58 62 |
| Fall River, a friend | 500 00 |
| Fall River, Temple C. E. | 4 03 |
| Framingham, 1st ch. | 25 00 |
| Greendale, B. U. | 3 86 |
| Orange, 1st C. E., t. s. S. R. Vinton | 6 25 |
| N. Adams B. U., for Hangchau, c. W. H. Millard | 75 00 |
| Waltham, 1st B. U., for station work, c. W. H. Millard | 17 58 |
| Waltham, 1st B. U., for child in orphanage, c. H. Huisinga | 7 50 |
| Waltham, 1st ch., G. H. Cass & wife, for Maw Oo | 12 00 |
| Winthrop, 1st C. E., t. s. J. R. Goddard | 25 00 |
| Russell, J. H. Bigger & family, for share in Dr. MacLaurin's work | 8 25 |
| Boston, Clarendon St. ch. | 133 75 |
| Boston, Tremont Temple, Jr. Soc., for Assam | 1 12 |
| Boston, Tremont Temple ch., of which $25 is for India, $25 for China | 50 00 |
| Boston, Miss Danielson | 29 |

| | |
|---|---|
| Palmer, 2d ch. | $6 31 |
| Palmer, 2d C. E. | 15 00 |
| Worcester, Dewey St. ch. | 13 10 |
| Wakefield, 1st ch. | 38 58 |
| Wakefield, 1st S. S., t. s. Ko Nee, c. H. Joorman | 49 71 |
| Concord Junction, Union ch. | 5 00 |
| Gloucester, 1st W. F. M. Circle, t. s. n. t. "Rebecca" | 30 00 |
| Arlington S. S. | 15 00 |
| Dedham, 2d C. E. | 10 00 |
| W. Acton, 1st C. E. | 17 57 |
| Dorchester, Temple ch. | 50 00 |
| Dorchester, Temple ch., for use of G. H. Brock | 10 00 |
| Holyoke, 2d ch. | 201 41 |
| Salem, Margaret D. Phillips | 5 00 |
| E. Northfield, Maud E. Hamilton | 2 00 |
| N. Tisbury ch., Xmas off. | 1 25 |
| N. Bellingham, Bible School, Xmas off. | 1 17 |
| Clinton C. E., for wk. in Myingyan | 16 00 |
| Lawrence, 1st ch. | 83 08 |
| Brookline S. S. | 17 78 |
| Russell, Mrs. T. Parker, J. H. Bigger & family | 6 00 |
| Amherst S. S., Xmas off. | 1 50 |
| W. Medford ch., for Kengtung station | 30 00 |
| Medford, 1st C. E., for Capt. Bickel's work | 20 00 |
| Methuen, 1st ch. | 10 58 |
| Baldwinsville, 1st C. E., for work, c. C. W. Briggs | 25 00 |
| Springfield, Carlisle Chapel C. E., for Gospel Ship | 7 50 |
| Springfield, State St. B. U., t. s. C. R. Marsh | 15 00 |
| Plymouth, 1st ch. | 12 50 |
| Hudson, 1st C. E., t. s. n. p. San La | 13 00 |
| Littleton C. E. | 5 00 |
| Grafton, 1st ch. | 10 00 |
| Andover, C. E. | 40 00 |
| Vineyard Haven, 1st ch. | 28 00 |
| Cambridge, 1st ch. | 700 00 |
| Cambridge, 2d ch. | 10 00 |
| Manchaug C. E., C. E. Day off. | 5 00 |
| Manchaug Jr. C. E., C. E. Day off. | 3 00 |
| Weymouth, 1st S. S. | 3 67 |
| Coldbrook Springs, Samuel Adams | 3 00 |
| N. Abington ch., "a thank offering" | 20 00 |
| Newton, Immanuel ch., add'l | 39 16 |
| Hyde Park ch. | 16 21 |
| Northboro ch. | 19 36 |

**RHODE ISLAND, $151.06.**

| | |
|---|---|
| Block Island, 1st ch. | $24 50 |
| Phoenix ch. | 11 50 |
| Providence, 1st S. S. | 20 74 |
| Providence, Central S. S., Prof. W. T. Peck's class | 9 58 |
| Providence, Cranston St. Mission, Fanny Masters, t. s. T. Johnson | 6 25 |
| Narragansett ch. | $6 19 |
| Oak Lawn ch. | 15 00 |
| Harrisville, Berean C. E. | 2 30 |
| A friend | 25 00 |
| A friend | 30 00 |

**CONNECTICUT, $513.06.**

| | |
|---|---|
| Hartford, H. M. Gerry, t. s. work, c. J. L. Dearing | $1 00 |
| Hartford, South Benevolent Society | 33 00 |
| Hartford, Suffield St. C. E., for W. China Mission | 12 50 |
| Andover ch. | 5 00 |
| Danielson, Mary L. Clemons | 1 00 |
| S. Wellington, Elisabeth Hall, for advance work in W. China | 10 00 |
| Brooklyn ch. | 16 00 |
| New Haven, 1st S. S., for work of Capt. Bickel | 25 00 |
| New Haven, Calvary ch. | 81 78 |
| New Haven, 1st S. S., for Mr. Beaman's work | 25 00 |
| Suffield, 2d ch. | 96 50 |
| Willimantic ch. | 1 28 |
| Voluntown, Congregational ch. | 7 00 |
| Plainville, A. Locke | 1 00 |
| Stamford, Mrs. John Whitmore | 5 00 |
| Rockville, Mr. & Mrs. William Butler | 150 00 |
| Rockville, E. G. Butler | 30 00 |
| Willimantic ch., for work in Tokyo | 10 00 |
| New Haven, Grand Ave. ch., M. M. Gower | 2 00 |

**NEW YORK, $5,240.10.**

| | |
|---|---|
| Montour Falls, Spencer Fisher | $5 00 |
| Brooklyn, 1st Sw. Y. P. | 6 75 |
| Brooklyn, Greene Ave. ch. | 450 27 |
| Brooklyn, Mrs. M. E. Chapman | 250 00 |
| N. Tonawanda, 1st ch. | 64 18 |
| Rochester, 1st B. U. | 35 00 |
| Rochester, 1st S. S. | 61 47 |
| Rochester, W. Bethany Free S. S. | 1 00 |
| Rochester, W. A. S. | 60 00 |
| Rochester, Ione A. Troyer | 10 00 |
| Rochester, University Ave. ch., for one share in Congo Mission | 25 00 |
| Williamson S. S., Xmas gift, for China | 75 |
| Bronx S. S., t. s. Ko Shwe Min | 50 00 |
| Arcade, M. B. Welles, balance of proceeds from sale of farm | 1 300 00 |
| Alps, Mrs. B. F. Stiles | 3 50 |
| Alps, Fannie E. Coon | 80 |
| Alps, Mrs. T. E. Saxby | 3 50 |
| Albany, 1st ch. | 60 00 |
| Albany, 1st S. S. | 7 32 |
| Albany, 1st S. S., Primary Dept. | 2 50 |
| Albany, Emmanuel ch., $100 of wh. is from Mrs. Adda W. Steadman, t. const. L. F. Wallace & R. C. Rollins L. M. | $300 00 |
| Amsterdam, 1st C. E., for work, c. Dr. Crumb | 50 00 |
| Turin, Mrs. E. T. Dewey | 2 00 |
| Broadalbin, 1st ch. | 16 25 |
| Troy, Fifth Ave. ch. | 113 97 |
| Esra H. Stevens, for boat, c. R. Wellwood, Suifu | 25 00 |
| Schenectady, Emmanuel ch. | 48 55 |
| Schenectady, Emmanuel S. S. | 30 13 |
| Gloversville, 1st ch. | 80 00 |
| Saratoga Springs, 1st ch., a member, for motor for the Gospel Ship | 25 00 |
| Saratoga Springs, W. R. Lardner | 50 00 |
| Walworth, 2d S. S. | 7 37 |
| Union, 1st C. E., t. s. S. R. Vinton | 10 00 |
| Eden Y. P. | 6 25 |
| Buffalo, Prospect Ave. ch., t. s. A. E. Carson | 50 00 |
| Buffalo, Emmanuel ch. | 100 00 |
| Buffalo, Delaware Ave. S. S. | 6 31 |
| Port Jervis, Dutch Reform C. E. | 3 39 |
| Hancock, H. C. Leach | 5 00 |
| Lima C. E. | 5 00 |
| Cohoes, 1st ch. | 56 70 |
| Keeseville, 1st ch. | 7 15 |
| W. Bethany S. S., t. s. S. E. Samuelson | 6 50 |
| Ogdensburg, 1st ch. | 95 00 |
| Hamburg ch. | 9 00 |
| Hamburg S. S. | 4 50 |
| Millerton ch., for wk. c. E. W. Clark | 7 75 |
| Marion C. E., t. s. Coco, c. A. V. B. Crumb | 17 00 |
| New York, Esra H. Stevens, for boat for R. Wellwood | 25 00 |
| New York, Judson Mem'l ch. of Christ, t. s. Rev. & Mrs. W. H. S. Hascall | 52 51 |
| Pavilion S. S., Xmas off. | 1 55 |
| N. Tonawanda, 1st S. S., for Gospel Ship, c. Capt. Bickel | 12 50 |
| Syracuse, 1st C. E. | 25 00 |
| Hamilton, Mrs. J. E. Harris, for P. I. Mission | 15 00 |
| Fayetteville ch. | 29 06 |
| Pitcher ch. | 6 80 |
| Massena S. S. | 4 32 |
| Belfast, 1st ch. | 4 25 |
| Watkins ch., Rev. & Mrs. C. W. Brooks | 10 00 |
| Watkins ch., Miss J. P. Tomlinson | 5 00 |
| Gloversville, 1st S. S., Barraca class | 2 00 |
| Elbridge, Jane M. Rogers | 20 00 |
| Cuba ch. | 81 54 |
| Lorrain ch. | 2 91 |
| Haskell Flats ch. | 13 00 |
| New Berlin Y. P., for Briggs fund | 20 00 |
| Cannonsville ch., for Briggs fund | 12 00 |
| Shenandoah ch. | 30 00 |

| | |
|---|---|
| Franklin ch. | $9 00 |
| Sidney Centre ch. | 3 00 |
| Middlebury ch. | 25 00 |
| Hudson River Central Association Y. P., t. s. Groesbeck fund | 250 00 |
| Brooklyn, Central E. D., Y. P. | 20 00 |
| Brooklyn, 2d Sw. Y. P. | 15 00 |
| Brooklyn, Hanson Pl. Y. P. | 25 00 |
| Brooklyn, Pilgrim ch. | 22 76 |
| Brooklyn, Bushwick Ave. ch. | 55 70 |
| Brooklyn, 1st E. D. ch. | 144 38 |
| Greensport ch. | 36 15 |
| A friend | 65 00 |
| Casenovia Village S. S. | 6 80 |
| Eaton S. S. | 11 25 |
| Boonville Y. P., t. s. n. p., c. Ban-co-they | 10 00 |
| Syracuse, 1st ch. | 265 50 |
| Pulaski ch. | 6 20 |
| Naples ch. | 15 90 |
| Seneca Falls ch. | 3 50 |
| Morris ch. | 5 16 |
| N. Y. C., Fifth Ave ch. | 213 39 |
| N. Y. C., Mariner's Harbor ch. | 1 00 |
| N. Y. C., 1st Italian S. S., for India | 5 00 |
| N. Y. C., Beth Eden S. S. | 5 00 |
| N. Y. C., Epiphany ch. | 9 02 |
| N. Y. C., 1st Sw. ch. | 33 35 |
| A friend | 1 00 |
| Richville ch. | 2 64 |
| Oswegatchie ch. | 7 50 |
| Mt. Carmel ch. | 42 37 |
| Ft. Ann Village S. S. | 1 25 |
| Lake Keuka S. S | 5 98 |
| A friend | 10 00 |

**NEW JERSEY, $1,045.27.**

| | |
|---|---|
| Haddonfield, J. D. Lynde | $50 00 |
| Hoboken, 1st C. E. Mission class, for Gospel Ship, c. Capt. Bickel | 10 00 |
| Arlington, 1st Y. P., for work at Jaro, c. C. W. Briggs | 3 75 |
| Ridgewood S. S., Xmas off. | 8 00 |
| Ringoes ch., for Gospel Ship | 33 25 |
| S. S. of the First ch. of the Oranges, for B. W., c. J. R. Goddard | 40 00 |
| New Brunswick, Livingston Ave. ch. | 60 73 |
| Avon-by-the-Sea, A. Armstrong | 10 00 |
| Plainfield, 1st ch., t. s. Yerkes Chapel, c. J. Heinrichs | 50 00 |
| Lakewood ch. | 16 14 |
| S. Plainfield ch. | 9 43 |
| S. Plainfield S. S. | 3 82 |
| Paterson, Union Ave. ch. | 18 95 |
| Paterson, 1st ch., for Waters' fund | 100 00 |
| Ridgewood S. S. | 7 50 |
| Butler S. S. | 1 89 |
| Atlantic City, 1st ch. | 42 00 |
| Laurel Springs ch. | 11 60 |
| H. A. Westcott, for Shwegyin sta. | 5 00 |
| Linden S. S. | 17 87 |
| Central ch., Riv. & Pal. | 5 70 |
| Central S. S., Riv. & Pal. | $4 41 |
| Camden, Berean ch. | 2 00 |
| Merchantville ch. | 35 36 |
| New Brunswick, 1st ch., bal. | 4 00 |
| Baptistown ch., sal. J. C. Robbins | 12 30 |
| Hightstown ch., add'l, for do. | 10 00 |
| Trenton, Calvary ch., for do. | 10 00 |
| Trenton, Clinton Ave ch., for do. | 10 00 |
| Jacobstown ch., for do. | 5 00 |
| Allentown ch., for do. | 5 00 |
| Imlaystown ch., for do. | 5 00 |
| Hamilton Sq. ch., for do. | 2 00 |
| Princeton ch. (colored) pastor, for do. | 1 00 |
| Trenton, Central ch. | 5 00 |
| S. Dennis ch. | 1 50 |
| Salem, Mem'l ch. | 26 73 |
| Woodbury, 1st ch. | 22 50 |
| Bridgeton, 1st ch. | 27 70 |
| Cape May C. H., B. U., for Ko Hmwa Kalay, c. C. L. Davenport | 4 44 |
| Alloway ch. | 6 30 |
| Elizabeth, Central ch. | 339 40 |

**PENNSYLVANIA, $3,135.49.**

| | |
|---|---|
| Washington, 1st ch. | $106 45 |
| Wayland, Mrs. Julia Handley deceased | 8 0 |
| Scranton, Rev. W. F. Davies | 5 95 |
| Germantown, S. W. Whitney & wife | 10 00 |
| Philadelphia, Chestnut Hill ch., for boy, c. Mrs. J. W. Carlin | 9 00 |
| Philadelphia, Mrs. A. T. Ambler | 100 00 |
| Chester, E. H. Johnson | 25 00 |
| Germantown, 2d ch., acct. sal. S. R. Vinton | 91 25 |
| Gethsemane ch., monthly | 11 33 |
| Gethsemane, K. D., t. s. n. p., c. L. W. Cronkhite | 15 00 |
| Fifth B. U., special | 2 65 |
| Belmont Ave. ch. | 25 30 |
| Belmont Ave. S. S. | 22 33 |
| Memorial ch. | 153 68 |
| Blockley ch. | 46 29 |
| Lehigh Ave. C. E., for Yachau | 45 00 |
| Chestnut Hill B. U., for Yachau | 6 00 |
| Mrs. S. A. Trevor ($500 mem'l to Dr. M. R. Trevor) | 1 000 00 |
| Trinity ch. | 22 27 |
| Bethlehem ch., for W. China fund | 50 00 |
| Tenth C. E., for Yachau | 25 00 |
| Second ch. | 118 00 |
| Frankford Ave. S. S. | 15 63 |
| Great Valley S. S., for "Fukuin Maru" | 15 00 |
| Epiphany ch. | 119 34 |
| New Tabernacle ch., Q'y. | 39 80 |
| Wayland Mem'l ch. | 207 16 |
| Wayland Mem'l C. E., for Yachau | 25 00 |
| Manayunk, 1st ch. | 24 80 |
| Ulysses ch., t. const. C. E. Van Schaick H. L. | 52 55 |
| Ulysses C. E. | 4 30 |
| New Castle ch., add'l | $45 67 |
| Troy ch. | 10 25 |
| Canton ch. | 17 88 |
| Glen Run ch. | 8 40 |
| Parker Ford ch. | 10 82 |
| Hepsibah ch. | 25 00 |
| Huntingdon ch., bal. | 5 00 |
| Logan's Valley ch. | 25 00 |
| Zion ch. | 2 26 |
| Leatherwood ch. | 3 39 |
| Greenville ch. | 3 65 |
| New Bethlehem ch. | 14 00 |
| Homewood ch. | 5 62 |
| Georgeville ch. | 1 50 |
| Meadville Wom. Circle | 5 00 |
| Springboro ch., for Jaro station | 50 00 |
| Blairsville ch. | 3 00 |
| Scottdale B. U., for student, c. L. W. Cronkhite | 6 25 |
| California ch. | 12 27 |
| California S. S. | 5 73 |
| Great Bethel ch. | 19 00 |
| Lewisburg ch. | 77 25 |
| Milton S. S. | 14 81 |
| Union City ch. | 43 90 |
| S. Side, Easton S. S. | 3 20 |
| McKeesport, Fifth Ave. ch. | 55 84 |
| Wilkinsburg B. U., for orphan, c. H. Huisinga | 3 75 |
| Rochester B. U., for orphan, c. H. Huisinga | 11 37 |
| Wilkinsburg ch., Q'y off. | 78 28 |
| Wilkinsburg Wom. Circle, for three orphans, c. H. Huisinga | 22 50 |
| Monongahela, 1st ch. | 25 37 |
| West Newton ch. | 70 00 |
| Haselwood, Glenwood ch. | 5 24 |
| Covington ch. | 1 90 |
| Middleburg ch. | 2 85 |
| Maple Grove ch. | 58 |
| Herrick Centre ch. | 1 68 |
| Starrucca ch. | 2 20 |
| Braintrim ch. | 4 00 |
| A. J. Campbell, for orphan, c. H. Huisinga | 15 00 |
| Elizabeth ch., Q'y | 5 00 |
| Chestnut Hill S. S., for boy, c. Mrs. J. W. Carlin | 9 00 |

**DELAWARE, $85.25.**

| | |
|---|---|
| Wilmington, 2d S. S. | $20 00 |
| Wilmington, Bethany ch. | 40 25 |
| Wilmington, Bethany B. U., t. s. n. p., c. L. W. Cronkhite | 25 00 |

**DISTRICT OF COLUMBIA, $121.10.**

| | |
|---|---|
| Washington, Calvary C. E., for work in India, c. W. Boggess | $40 00 |
| Washington, 1st ch., acct. sal., A. C. Darrow | 81 10 |

**MARYLAND, $2.50.**

| | |
|---|---|
| Hyattsville, 1st ch. | $2 50 |

**VIRGINIA, $27.00.**

| | |
|---|---|
| Yale, Virginia 1st Celtish W. M. Society | $27 00 |

### WEST VIRGINIA, $78.46.

| | |
|---|---|
| Ravenswood S. S., Xmas off. | $3 52 |
| Broad Run ch. | 25 00 |
| Morgantown, H. F., t. s. Manikan, Jaro | 8 00 |
| North Fork ch. | 11 85 |
| Ravenswood ch. | 24 09 |
| Belington ch. | 4 00 |
| Silent Grove ch. | 2 00 |

### OHIO, $470.73.

| | |
|---|---|
| Columbus, Russell St. B. U., Xmas gift, for work in China, c. J. Taylor | $15 50 |
| Columbus, 1st ch., a member | 3 00 |
| Dayton, 1st W. F. M. Society, for work on Congo | 85 34 |
| Toledo, Ashland Ave. ch., Xmas off., $2.50 of wh. is from the Grand Ave. Branch. | 17 35 |
| Toledo, Ashland Ave. Bible School, for Gospel Ship | 8 01 |
| Toledo, Heston St. ch. | 10 00 |
| Bethesda, Ebenezer ch. | 16 35 |
| Granville, Mrs. L. S. Ashmore | 25 00 |
| Youngstown, 1st B. U., for work at Yachau | 40 00 |
| Sidney, James Wiant | 2 00 |
| Perry ch. | 2 20 |
| Lima, 1st ch., of wh. $25 is t. L. M., for Mrs. E. M. Longworth | 45 83 |
| Lima, 1st S. S. | 10 00 |
| Lima, 1st B. U. | 15 33 |
| St. Mary's ch. | 10 25 |
| Van Wert ch. | 7 60 |
| Chester ch. | 33 55 |
| Cleveland, 1st Sw. King's Army, t. s. n. p., c. O. Hanson | 12 00 |
| Centerville, Rev. B. L. Noff | 10 00 |
| Circleville ch. | 1 00 |
| Wilmington ch. | 12 50 |
| Dayton, Central ch. | 25 00 |
| Piqua, 1st ch. | 13 00 |
| Bucyrus ch. | 2 50 |
| Newport ch. | 5 23 |
| Newport S. S. | 5 36 |
| Addyston ch. | 5 00 |
| S. Point ch. | 3 50 |
| Toledo, Oliver Place ch. | 20 00 |
| Mt. Moriah ch. | 8 33 |

### INDIANA, $299.04.

| | |
|---|---|
| Fort Wayne, 1st B. U., for work in India, c. F. H. Levering | $30 00 |
| Bedford S. S. | 9 70 |
| Indianapolis, O. L. Van Deman | 50 00 |
| Indianapolis, R. L. Van Deman | 50 00 |
| Indianapolis, Mrs. L. A. Van Deman | 50 00 |
| New Albany, Tabernacle ch. | 5 00 |
| Franklin, 1st ch. | 40 55 |
| Indianapolis, River Ave. S. S. | 2 56 |
| Terre Haute, 1st B. U., for one share in station at Suifu | 25 00 |
| Rockport ch. | 5 00 |
| Spencer ch. | $13 50 |
| Denver B. U. | 70 |
| Rensselaer ch. | 3 00 |
| Campbellsburg ch. | 5 20 |
| Westport ch. | 7 67 |
| Aikman's Creek ch. | 1 16 |

### ILLINOIS, $2,378.99.

| | |
|---|---|
| Chicago, sale of land donated by H. Sheldon | $1 481 99 |
| Pinckneyville, W. S. D. Smith | 1 00 |
| Clinton, 1st ch. | 20 50 |
| Grand Tower, Wm. T. Wilson | 339 00 |
| Belleville ch. | 1 00 |
| Deer Creek ch. | 48 75 |
| Walnut Grove B. U. | 3 00 |
| Tuscola ch. | 14 00 |
| Chicago, Mem'l ch. | 50 98 |
| Chicago, Oak Park, L. A. Maag | 1 00 |
| Chicago, Calvary ch. | 6 00 |
| Chicago, Windsor Pk. ch. | 21 48 |
| Waukegon ch. | 50 97 |
| Chicago, Highland Park ch. | 9 70 |
| Chicago, Millard Ave. B. U., t. s. n. helper on Congo | 4 00 |
| Chicago, Rodger's Pk. ch. | 79 55 |
| Evanston ch. | 2 41 |
| Evanston, 1st ch. | 5 75 |
| Evanston, E. L. Marsh | 1 00 |
| La Grange S. S. | 10 00 |
| Loda ch. | 13 50 |
| Loda, E. M. Hungerford | 40 00 |
| Momence ch. | 22 10 |
| Utica ch. | 23 50 |
| Deer Park ch. | 6 10 |
| Tiskilwa ch. | 22 06 |
| Amboy ch. | 10 00 |
| Stillman Valley ch. | 21 35 |
| Stillman Valley B. U. | 5 00 |
| Cordova ch. | 25 30 |
| Cordova B. U. | 1 50 |
| Mt. Vernon B. U., to apply on L. M., for B. U. | 5 00 |
| Chicago, Lake View B. U., for work in Assam, c. O. L. Swanson | 25 00 |
| Elim ch., John Carlson Mission | 3 50 |
| Chicago, 1st Sw. ch., John Berg, t. s. Phillip | 3 00 |

### IOWA, $1,450.57.

| | |
|---|---|
| LaPorte City, David Hanchett | $787 44 |
| Keokuk, Ida Duncan, for work in Africa | 9 00 |
| Iowa City, Leona Call, for launch, c. A. E. Seagrave | 5 00 |
| Glenwood, Fannie Dean | 1 00 |
| Hiteman ch. | 25 00 |
| Hiteman B. U. | 5 00 |
| Hiteman S. S. | 1 70 |
| Udell ch. | 2 00 |
| Lowell ch. | 2 35 |
| Burlington, 1st ch. | 12 00 |
| Croton ch. | 2 06 |
| DeWitt ch. | 6 25 |
| Malone ch. | 2 00 |
| Maquoketa ch. | 12 60 |
| Camanche ch. | 29 82 |
| Camanche S. S. | 5 00 |
| Cresco ch. | 52 11 |
| Farlin ch. | 5 00 |
| Blakesburg ch. | $1 00 |
| Blakesburg B. U. | 1 10 |
| S. Ottumwa B. U., for Yachau sta. | 12 50 |
| Dubuque ch. | 28 65 |
| Independence ch. | 22 35 |
| Hedrick ch. | 12 18 |
| Hedrick B. U. | 3 00 |
| Shellrock S. S. | 3 75 |
| Waterloo, Walnut St. ch. | 74 22 |
| Waterloo, Walnut St. S. S. | 26 90 |
| Des Moines, Forest Ave. B. U. | 2 00 |
| Des Moines, 1st B. U. | 15 00 |
| Creston S. S. | 8 00 |
| Burlington, Sw. ch. | 1 65 |
| Sioux City, Sw. Y. P. | 10 00 |
| Cedar Rapids, Calvary ch. | 4 00 |
| Keota ch. | 17 52 |
| Alta, Elk S. S. | 2 00 |
| Council Bluffs, Dan. ch. | 30 00 |
| Council Bluffs, Dan. S. S. | 2 72 |
| Council Bluffs, Dan. B. U., for P. Frederickson | 5 00 |
| Garner, John Fleenor | 5 00 |
| Muscatine ch. | 156 70 |
| Muscatine S. S. | 10 00 |
| Sioux City, Society for Dr. East | 10 00 |
| Village Creek Society | 10 00 |
| Des Moines, V. Anderson | 10 00 |

### MICHIGAN, $269.30.

| | |
|---|---|
| Gaylord ch. | $18 00 |
| Detroit, French ch. | 2 90 |
| Deckerville, H. H. Andrews | 1 35 |
| Bell Branch, Mr. & Mrs. E. M. Hunt | 10 00 |
| Imlay City S. S., Mrs. Dinsmore's class, t. s. A. C. Darrow | 5 00 |
| Sand Hill S. S., for Gospel Ship | 7 85 |
| Edmore, Dano-Nor. ch., for P. Frederickson | 7 32 |
| Coldwater, M. A. Graybiel | 1 50 |
| Lowell ch. | 8 75 |
| Oakfield, 1st ch. | 8 00 |
| Oakfield, 2d ch. | 2 75 |
| Portland, 1st ch. | 8 53 |
| Jackson, Ganson St. ch. | 16 90 |
| Kalamazoo, 1st ch. | 4 66 |
| Adrian, 1st ch. | 60 69 |
| Weston ch. | 1 00 |
| Bay City, 1st ch. | 100 00 |
| Muskegon Heights ch. | 5 00 |

### MINNESOTA, $515.20.

| | |
|---|---|
| Clinton Falls ch., R. L. Palmeston | $15 00 |
| Hastings ch. | 5 90 |
| St. Paul, Hebron B. U. | 3 30 |
| Oscar ch. | 10 00 |
| Cambridge Soc., for Philippines | 25 00 |
| St. Paul, 2d Soc. | 5 00 |
| Lake Benton, D. H. | 5 00 |
| Lake City, Sw. ch. | 23 25 |
| Isanti S. Y. P., t. s. n. p., c. O. Hanson | 80 00 |
| Clark's Grove ch. | 250 50 |
| Artichoke ch., for Dr. East | 15 00 |
| Artichoke ch., for P. Frederickson's orphans | 15 00 |
| Austin ch. | 18 50 |

| | |
|---|---|
| Owatonna ch. | $18 75 |
| Minneapolis, Berean B. U., c. C. W. Briggs | 25 00 |

**WISCONSIN, $143.37.**

| | |
|---|---|
| Sheboygan, 1st S. S. | $8 00 |
| Hudson, 1st S. S., Xmas off. | 2 20 |
| Merrill's Grove Soc., for P. Frederickson's orphans | 10 00 |
| Lund, Nils Erickson | 5 00 |
| Trade Lake ch. | 12 86 |
| Ashland, Mrs. A. Hanson | 5 00 |
| Cumberland ch. | 3 75 |
| Madison ch., t. s. n. p., c. C. B. Antisdel | 26 25 |
| Madison, 1st ch., a friend | 20 00 |
| Waupun, Storkweather | 15 00 |
| LaCrosse, 1st ch. | 35 31 |

**MISSOURI, $44.75.**

| | |
|---|---|
| Nevada, Mrs. Templin, for station work, c. F. J. White | $25 00 |
| Kansas City, Olive St. B. U., for work, c. A. C. Darrow | 6 25 |
| Bunceton, B. G. Tutt | 1 00 |
| St. Joseph, Wyatt Pk. ch., Y. Men's Bible class, for work, c. S. R. Vinton | 12 50 |

**KANSAS, $363.91.**

| | |
|---|---|
| Hutchinson ch. | $43 15 |
| Sterling B. U. | 1 05 |
| Onaga ch. | 10 00 |
| Blue Rapids ch. | 11 25 |
| Enon ch. | 33 |
| Argonia ch. | 6 05 |
| Fall River ch. | 3 00 |
| Ottawa, Jr. Y. P., t. s. n. p., c. W. Dring | 5 00 |
| Ottawa, J. D. Springston, toward L. M. | 10 00 |
| Kansas City, 1st Y. P., t. s. n. p. Mg. San Oo, c. C. L. Davenport | 11 00 |
| Atchison ch. | 25 00 |
| Emporia S. S. | 10 15 |
| Sabetha ch. | 19 25 |
| Sabetha S. S. | 73 |
| Whiting ch. | 10 20 |
| Fairview, J. M. Boomer | 1 00 |
| S. J. Miner, t. const. T. C. Coffey, Wayerly, Ill., H. L. M. | 5 00 |
| Long Island ch. | 5 25 |
| Oberlin ch. | 18 50 |
| Morganville ch. | 2 50 |
| Beloit ch. | 6 05 |
| Simpson ch. | 20 45 |
| Penfield ch. | 1 00 |
| Downs ch. | 1 00 |
| Old Mt. Pleasant ch. | 2 00 |
| Burden, Joel Dyer | 125 00 |
| Wichita, W. Side, Mr. & Mrs. J. M. Jones | 10 00 |

**NEBRASKA, $162.09.**

| | |
|---|---|
| Lincoln B. U., of wh. $35 is t. s. Mr. & Mrs. Axling, and $35 t. s. Mr. & Mrs. Elmore | $70 00 |
| Wahoo, 1st S. S. | 3 81 |
| Liberty ch. | 3 57 |
| Canton ch. | 3 60 |
| Beatrice S. S., for Sendai station | 1 50 |
| Cedar Rapids C. E., for Podili station | 11 50 |
| Pawnee City S. S., Birthday fund | $5 89 |
| Hamilton, Sw. ch. | 13 00 |
| S. Omaha, Sw. ch. | 9 25 |
| Valley, 1st Sw. Sewing Soc. | 5 00 |
| Valley, 1st Sw. Y. L. Soc. | 7 00 |
| Mead, Sw. S. S. | 5 00 |
| Estina, Sw. Sewing Soc. | 5 00 |
| Estina, Sw. Sewing Society, for work in Philippines | 5 00 |
| Valley, 2d Sw. S. S. | 4 60 |
| Wahoo, Sw. ch. | 2 83 |
| Wahoo, Sw. S. S. | 5 54 |

**COLORADO, $116.03.**

| | |
|---|---|
| Denver, Capitol Hill ch. | $20 00 |
| Denver, Capitol Hill S. S. | 59 58 |
| Delta S. S. | 15 00 |
| Palisade S. S., for Moulmein, c. J. E. Parrott | 11 00 |
| Denver, Beth Eden ch. | 9 70 |
| Denver, Beth Eden B. U. | 75 |

**CALIFORNIA, $2,242.05.**

| | |
|---|---|
| Christian Valley Mission Circle | $11 00 |
| Lincoln ch. | 6 05 |
| Alameda ch. | 1 00 |
| Ceres ch. | 22 00 |
| Ceres S. S. | 3 00 |
| Oakland, Sw. ch., t. s. n. p. Sandoway | 6 25 |
| Oakland, Dane-Nor. ch. | 38 00 |
| San Francisco, Inter. C. E., station plan | 6 25 |
| San Francisco, Sw. ch., t. s. n. p. Sandoway | 6 25 |
| Caspar ch. | 74 00 |
| Eureka ch. | 12 00 |
| Eureka S. S. | 10 30 |
| Fort Bragg ch. | 29 60 |
| Mendocino Y. P. | 3 50 |
| Mendocino S. S. | 3 50 |
| Round Mountain ch. | 10 00 |
| Long Beach ch. | 138 00 |
| Thomas Lovell | 300 00 |
| Ontario ch. | 48 35 |
| Riverside, Mrs. N. J. P. Button, in memory of her deceased husband, Rev. Chas. Button | 50 00 |
| San Bernardina Y. P. | 1 00 |
| Oakland, C. R. Brown, D.D., ag't | 1 250 00 |
| Highland, Josephine Litsaw, t. s. n. p. A Sio, Ungkung | 12 00 |
| Sacramento, a friend | 200 00 |

**OREGON, $90.57.**

| | |
|---|---|
| Harrison ch. | $4 67 |
| S. Yamhill S. S. | 2 50 |
| Albany ch. | 1 00 |
| Holley ch. | 7 00 |
| Providence ch. | 9 00 |
| Middleton ch. | 6 90 |
| Portland, 1st S. S., Mrs. Malone's class, t. s. Nagama, Vinukonda | 25 00 |
| Portland, 1st ch., Miss C. O. Millspaugh | 7 50 |
| Chehalim, Valley ch. | 2 00 |
| Portland, Sw. Gideon's Army, t. s. n. p., c. Dr. Bunker | 20 00 |
| Forest Grove, Mrs. P. W. Chandler and Mrs. S. C. Roberts. | $5 00 |

**NORTH DAKOTA, $31.00.**

| | |
|---|---|
| Fargo ch. | $10 00 |
| Kulm, P. Tjernlund, for Dr. East | 10 00 |
| Midole Con. | 11 00 |

**SOUTH DAKOTA, $76.10.**

| | |
|---|---|
| Vernon, Swanson | 2 00 |
| Wakonda, C. Shandorf | 5 00 |
| Komstad, C. J. | 5 00 |
| Salem Y. P. | 5 00 |
| Danville, Mrs. M. L. | 1 00 |
| Berton Soc. | 40 00 |
| Huron ch. | 18 10 |

**WASHINGTON, $114.30.**

| | |
|---|---|
| Everett ch. | $55 15 |
| Everett Y. P. | 15 00 |
| Snohomish ch. | 12 50 |
| Tacoma, George D. Downey | 5 00 |
| Winlock S. S. | 1 65 |
| Delta, Wom. Soc., t. s. work, c. O. Hanson | 25 00 |

**UTAH, $90.35.**

| | |
|---|---|
| Ogden, 1st ch. | $22 50 |
| Salt Lake City, 1st ch., M. C., for share in W. China | 5 50 |
| Salt Lake City, East Side ch. | 48 80 |
| Salt Lake City S. S. | 8 55 |
| Murray ch. | 5 00 |

**WYOMING, $57.50.**

| | |
|---|---|
| Cheyenne ch. | $27 50 |
| Meriden, O. Templeton | 30 00 |

**MONTANA, $19.47.**

| | |
|---|---|
| Bozeman S. S., for Philippines | $10 72 |
| Anaconda, Am. ch. | 8 75 |

**KENTUCKY, $4.75.**

| | |
|---|---|
| Berea, a friend, for work in Rangoon, c. S. R. Vinton | $4 75 |

**LOUISIANA, $4.00.**

| | |
|---|---|
| New Orleans. Mrs. F. O. Marsh | $4 00 |

**FLORIDA, $130.00.**

| | |
|---|---|
| Miami, J. S. Bradford, for work in Kurnool, c. W. A. Stanton (add'l) | $30 00 |
| Lake Helen, E. Nelson Blake | 100 00 |

**INDIAN TERRITORY, $29.40.**

| | |
|---|---|
| Miami, Third Ave. ch. | $3 80 |
| Vinita ch. | 11 80 |
| Webber's Falls ch. | 3 00 |
| Ardmore, 1st ch. | 5 85 |
| Ardmore, 1st B. U. | 3 05 |
| Ardmore, South ch. | 1 90 |

**ONTARIO, $25.00.**

| | |
|---|---|
| Windsor, Delia Curtis | $25 00 |

**OKLAHOMA, $17.50.**

| | |
|---|---|
| Kingfisher, 1st Cheyenne ch. | $2 50 |
| Watonga, 2d Cheyenne ch. | 2 50 |
| Perry ch. | 12 50 |

**NEW MEXICO, $1.00.**

| | |
|---|---|
| White Oaks, Mrs. M. C. Lane | $1 00 |

**ENGLAND, $121.34.**

| | |
|---|---|
| London, Roger Casement, for work on Congo (£25) | $121 34 |

**MISCELLANEOUS, $1,918.75.**

| | |
|---|---|
| General Missionary Society of German chs. of North America, of wh. $218.75 is for George Hubenthal, and $700 for K. Mascher | $1 918 75 |

**BURMA, $7,874.77**

| | Rs. | |
|---|---|---|
| Kengtung, W. M. Young | 716.6.0 | $238 72 |
| Rangoon, W. F. Armstrong | 106.4.0 | 35 41 |
| Rangoon, J. N. Cushing | 100. | 33 33 |
| Rangoon, J. McGuire | 127.5.6 | 42 44 |
| Insein, F. H. Eveleth | 718.2.3 | 239 37 |
| Insein, D. A. W. Smith | 5250.5.9 | 1750 13 |
| Moulmein, W. Bushell | 3451.4.3 | 1150 41 |
| Moulmein, S. R. McCurdy | 315.7.0 | 105 15 |
| Tavoy, H. Morrow | 1066.1.3 | 355 35 |
| Bassein, J. Anderson | 2208.15.3 | 736 22 |
| Hensada, J. E. Cummings | 449.8.0 | 149 83 |
| Hensada, J. E. Cummings (1901-2) | 915.12.0 | 305 25 |
| Toungoo, E. R. Simons | 50. | 16 67 |
| Toungoo, H. P. Cochrane | 251.7.3 | 83 82 |
| Toungoo, A. V. B. Crumb | 296.5.0 | 98 77 |
| Toungoo, E. B. Cross | 1799.6.6 | 599 79 |
| Prome, L. H. Mosier | 549.0 | 183 00 |
| Thongse, Kate F. Evans | 100. | 33 33 |
| Bhamo, W. C. Griggs | 185.12.0 | 61 91 |
| Bhamo, O. Hanson | 381.1.3 | 127 02 |
| Maubin, B. P. Cross | 109.4.0 | 36 41 |
| Thayetmyo, G. R. Dye | 411.4.6 | 137 09 |
| Myingyan, H. E. Dudley | 133.7.9 | 44 50 |
| Pegu, Z A. Bunn | 236.15.0 | 78 98 |
| Sagaing, F. P. Sutherland | 7.8.0 | $2 50 |
| Sandoway, H. Joorman | 737.6.10 | 245 80 |
| Meiktila, J. Packer | 100. | 33 33 |
| Haipaw, G. T. Leeds | 467.13.0 | 155 93 |
| Mone, W. W. Cochrane | 144.2.7 | 48 05 |
| Namkham, R. Harper | 540. | 180 00 |
| Myitkyina, G. J. Geis | 899.8.11 | 299 86 |
| Loikaw, T. Johnson | 500. | 166 67 |
| Pyinmana, H. P. Cochrane | 284.15.3 | 99 73 |

**ASSAM, $278.29.**

| | Rs. | |
|---|---|---|
| Nowgong, A. E. Long | 152.12.4 | $50 92 |
| Gauhati, C. E. Burdette | 119.4.0 | 39 74 |
| Goalpara, A. E. Stephen | 62.2.9 | 20 72 |
| Tura, G. G. Crosier | 143.12.0 | 47 91 |
| Kohima, S. W. Rivenburg | 357. | 119 00 |

**INDIA, $15,408.03.**

| | Rs. | |
|---|---|---|
| Ongole, L. E. Martin | 75. | $25 00 |
| Ramapatam, J. Heinrichs | 2136.1.11 | 712 23 |
| Allur, W. S. Davis | 266. | 88 66 |
| Secunderabad, M. D. Faye | 76.6 | 25 45 |
| Secunderabad, F. H. Levering | 387.5.4 | 129 11 |
| Cumbum, G. J. Huisinga | 78. 0 | 26 00 |
| Bapatla, E. Bullard | 30. | 10 00 |
| Palmur, E. Chute | 472.14.1 | 157 62 |
| Secunderabad, H. Unruh | 3484.5.4 | 1161 44 |
| Ongole, J. E. Clough | 21053.0.2 | 7017 66 |
| Nalgonda, A. Friesen | 17060.13.4 | 5686 94 |
| Kandukur, W. Boggess | 36.5.6 | 12 11 |
| Podili, W. T. Elmore | 1010.11 | 336 89 |
| Hanamakonda, J. S. Timpany | 23.0.0 | 7 66 |
| Hanamakonda, H. M. Sipperly | 33.12.8 | 11 26 |

**CHINA, $1,813.67.**

| | Mex. | |
|---|---|---|
| Ungkung, J. W. Carlin | $789 46 | $332 03 |
| Kiehyang, J. Speicher | 513 89 | 216 13 |
| Kiaying, G. E. Whitman | $50 06 | $21 05 |
| Swatow, G. H. Waters | 66 00 | 27 75 |
| Swatow, W. Ashmore, Jr. | 201 87 | 84 90 |
| Hanyang, J. S. Adams | 620 44 | 267 23 |
| Hanyang, G. A. Huntley | 588 79 | 253 60 |
| Yachau, B. Corlies | 527 50 | 221 84 |
| Huchau, M. D. Eubank | 414 39 | 178 48 |
| Ningpo, J. R. Goddard | 207 63 | 89 43 |
| Ningpo, F. J. White | 57 25 | 24 66 |
| Hangchau, W. S. Sweet | 92 81 | 40 00 |
| Suifu, R. Wellwood | 132 50 | 57 07 |
| Total | | $50,487 22 |

**LEGACIES.**

| | | |
|---|---|---|
| Cambridge, Mass., Est. Luther Goodnow, | $1 750 00 | |
| Cambridge, Est. Nancy Goodnow, int. on $600 from Feb. 24, 1903, to July 1, 1903 | 12 70 | |
| Philadelphia, Pa., Elisabeth E. Abbot | 549 58 | 2,312 28 |
| | | $52,799 50 |
| Donations and legacies from April 1, 1903, to February 1, 1904 | | 229,549 73 |
| Donations and legacies from April 1, 1903, to March 1, 1904 | | $282,349 23 |

**Donations received to March 1, 1904.**

| | |
|---|---|
| Maine | $2,257 32 |
| New Hampshire | 1,076 25 |
| Vermont | 1,016 37 |
| Massachusetts | 21,967 01 |
| Rhode Island | 3,201 00 |
| Connecticut | 3,905 39 |
| New York | 30,888 84 |
| New Jersey | 6,505 75 |
| Pennsylvania | 24,478 64 |
| Delaware | 253 22 |
| District of Columbia | 1,179 89 |
| Maryland | 17 50 |
| Virginia | 27 00 |
| West Virginia | 2,914 46 |
| Ohio | 10,806 37 |
| Indiana | 3,211 54 |
| Illinois | 20,374 42 |
| Iowa | 5,839 17 |
| Michigan | 4,827 32 |
| Minnesota | 4,092 14 |
| Wisconsin | 1,928 26 |
| Missouri | 1,610 60 |
| Kansas | 2,774 80 |
| Nebraska | 2,556 82 |
| Colorado | 1,154 33 |
| California | 5,182 71 |

| | |
|---|---|
| Oregon | $889 86 |
| North Dakota | 156 02 |
| South Dakota | 1,110 04 |
| Washington | 1,381 92 |
| Nevada | 15 00 |
| Idaho | 157 36 |
| Utah | 250 50 |
| Wyoming | 127 20 |
| Montana | 144 92 |
| Arizona | 90 30 |
| North Carolina | 50 00 |
| Kentucky | 11 75 |
| Tennessee | 7 00 |
| Texas | 8 00 |
| Louisiana | 11 29 |
| Florida | 204 00 |
| Alabama | 40 00 |
| Mississippi | 5 00 |
| Indian Territory | 156 09 |
| Oklahoma | 384 31 |
| New Mexico | 25 24 |
| Nova Scotia | 25 00 |
| Ontario | 195 00 |
| Denmark | 500 00 |
| England | 170 69 |
| Cuba | 1 00 |
| Spain | 22 88 |
| China | 1,813 67 |
| Burma | 7,874 77 |
| Assam | 278 29 |
| India | 17,408 03 |
| Africa | 25 12 |
| Alaska | 3 05 |
| Germany | 356 15 |
| Arkansas | 10 00 |
| Miscellaneous | 5,930 20 |
| | $203,886 77 |

### LEGACIES RECEIVED TO MARCH 1, 1904.

| | |
|---|---|
| Maine | $20 00 |
| New Hampshire | 200 00 |
| Vermont | 867 08 |
| Massachusetts | 44,018 11 |
| Rhode Island | 3,165 96 |
| Connecticut | 1,675 66 |
| New York | 3,591 90 |
| Pennsylvania | 1,349 58 |
| Ohio | 1,359 95 |
| Illinois | 2,026 00 |
| Iowa | 15,000 00 |
| Michigan | 696 27 |
| Minnesota | 1,515 00 |
| Wisconsin | 2,626 95 |
| South Dakota | 250 00 |
| North Dakota | 100 00 |
| | $78,462 46 |

### DONATIONS RECEIVED FOR THE DEBT.

| | |
|---|---|
| N. Y., Rochester, Park Ave. S. S. | $50 00 |

### GOVERNMENT GRANTS.

Received during the year ending Sept. 30, 1903, per accounts.

#### BURMA.

| | Rs. |
|---|---|
| Rangoon, W. F. Armstrong | 3204.8.0 |
| Rangoon, J. N. Cushing | 17232.8.0 |
| Rangoon, J. McGuire | 1210.0.0 |
| Rangoon, J. G. Shinn | 4531.7.0 |
| Moulmein, L. B. Hughes | 2292.0.0 |
| Moulmein, W. F. Armstrong | 416.0.0 |
| Moulmein, W. Bushell | 1500.0.0 |
| Moulmein, S. R. McCurdy | 2011.0.0 |
| Moulmein, Agnes Whitehead | 5115.0.0 |
| Tavoy, Mrs. H. W. Hancock | 467.8.0 |
| Tavoy, H. Morrow | 1500.0.0 |
| Bassein, J. Anderson | 2967.13.0 |
| Bassein, E. Tribolet | 3879.10.0 |
| Henzada, J. E. Cummings | 4391.11.6 |
| Henzada, J. E. Cummings (1901–2) | 3590.10.0 |
| Pyinmana, H. P. Cochrane | 1600.0.0 |
| Toungoo, H. P. Cochrane | 581.8.0 |
| Toungoo, E. B. Cross, D.D. | 2227.8.0 |
| Zigon, E. C. Stark | 1104.7.0 |
| Bhamo, W. C. Griggs, M.D. | 1488.4.0 |
| Bhamo, O. Hanson | 620.0.0 |
| Mandalay, H. B. Benninghoff | 3880.12.0 |
| Mandalay, E. W. Kelly | 314.8.0 |
| Mandalay, Cora M. Spear | 1655.0.0 |
| Thayetmyo, G. R. Dye | 500.0.0 |
| Myingyan, H. E. Dudley | 1398.12.0 |
| Pegu, Z. A. Bunn | 658.8.0 |
| Meiktila, J. Packer | 695.8.0 |
| Myitkyina, G. J. Geis | 1685.0.0 |

#### ASSAM.

| | Rs. |
|---|---|
| Nowgong, A. E. Long | 120.0.0 |
| Gauhati, C. E. Burdette | 648.0.0 |
| Tura, F. G. Phillips | 3400.0.0 |
| Impur, W. F. Dowd | 910.0.0 |

#### INDIA.

| | Rs. |
|---|---|
| Ongole, J. E. Clough, D.D. | 684.14.0 |
| Ongole, L. E. Martin | 3042.5.4 |
| Ongole, Sarah Kelly | 370.3.0 |
| Ramapatam, J. Heinrichs | 185.0.0 |
| Madras, A. M. Linker | 1350.0.0 |
| Madras, K. M. French | 104.6.0 |
| Hanamakonda, J. S. Timpany | 70.0.0 |
| Cumbum, G. J. Huizinga | 1167.13.0 |
| Vinukonda, A. Loughridge | 262.4.0 |
| Nursaravapetta, E. E. Silliman | 168.0.0 |
| Bapatla, G. N. Thomssen | 2115.4.4 |
| Udayagiri, F. W. Stait | 393.5.0 |
| Gurzalla, J. Dussman | 80.0.0 |

### FEES.

Received during the year ending September 30, 1903, per accounts:

| | Rs. |
|---|---|
| Rangoon, W. F. Armstrong | 7166.12.0 |
| Rangoon, J. N. Cushing | 19978.7.9 |
| Rangoon, J. McGuire | 4034.12.0 |
| Rangoon, J. G. Shinn | 3975.12.3 |
| Insein, D. A. W. Smith | 240.0.0 |
| Moulmein, L. B. Hughes | 6853.0.0 |
| Moulmein, W. F. Armstrong | 228.0.0 |
| Moulmein, W. Bushell | 1264.0.0 |
| Moulmein, S. R. McCurdy | 5267.4.0 |
| Moulmein, Agnes Whitehead | 2102.8.0 |
| Tavoy, Mrs. H. W. Hancock | 237.0.0 |
| Bassein, J. Anderson | 1463.2.9 |
| Bassein, E. Tribolet | 5283.0.0 |
| Henzada, J. E. Cummings | 3953.5.3 |
| Henzada, J. E. Cummings (1901–2) | 3454.12.3 |
| Toungoo, H. P. Cochrane | 800.7.6 |
| Toungoo, E. B. Cross | 798.0.0 |
| Pyinmana, H. P. Cochrane | 2322.10.0 |
| Zigon, Z. A. Bunn | 2296.13.6 |
| Bhamo, W. C. Griggs | 1730.8.0 |
| Mandalay, H. B. Benninghoff | 7418.15.0 |
| Mandalay, E. W. Kelly | 1301.0.0 |
| Mandalay, C. M. Spear | 1756.0.0 |
| Myingyan, H. E. Dudley | 1678.5.9 |
| Pegu, Z. A. Bunn | 58.8.0 |
| Meiktila, J. Packer | 810.0.0 |

#### ASSAM.

| | Rs. |
|---|---|
| Nowgong, A. E. Long | 54.5.6 |

#### INDIA.

| | Rs. |
|---|---|
| Ongole, L. E. Martin | 8522.12.9 |
| Ramapatam, J. Heinrichs | 62.12.4 |
| Secunderabad, Mrs. F. H. Levering | 236.0.0 |
| Secunderabad, M. D. Faye | 17.3.0 |
| Madras, A. M. Linker | 172.4.11 |
| Madras, K. M. French | 16.14.1 |
| Madras, W. R. Manlay | 15.0.6 |
| Hanamakonda, J. S. Timpany, M.D. | 28.0.0 |
| Cumbum, G. J. Huisinga | 96.12.0 |
| Vinukonda, A. Loughridge | 127.10.0 |
| Nursaravapetta, E. E. Silliman | 23.14.0 |
| Bapatla, G. N. Thomssen | 83.5.4 |
| Udayagiri, F. W. Stait | 366.3.6 |
| Palmur, E. Chute | 1841.7.10 |
| Kanigiri, G. H. Brock | 21.6.6 |
| Kanigiri, J. A. Curtis | 17.2.0 |
| Gurzalla, J. Dussman | 6.4.0 |

#### CHINA.

| | Mex. |
|---|---|
| Swatow, G. H. Waters | $297 05 |
| Swatow, Wm. Ashmore, Jr. | 516 72 |
| Swatow, A. K. Scott | 378 28 |
| Kiehyang, J. M. Bixby | 109 76 |
| Ningpo, J. S. Grant | 2,400 00 |
| Ningpo, J. R. Goddard | 49 65 |
| Ningpo, H. L. Corbin | 105 00 |
| Huchau, M. D. Eubank | 221 80 |
| Hanyang, G. A. Huntley | 91 23 |

#### JAPAN.

| | Yen. |
|---|---|
| Yokohama, C. A. Converse | 1440 30 |
| Yokohama, M. A. Clagett | 75 00 |
| Tokyo, S. W. Hamblen | 188 75 |
| Tokyo, A. H. Kidder | 1144 32 |
| Tokyo, M. A. Whitman | 33 15 |
| Sendai, A. S. Bussell | 2089 78 |



Photo from Prof. J. F. Smith

A BURMAN CHRISTIAN AND HIS WIFE

*Special Topic for May*

# BURMA



Photo from Mr. Phinney

THE NEW MISSION PRESS AT RANGOON, BURMA

Beginning the foundations on the old site. In the background at the left is the Hongkong and Shanghai Bank; at the right, a large business house. A paved street runs between these buildings and the Press.

THE
BAPTIST·MISSIONARY·MAGAZINE

Vol. 84 MAY, 1904 No. 5

# Official Notices of the Annual Meetings

THE ninetieth annual meeting of the American Baptist Missionary Union will be held in the Euclid Avenue Baptist Church, Cleveland, Ohio, Tuesday, May 17, 1904, at 2.00 o'clock.

HENRY S. BURRAGE, *Recording Secretary.*

PORTLAND, MAINE, April 1, 1904.

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THE ninetieth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the Euclid Avenue Baptist Church, Cleveland, Ohio, on the first day of the meeting of the Missionary Union, Tuesday, May 17, 1904.

E. P. TULLER, *Recording Secretary.*

DETROIT, MICH., April 1, 1904.

# The Close of the Year

*IT is a matter for profound gratitude to God that the fiscal year of the American Baptist Missionary Union closes with a debt of only $8,000 as against the debt of $23,000 one year ago. Moreover, the normal growth of the work required an increase of $50,000 in appropriations for the year. To meet this enlarged expenditure there has been a slight increase in donations from churches and individuals, but the largest increase has come through legacies and matured annuities, which have yielded something over $135,000. These sources of income, however, are exceedingly variable, yielding last year less than $80,000; and while we thank God for this happy outcome of the year's financial effort, the need is apparent that we press toward a higher standard of giving for the future. The march of divine Providence that is rapidly making the old world smaller by bringing its peoples closer to each other every year also reinforces the divine imperative that compels yearly enlargement. Let us rise to the glory of our heavenly task!*

THE New Year is a time for stock taking and investment making. What better investment can we make of the Lord's money than to put it into the support and work of consecrated men like those now seeking appointment as missionaries of the Union? They are ready to go anywhere that God leads, to tell the "old, old story of Jesus and his love."

# Topic · For · the · Month

## Burma, Our First Mission Field

BURMA, the earliest, and for some years the only, foreign mission field of our Baptist churches has always held a place of unique interest in our missionary operations. In this number we present brief glimpses of present day conditions in that land where such marvelous changes, both political and social, have been wrought, and where such triumphs have been won in the name of our Lord and Master, during the more than ninety years since Adoniram Judson and his heroic wife landed on that uninviting shore. When our missionaries first began their work, Burma was under the rule of a savage king of notorious cruelty, and little or no progress was made so long as his power continued. The successive wars of the English, however, in lower Burma in 1826 and 1854, and the conquest of upper Burma in 1885, have opened the entire country to civilization, commerce and Christian missions, and Burma is recognized today as the most prosperous province of all India. It is doubtful whether in any other part of the world, of the same extent, such a variety of peoples and languages could be found. Of the forty-seven or more races here known our missions have influenced chiefly the Burmans, Karens, Shans, Chins, Kachins, Talains and Eurasians. Considerable also has been done among those who have emigrated to the country in large numbers: Telugus, Tamils and Chinese.



THE OLDEST AND THE YOUNGEST MISSIONARY IN BURMA
DR. E. B. CROSS AND REV. H. I. MARSHALL

Burma is even yet the stronghold of Buddhism and claims as adherents 6,000,000 of the 8,000,000 inhabitants. They present a firm resistance to the advance of Christianity.

A voluminous periodical in the latest style, setting forth Buddhist doctrines, is published regularly in Rangoon, and the recent regilding of the great Shwey Dagon Pagoda at a cost of not less than $1,000,000 testifies to its deep hold upon the people.

Our largest results in Burma have thus far been among those who are not Buddhists. Our missionary work among other races in Burma goes forward with constant progress, and we have ample reason for gratitude for all the achievements of the past and a large hope for the immediate future.

# THE CITY OF RANGOON, CAPITAL OF BURMA.

The story of its beauty, wealth and development — of its pagodas and Christian churches, as told by Mr. F. D. Phinney, Superintendent of the Baptist Mission Press and Treasurer of the Mission; for over 20 years a resident of the city.



THE BARR STREET JETTY, RANGOON, BURMA

These are the landing stages for passenger steamers from which all our missionaries to Burma disembark to go directly to the Treasury at the Baptist Mission Press, only a short distance away

WHEN Dr. Judson arrived at Rangoon nearly ninety-one years ago he found it a city of huts behind a wooden stockade, the river bank in its natural condition of mud, and a landing hardly possible except at high tide. The only brick building seems to have been the custom house, and that, together with the wooden pile wharf adjacent, had been built by the descendant of a low Portuguese family. Occasionally a foreign ship might enter the harbor; coasting craft from the ports of India were to be found in good numbers during the pleasant season of the year; but otherwise only river craft were seen in a harbor spacious enough to float the whole English navy. The voyage from Rangoon to any port in America was from one hundred days to four months. The ordinary mail time from New York to Rangoon is now twenty-eight days. The government of the city and district was under a despotic viceroy representing a more despotic king at Ava, nearly six hundred miles by river to the north. The only recognized religion was that of Buddha, and the very few who did not profess it were careful to keep all adverse opinions to themselves.

Three prominent landmarks were to be noted by the voyager borne by the rising tide up the river, a distance of some twenty miles from its mouth to the city. The first was the pagoda which crowned the heights of Syriam, seen away on the right bank some few miles below the city; then, rising above the tropical haze, the gilded spire of Shwey Dagon Pagoda built on the highest spot of land behind the

city. A turn in the river brings to view the Sule Pagoda in the center of the town, and the landing place opposite to it. Such was Rangoon a hundred years ago, and such it remained with but very little improvement for the first half of the century.

But the Rangoon of the present day owes its improvement to English efforts, which began at once upon the annexation of Pegu in 1853. The city bank of the river is protected by walls of masonry, and is lined with wharves or landing stages for some three miles. The opposite or Dalla bank has its landings at the dock yard, and at the various saw mills, rice mills, and coal yards which extend along it for some five or more miles. The present city is laid out with broad and narrow streets; its roadways are all macadamized, and in the main are well kept and well lighted. The buildings in the center of the city are all of brick, and where twenty years ago there were none of more than two stories, now buildings of four stories are common, and taller ones might be built if the foundation in the river silt of bygone ages was not so very poor. The sea-borne trade has grown by leaps and bounds to almost gigantic proportions. More than a million and a quarter tons of rice are exported annually, valued at not less than $30,000,000; while the export of teak timber makes a second item of no mean amount. Six banks attend to the financing of the business of the city.

The three landmarks of a century ago are seen today as then; but now, the spires of Christian churches rise above the luxuriant foliage of this tropical city. Where Buddhism once held undisputed sway, eight Baptist churches now shine forth the light of the world, and stand side by side in every good work with the Church of England, the Presbyterians and the Methodists. The Baptist schools under the Missionary Union in the Rangoon District now report 2800 pupils, more than half of the number being in the schools in the city proper. Here too is found the press and publishing house of the Missionary Union, with nearly 150 employees, and doing a business of upwards of $75,000 a year. Our Baptist college is about two miles to the west of the landing, and the theological seminary, in a suburban village within ten miles.

Rangoon is the capital and the official residence of the lieutenant-governor and of the chief civil and military officers controlling the province of Burma, with its ten million inhabitants of many races — the most prosperous province of all India. Its revenues, being far in excess of all expenditures, help to make good the deficit in other and less favored parts of the empire.

Rangoon is one of the most cosmopolitan cities on the face of the earth, as its post-office employees some years ago were said to be able to read thirty-two different languages, and the employees of the Mission Press speak at least fifteen different languages, although it is not necessary for one to know all of the fifteen to talk with them, fortunately for the superintendent. The Mission Press has done printing in ten different languages.



BUDDHA — GOD OF THE BURMANS

"THE IDOLS OF THE HEATHEN ARE SILVER AND GOLD, THE WORK OF MEN'S HANDS."

# BURMA IN THE NEW CENTURY. How the influence of the gospel is being supplemented by many non-evangelistic forces.

By Rev. L. W. Cronkhite of Bassein, Burma.

YOU see the smoke is sharpening their eyes. That is one reason why they see better than they used to. God is clarifying the atmosphere of Burma with the smoke of rice mills and locomotives, of ocean greyhounds and the steamers of the Irrawadi Flotilla Company. Radium is not such a new discovery. They packed the second psalm full of it a long time ago; and it has been throwing out light and energy ever since. "*I will give thee the nations.*" That is the secret of the centuries and of the activities of this newest one. Commerce and political greed? No doubt, in part. But even so, God is handling them, loving enough to use men's sins for the purposes of his kingdom when they give him nothing better. And when one knows these British officials who govern India, he by no means sets down all their action to greed. A world of work they do for sheer love of justice, and for goodwill toward the peoples whom they rule. Some of their strongest have said that the missionaries are doing more for the transformation of these ancient lands than all other forces combined. Be it so. And it is not because the missionaries are large, but because the noiseless weapons that are in their hands are mighty through God to the pulling down of strongholds.

But it is of the non-evangelistic forces we have set out to speak. Old Burma is evolving into new Burma before our eyes. You remember when your cousin went as a missionary to Burma, say twenty odd years ago. He went up perhaps to his station at Toungoo by a native boat that he hired in Rangoon for seventeen dollars. He was two weeks on the way, perhaps three. Now he goes up by train between the dusk and the daylight of a single night. Three decades ago you spent a week boating across from Rangoon to Bassein. A decade later you made yourself comfortable for thirty hours on the Flotilla Company's fine steamers. Now, if in a hurry, you go across by train in twelve hours; in other words, where three



"OLD BURMA SAT ON AN OX-CART AND DREAMED ABOUT HIS ANCESTORS. YOUNG BURMA SITS ON A BICYCLE, AND GOES SCORCHING TOWARDS THE FUTURE"

decades ago you had no railway and but little steamer, now you fly at fifteen miles an hour. Think of it! you used to walk. Over seventeen hundred miles of Burma by rail, and along almost every mile of navigable water by puffing steamers big and little! Of course there are villages multitudinous that you cannot reach yet either way; but the post-office is crowding in almost everywhere, and the telegraph is following. You can post a letter straight from any post-office in America to almost any Christian jungle in our Bassein fields. The pagan is not long a Christian before he begins to need a post-office.



A BURMESE COMMODITY

Have you got your telescope fixed upon a heathen sitting upon the Burman shore looking westward for the missionary? It would be better to go into the huge Rangoon department stores. He is in there buying shoes and stockings. That is, his son is. Tomorrow, you know, young Burma will still be here, but his father will be gone. Many things that his father never knew are working upon that young Burman, Karen, Shan, and Chin, and they are changing all the aspect of our work for him and his people. God is moving rapidly. His Church must keep up. To be sure we have spoken a *little* by way of anticipation here, but the staid East is moving so rapidly this new century that you *have* to anticipate, or the things will all have happened before you have readjusted yourself to be ready for them. Old Burma sat on an ox-cart, and dreamed about his ancestors. Young Burma is sitting on a bicycle in every town, and goes scorching towards the future. He rides the steam tram on the streets of Rangoon, and before this present year ends is going to ride the trolley in Mandalay. He is going to school, too. The missionaries are making a great many schools to draw the well disposed. The British education department is making a great many more, and drawing those who are not ready for missionary influence. Both alike are slowly, surely weakening the hold of superstition upon young Burma. Here is the curriculum of our Bassein mission school with its nine years' course: kindergarten for a starter; Karen, Burmese and English for languages; grammar, geography and arithmetic; history, algebra and geometry; hygiene, physiology and elementary science; object lessons, calisthenics, music and drawing; needle work for the girls; and the Bible daily for everybody,—all of these whole-heartedly taught by earnest Karen teachers. Does the leaven of this daily Bible study work? Not long ago the entire school, both teachers and pupils, stood nobly the keen tests of the All-India Sunday school examinations, while Christmas and New Year saw twenty-seven of our dear boys and girls buried with Christ in baptism.

**I PRAY you, if you love your country, and if you love its Christian character — I pray you bear in mind that there is little that will do more for your own country and church, than to preach the gospel throughout the world, remembering for whom you preach it. — *Archbishop Temple.***

# OUR KAREN THEOLOGICAL SEMINARY.

President D. A. W. Smith tells of the origin, growth, present condition and the work of this famous institution at Insein, Burma.

THE Karen Theological Seminary was commenced in 1845, less than twenty years after the conversion to Christianity of Ko Tha Byu, the first Karen convert. The Karen Christians at that time numbered only a few thousand, but being scattered in many small groups the training of a native ministry became an early and urgent necessity. In addition to this demand the spirit of evangelism became, from the very commencement a dominant characteristic of Karen Christianity, and has, we are thankful to say, remained a characteristic until the present day. Although the seminary is sending out annually classes of a score and more of young men for Christian work, they become immediately absorbed, and the demand instead of lessening by this annual output, is ever on the increase. There are many calls at the present time for Christian workers among heathen Karens, to which we are unable to respond. In addition to these calls from among their own people, the Macedonian cry from other races such as the Shans, Burmans, Chins and Kachins, is heard by not a few of the young men who graduate from this school. These young men become veritable foreign missionaries, for they leave their own people and country, learn the languages of these alien peoples, and devote their lives to their evangelization.



INTERIOR OF CHAPEL AT THE SEMINARY, INSEIN BURMA

When the seminary commenced, in 1845, the translation of the Bible had not yet been completed, and the only text-book was the Karen New Testament. It was not until after eight years, in 1853, that the completed Bible was in the hands of the pupils of this school; and so it comes to pass that while this year is observed by the great British and Foreign Bible Society as the centenary of its existence, the year just finished was an anniversary year to the Karens of equal interest, being the jubilee of the possession by them of the whole Bible in their own language!

As the years have passed on, text-books for the use of the students have been prepared, so that at the present time, in addition to the Bible, there is a commentary in four volumes which covers every book in the Bible; a church history; text-books on moral science; the principles of logic, theology and homiletics; also a Bible handbook.

The pupils are drawn from all the Karen schools in the country, and only those are admitted who come with a cordial recommendation from the missionary to whose field they belong. None are received under eighteen years of age, and an effort is made to limit the students to those who have passed the sixth standard. Provision is made for those candidates from the college who have passed the first arts standard, one missionary, Rev. W. F. Thomas, being in special charge of that department. For these and also for others whose attainments in the English language qualify them for it, a course in the Greek New Testament is provided. At the present time, no first arts student is in attendance, but there are two young men now present, who have taken successfully a three years' course in the Greek language.

The cost of the institution, including the boarding establishment for upwards of one hundred and twenty young men, would be a heavy strain upon the home society, were it not for the generous contributions which come from the Karens themselves. The support of their own pastors, the building of their own chapels and schoolhouses, the steady outgo of funds for the central anglo-vernacular boarding school, and for home and foreign mission enterprises, would seem to preclude the diversion of moneys for this seminary; but such is not the case. In addition to all the above, by means of an annual two-annas-a-member contribution from every Christian Karen, upwards of $1000. annually find their way to this place, a tribute not only to the liberality of the Karens, but also to their appreciation of the spiritual benefits which are expected to accrue from such a school as this. These supplemented though they are by a small appropriation from the home society, and by stated or occasional donations from kind friends, still fail to prevent an annual deficit, which the parent society is called upon to meet. But this deficit is not large as a rule, and does not occasion embarrassment. This last year it amounted to less than $100.

In 1895, the fiftieth or jubilee anniversary of the institution, in memory of the late Dr. J. G. Binney, the founder of the school, whose work is still held in grateful appreciation by elderly men in the ministry who were trained by him between 1845 and 1876, a fund to be known as the "Binney Memorial Scholarship Fund," the income of which should be used for the support of indigent students, was inaugurated; and in seven years grew to about $3500, almost exclusively from Karen donors. This fund was then closed, and a new one started for the endowment of the seminary, the income only to be used for the current expenses of the school. This new fund has already exceeded $700, and will be unlimited. It is hoped that it will grow from year to year, until its income shall not only prevent annual deficits, but contribute to the salaries of the native professors and other expenses of the institution.

In lieu of a costly gymnasium for the physical culture and health of the young men, a system of daily work has been devised, which while contributing health to the young men, diminishes materially the financial outgoes of the institution. The first hour and a half of each week-day is employed in work. All are engaged, some in converting the paddy into rice, others going to the bazar for daily purchases, and still others in drawing water and splitting wood, and in the care of the chapel and the roadways of the compound. The results so obviously and manifoldly accrue to the immediate enjoyment of the student toilers, that all is done with the utmost cheerfulness and goodwill.

The course of study extends through a period of four years, during which time the entire Scriptures of the Old and New Testaments pass under review, and such other subjects as will contribute to the higher efficiency of the young men, when they go out to become pastors, teachers and evangelists.

# A TYPICAL BIBLE CLASS IN A MISSION COLLEGE.

## How the circumstances of daily life in a Christian school are utilized for teaching the way of the higher life.

By Dr. L. E. Hicks, Professor of Science and Mathematics in Rangoon Baptist College, Rangoon, Burma.

THE Bible hour is the first hour of the school day. It follows the opening service of song and prayer and the reading of the Word — fit prelude to Bible study.

The class is very cosmopolitan; Burman, Karen, Tamil, Telugu, Chinese, Mogul, Eurasian, all come flocking in when the bell rings, their variegated costumes turning my laboratory into a flower garden. Yes, the *laboratory* is the place where they meet — right in the midst of electrical machines, retorts, air-pumps, and chemical reagents. That happens because I teach physics and chemistry as well as Scripture, but it happens auspiciously. Many a pointed illustration is ready to hand in those bottles and beakers. Draper's "Conflict" does not rage in this room; science and religion have linked hands.



A MEMBER OF THE CLASS. HE IS AN AMATEUR PHOTOGRAPHER OF SOME ABILITY

My pupils, forty-six boys and girls, belong to the senior preparatory and college classes. The instruction is in English, which is well understood by pupils of their advancement. The method is simple. My notes are copied from the blackboard into their notebooks as fast as I write them. Then come questions, discussion, objections, if there are any. All are invited freely to express their real thoughts. Risky business among Buddhists and Mohammedans? So it looks. A Buddhist pipes up with the opinion that Jesus was not really dead; it was a case of resuscitation, not resurrection. That is a boon, not a calamity; it opens wide the door to bring in the overwhelming proofs of the resurrection. In this the Christian pupils, who greatly outnumber those of all other faiths, are prompt to second the teacher. A few days later we had the passage, "Neither is there salvation in any other." To the same Buddhist boy who doubted the resurrection I put the question straight, "Is that true?" He said, "Yes."

My experience in Bible teaching has convinced me that the deepest impressions center about the heroes of the faith. Abstract truth is weighty, but when it is embodied in a person it strikes home with tenfold force. The Bible is full of heroic figures. Just now (we are studying Acts) the figure of Peter looms large upon our horizon. It is very fascinating to observe how he *grew;* grew up out of that eager, impulsive, headlong creature we see at first; grew like some strapping boy

bursting through his clothes, speaking unbidden, rushing in where angels fear to tread, getting hard knocks for his heedlessness, yet taking all hearts by storm; grew up with mighty leaps and bounds into the great apostle, founder of churches, champion of truth, mighty healer, a very colossus among the dim figures of the past. He is the hero of the first half of the Acts, just as Paul is of the second. And above all stands One pre-eminent,' the perfect Man, the pattern Hero, the inspiration of all the rest.

So these boys are growing. Watching them day by day I can see progress. I compare them with others whose growth in manliness I have watched in past years. Now, as pastors, teachers, laymen, they are doing noble work. A grand privilege it is to take a hand in the shaping of character.

# The Burman Bible

THIS Bible was born in troublous times, when heathen despots ruled the country with an iron hand. Its swaddling clothes were an old shabby pillow, wherein the manuscript was tossed about with its translator, the heroic Judson, from one prison to another.

When it sought more permanent shape by means of type, it had to go to Calcutta, where first the Gospel of John was printed in a crude way, copying the shape of the sacred books of the Buddhists. Since then, in 1835, in fine clear type, the whole Bible was issued from the mission press in Moulmein, and scattered broadcast over the land. It was the forerunner of all the Bibles since translated in Burma for the wilder races, Sgaw Karen, Pwo Karen and Shan, and has ever held its place as a marvel of patience and skill in the adaptation of a tongue to express ideas with which it was never before acquainted.

The modern Burman with his imperfect knowledge of English, now criticizes its variations from the King James version, not realizing that in many cases Dr. Judson anticipated the revision. A company of these, under the leadership of a government interpreter, has issued a version of the New Testament translated from the "latest *English* revisions," thereby adding confusion instead of perspicuity. Some of the Pedobaptist missionaries wishing to eliminate the translation of "baptisma" into "immersion" have brought out gospels, making not only this change, but others, which are so far from being an improvement on Judson's that they have felt obliged to abandon their use and withdraw the books from sale in Rangoon.



DR. E. O. STEVENS AT WORK ON THE REVISION OF THE BURMAN BIBLE

The Executive Committee have authorized a revision of Dr. Judson's Bible, and Dr. E. O. Stevens, with a competent committee of advisors, is at the task.—MRS. HARRIET C. STEVENS.

# A MODERN SCHOOL STAFF.

Rev. J. E. Cummings of Henzada, Burma, introduces us to a remarkable group of native teachers, and tells something of the place in which they lived.



I HAD almost said a *model* school staff, but it lacked one element, permanence. It was excellent while it lasted, but it was too good to last, and changes have come; for good teachers are a shining mark in Burma today, and every school finds difficulty in retaining its teachers against superior attractions elsewhere. The accompanying photograph shows the staff of our school at Danubyu, as it was in 1902. All are Christians of at least the second generation; all are products of missionary training schools; and all worked together harmoniously at Danubyu. The men are recognized by their turbans. Burman women may not indulge in millinery, but they make up for it with their black, shining locks in which repose white combs and flowers. You will find difficulty in distinguishing the races of these workers, for Christian schools are bringing about a common education, civilization and dress, and I may as well introduce the group.

Beginning with the back row, at the right is stalwart Maung Yaw Ba, the head master, a noble Burman who has been in charge of that work for ten years. Next him is Maung Tun Aung, a Karen, teacher of the fourth standard, and next him Ma Te, wife of Maung Yaw Ba, who runs the boarding department. At the extreme left is Maung Pan Byu, a Karen, who has since married Ma Po Byu, in the center of the front row, a graduate of Kemendine girl's school, and has accepted work in the municipal school, Myanaung, at double his former salary. Ma Sein on the left, a graduate of the

Danubyu school, and of the Karen school, Henzada, has since become the wife of Tun Aung. Ma Sa Ya, on the right, also a graduate of Kemendine, has taken work with the English Wesleyans at Mandalay. So three of that staff have gone. Their places are taken by other teachers.

Danubyu, formerly called Donabyu, is forty-five miles down river from Henzada, and is my farthest outstation, south. There in the first Burman war, after Rangoon was taken, the Burmans made their first great stand against the British advance up the river. There the great Burman general, Bandoola, was killed in action, while Judson lay a prisoner at Ava; and there, in the second Burman war, young Woolsey, a subaltern, later to become Lord Woolsey, commander-in-chief of the British army, received his first wound in action charging the Burman stockade.

The earthworks of Bandoola's fort may still be seen, and the hollow which was once the water-filled moat protecting them. A line of Hpongyi Kyaungs (monasteries) now surmounts the earthworks endeavoring to hold the present town of 12,000 souls against Christianity. But our forces are already within the city; and let us pray that they may ultimately be victorious in taking it for Christ as young Woolsey, though wounded, was in taking it for the British Crown, that every tongue may confess Jesus Christ as Lord.

# The Eurasian Work

By Rev. C. L. Davenport, Mandalay, Burma

THERE is no work in Burma today that yields more rapid or greater returns, in proportion to the time and labor expended, than the Eurasian,* During the past three years in Mandalay, more than 40 have been converted. The church of 13 resident members has added more than five times that number in the same length of time, and although it has sent out a large number to other places, has a vigorous membership still. In Mandalay alone there is an estimated population of 10,000 Eurasians. They fill the subordinate positions in the railway, military, telegraph, post-office, police, and other governmental branches of service. The young people are qualifying as teachers and helpers in mission work. In the winning of these people for Christ, and to his service, we are gaining the balance of power, humanly speaking, in that rapidly developing country. The Roman Catholics are not blind to this fact, and are pushing on untiringly in order to win this people to their faith. No people in Burma have greater need of the vitalizing power of the gospel of Christ than the Eurasians. Pushing upwards out of heathen superstitions, against such obstacles as confront no others, their faith in heathen deities shattered, the one thing that can save them from atheism, debauchery and vice is the transforming power of the gospel of Christ.

To carry on this work we must have proper buildings to house the results attained. A school and church building combined is the pressing need. Mandalay is an important strategic center for work among the Eurasians, as from here they go out all over upper Burma, as well as through much of lower Burma. A branch of this work has been started at Maymyo, the governmental hill station, forty miles northeast of Mandalay. A vast field is open to us, as yet untouched, in all the larger

* For the benefit of some readers it should be stated that the term Eurasian is used throughout India to designate the people of mixed European and native origin, of whom there are large numbers.

towns around Mandalay through upper Burma. The Master is throwing open these doors of opportunity, and is saying to us as his servants, "Occupy, till I come." Shall we enter in at the Master's call, and in his name take into these destitute homes and lives that which alone can save and fit them for life here and hereafter? Do not forget that this is the day of opportunity among the Eurasian people in Burma.

# The Moulmein Leper Asylum

THE Missionary Union has never undertaken special work for lepers; but individual missionaries have had opportunity at different times and in different localities to assist in the care of institutions founded for the purpose of giving relief to the unfortunate victims of this terrible disease.

Perhaps the most prominent instance of this co-operating service is to be found at Moulmein, Burma, where was established in 1898 the Moulmein Leper Asylum, as a branch of the English society known as the Mission to Lepers in India and the East. Rev. Walter Bushell of our Karen Mission has been the honorary vice-president and superintendent of the institution, and other missionaries have been prominently identified with it, as well as prominent English residents and government officials. More than half of the expense is met by grants from the parent society and the government; the remainder is made up by local contributors. Good buildings have been erected and a splendid work has been done.



Photo by Rev Walter Bushell

A GROUP OF LEPERS

Writing of the asylum, Mr. Bushell says: —

The asylum is a monument to the humanity and sympathy of the late Dr. Ellen E. Mitchell who really commenced the work, although she was nobly assisted by many others among whom may be mentioned Miss Haswell, Miss Carr (now at home), Mr. and Mrs Ernest Grigg, Mrs Bushell, Mrs. E. O. Stevens. The institution is supplying a very deeply felt want, for before the work was undertaken no one took the least interest in the unfortunate wretches, who wandered around picking up their living where they could, obtaining shelter in some of the public *zayats*, when possible, and dying in some such place at the last. They now have a comfortable home, are well fed and clothed, receive such medical attendance as relieves them of much suffering, and also receive regular religious instruction concerning Him who heals a worse leprosy than that of the body. We rejoice to know that several of them have become believers in Christ, and we feel sure that some of those who have departed, have fallen asleep in Jesus. We are in the most urgent need of a medical man or woman to take charge of this institution. Our own society ought to make arrangements by which these people can get much more care, material, physical and religious; or else turn it over to the Roman Catholics who will gladly provide it for them. Let us hope that such an alternative may never be necessary.

# THE LOIKAW MISSION. Its founder, Dr. Alonzo Bunker, recites very briefly the history of the work in this interesting field.

THE territory of the Loikaw Mission comprises most of the Southern Shan States of Burma, or the whole of what is known as the Karenni Plateau, and contains approximately from 900 to 1000 square miles. Karenni is the Burman name for Red Karen, so-called because of the copper color of the people.

The Red Karens are a hardy, brave and stalwart race of hill men. The soil of their country produces abundantly the tropical and sub-tropical fruits, vegetables and cereals; the climate is salubrious; and some of the grandest scenery in Burma is to be found there. The surface is diversified by abrupt and broken hills of limestone formation, interspersed with beautiful valleys, through which flow laughing brooks fringed with home flowers. Stone walls like those found in New England, and orchards of banyan trees for wood are seen on every hand. The vast groves of the giant bamboo, waving their feathery crests in the wind, add their tropical richness to the scenery. Here nestle the villages of the people; from some mountain top you count them by scores. Here dwell the thousands of this most interesting race, singularly gifted with grace and comeliness of form and face in their youth.

The first missionary journey to this country was made by Dr. Mason in about 1860. Seven years after, the second was made by Dr. Brainard Vinton and the writer. Native missionaries were then, 1867, placed in the largest of the five states, and have remained there to this day. S'Aw lived and labored there for over fifteen years, and suffered almost martyrdom for Christ's sake, his whole family being captured by robbers and sold into slavery.

This work had been supervised by the Bghai Karen Mission in Toungoo, eight days' journey distant, until the fall of 1899 when, owing to the urgent solicitation of some of the Karenni chiefs, Truman Johnson, M.D., as medical missionary, and the writer were sent to establish permanently the Loikaw Mission. This undertaking was necessarily one of great difficulty, owing to its distance from any base of supply, a difficulty greatly aggravated by the active and continued opposition of the English government agent in the Southern Shan States, a resident at Loikaw.

From the first, however, the power of the God of missions followed us



Photo by Dr. Bunker

RED KAREN GIRLS

in a very marked manner. The day the missionaries were ordered officially to leave the country, a telegram was received from the lieutenant-governor of Burma, giving us permission to live and build wherever we pleased. When on that dusty and windy morning of January 17, 1900, the missionaries, after a long journey of thirty days over the mountains, sat down on their boxes on the banks of the Loikaw River to plan their next move, the prospect was not an encouraging one! Loikaw proved utterly unsuited for the purpose in view. There was not one soul to welcome us. The opposition to our mission developed at once on meeting the one Englishman in the station. So we sat there wondering what our God would do for us. He did not keep us long in suspense, for even then nine strong young men from the Toungoo side four days distant, approached us with outstretched hands of welcome, and their faces were to us as the faces of angels. When our goods were piled under a native house, we gathered for prayer for further light and while we prayed, the chief of Daushe-ee, a valiant servant of God, came up and greeted us. He had come with his followers to our help.



Photo by Dr. Bunker

THE LOIKAW MISSION HOUSE WHICH WAS BUILT IN 149 DAYS

Thirteen miles south of Loikaw is the village of Daushe-ee. Here twelve years before, God had gathered a small church, the only one in all the Karenni hills. Tu Ri, the chief mentioned above, was the leading member of that church. It had a very large chapel, built by Deacon Clark of Providence, R. I., seven or more years before our advent. The town was on the corner of three states and on the direct route to Toungoo. As we sat on a hill overlooking this village, the fact that God had been preparing a place for us for over twelve years took possession of us. Loikaw, however, being the only postal town was retained as the name of the mission.

In 149 days we cut down trees in the forest, dragged them, and sawed them by hand, and framed and erected two buildings. Scores of sick people resorted to Dr. Johnson daily for treatment. There were fifty present at our first service for worship.

The statistics for 1903 are: 19 churches and stations in a population of 3468 under instruction; 22 preachers and teachers; 16 baptisms; total church members 112, with 224 in schools; the contributions of this community for the year are over 880 rupees ($294).

In May of the second year, Dr. Johnson was left in sole charge. With wonderful patience and self-denial he has erected a fine schoolhouse, and ensured the permanency of the work. Rev. and Mrs. Samuelson and Miss Anderson have now joined the mission.

Few missions have had in so short a time such success as this, and none have enjoyed more marked favor and the leading of God, although it still suffers bitter persecution No mission in Burma has the promise of greater success in the future, but it must be vigorously and wisely conducted. The God of missions will surely complete the work begun, and to him be the glory.

# BHAMO, IN THE KACHIN COUNTRY. The work at this station in upper Burma is developing steadily. The means employed. Difficulties and encouragements.

By Rev. Ola Hanson.

MORE than a quarter of a century has passed since Dr. J. N. Cushing and Mr. Lyons opened work among the Kachins in Bhamo, and the seed then sown is still growing. When Mr. Roberts came in 1878, he found three Karens at work, and ever since the Bassein Karens, who sent them, have been our faithful fellow-workers, contributing during this time over Rs. 15,000 for this purpose, collecting and sending it regularly to their representatives among our people. Mr. Roberts has been tireless in keeping in order and improving the mission compound in Bhamo, and the buildings he has erected would be a credit to any builder in Burma. But the Lyon Memorial Chapel is almost too small today for the school and occasional gatherings.

Our chief method of evangelization, until within a few years, has been to gather all the children we could into our boarding school in Bhamo; also the Karen preachers have done such village work as they could. Miss Stark, and Miss Manning, now Mrs. Selkirk of the China Inland Mission, did much to train the older boys and girls under their care, and some of them are now promising teachers and evangelists. Misses Sutherland and Eastman have held the fort during the last six years, and as Miss Sutherland is about to leave us, both the children and the teachers begin to feel how much they will miss her. Between seven and eight hundred children have for a longer or shorter period been under instruction, and as a result we have fifteen workers in the field, and about two hundred Kachins able to read and write.



THE SCHOOLHOUSE AT BHAMO

When Mrs. Hanson and myself reached Bhamo thirteen years ago, we found a school with fifty-four pupils and the same number of baptized Christians. Three or four small Christian villages existed, under the care of our Karen brethren. During my first term of service we saw about a hundred baptized, and two or three additional villages were started; otherwise the jungle work remained practically the same. After the Kachin language had been reduced to writing all my attention was given to literary work, mostly translations. A Kachin grammar was printed in 1895; the spelling book, now in its third edition, came out the same year; and the hymn book, which was revised and enlarged last year, followed in

1896. We now have two thirds of the New Testament and one sixth of the Old translated, and I hope to see a new edition of the catechism in print within a short time, as the first is almost exhausted. No one knows better than myself how imperfectly the work has been done, but the Lord has been pleased to bless the efforts. As I write we are negotiating with the government regarding the printing of a Kachin dictionary.

Since my return three years ago it has been my aim to push jungle work. It has been my pleasure to assist in building ten schoolhouses, and we now have seventy-nine children in jungle schools. Three of these schools have started on a self-supporting basis; but I rejoice with fear and trembling as this is new to our Kachins, and it will take time to break them in.

Mr. Geis told us a few days ago to our great joy that the Myitkyina church has seventy members and that the outlook was never brighter. The same can be said regarding the outlook on the Bhamo field. Our three churches here are growing. Two Sundays ago I baptized three in a heathen village where they had never before seen a baptism.

# A NOTEWORTHY ORDINATION. First fruits for the ministry from Rangoon Baptist College. Maung Po, pastor of the Henzada Karen Baptist Church. By Rev. David Gilmore.

ON the thirteenth of last January Henzada witnessed an ordination which will be of especial interest to lovers of the Burma Mission, inasmuch as the candidate was the first regular graduate of the Rangoon Baptist College to enter the ministry.

One of the hopes which animated the founders of that college was that it might supply the Baptist churches of Burma with an educated ministry. That this hope has, in the past, met with such small fruition, has been a cause of grief to the various missionaries connected with the institution. While young men who had been, for greater or less periods, pupils in the lower classes connected with the college did find their way into the ministry, such was not the case with graduates of the college.

It was, therefore, a cause of heartfelt joy when, five or six years ago, a graduate of the college entered the seminary. After completing his theological course, mainly in English under the instruction of Rev. W. F. Thomas, Maung Po accepted the call of the Henzada Karen Baptist church, and entered upon his duties as pastor in February, 1902. He was not ordained at the time, as it is the custom among our Karen churches to defer ordination until a man has made some proof of his ministry. But after two years of good work, there seemed to be no reason to delay longer, and a council was called for that purpose. Besides the missionary, the pastors and the delegates connected with the Henzada Karen Mission, there were present Dr. Smith, the president of the seminary, who served as moderator; Dr. Cushing, the principal of the college; Mr. Thomas, who was Maung Po's principal instructor in the seminary; Mr. Cummings, and Mr. Marshall.

Maung Po passed a thoroughly creditable examination, in the course of which he bore emphatic testimony to the influence of the principal of the college in determining him to devote his life to the ministry, although the final decision was not made until the second year in the seminary. The ordination itself was most impressive,

with the sermon by Mr. Thomas, the ordaining prayer by Dr. Cushing, and the charge to the candidate by Dr. Smith, — the other parts being taken by Karen pastors.

We hope that there may be a number of graduates, Burman as well as Karen, who will follow in Maung Po's footsteps, willing for the sake of Christ to endure that hardness which is inseparable from the lot of the insufficiently compensated pastor, and earning that crown of glory which is promised when the chief Pastor shall appear.



RUGGLES HALL, RANGOON BAPTIST COLLEGE. THE INSTITUTION AT WHICH MAUNG PO GRADUATED
(See also Dr. Hicks' article on page 165)

# IN THE HOME OF MRS. M. B. INGALLS.

Rev. W. H. S. Hascall gives an interesting account of his first weeks in Thongze.

IT will seem strange to you to receive a Thongze letter not in the handwriting of Mrs. Ingalls or Miss Evans. "The workmen fall, but the work goes on." Mrs. Ingalls "is not, for the Lord took her"; Miss Evans sailed this morning for America needing a long rest after her heavy cares and responsibilities of the last few years. Unto us is given the privilege of entering into their labors. We greatly appreciate being able to preach and reach the people at once in their own tongue. Out of the many things which have interested us here let me indicate one of the latest, and tell you of a trip to S'kangyi, a village seven miles east of Thongze.

The Christians of the little village had invited us to come, and on Wednesday night they came for us, with three carts. We rose before four o'clock Thursday morning, and before five were on our way. Springs to the cart would have been an improvement, but plenty of straw made us fairly comfortable except when there was a specially rough place, or when we went down or up the steep banks of Thongze creek. It was nearly eight o'clock when we

drove through the bamboo stockade which surrounds the village, and halted before one of the houses. Two or three hours were spent in visiting and informal preaching, and then the gong summoned the little band of disciples and interested neighbors to the veranda of U Aung Byu's bamboo house. A hymn was announced, and "Estey J. J. Junior" led the people in a hearty hymn of praise.

Pastor Dway of Thongze and the missionary both preached, and then candidates for baptism were invited forward. Three presented themselves: one, a man of fifty-three years who had been considering for years; a young man of heathen parentage; and a former pupil from Miss Evans' school for girls. They all gave good evidence of conversion, and were heartily received by the church. About twelve o'clock our little company started for a half mile walk across the hot paddy fields to the edge of the forest. Again we sang a hymn, and then, just as the pastor was about to enter the water the invitation was again extended and a woman who had for a long time been desirous of following her Lord, stepped forward. Her examination proving satisfactory, the four candidates were baptized by pastor Dway. After the baptism they were given the hand of fellowship on behalf of the Thongze church, and "went on their way rejoicing."

*In Loving Memory*

*of*

**MARILLA B. INGALLS**

FOR

OVER FIFTY YEARS

**MISSIONARY TO THE BURMANS.**

**Born Nov. 25th, 1828.**

**Died Dec. 17th, 1902.**

*They that turn many to righteousness shall shine as the stars forever and ever.*

ဒေါင်းမေ့ရန်။

မမအာဂိလိ။

အနှစ်ငါးဆယ်ကျော်

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အစဉ်အမြဲထွန်းလင်းကြလိမ့်မည်။

INSCRIPTION ON THE TOMB OF MRS. M. B. INGALLS AT THONGZE, BURMA

Reaching the village again, preaching and laboring with the people continued until late afternoon, when the gong again called the Christians to assemble, this time for a wedding. The young man and woman who had been baptized earlier in the day were united in marriage by the pastor. Then followed another couple, a Christian man and heathen woman who had been living together for some time.

After a hurried dinner, we mounted our carts just before six o'clock and started for home, which we reached by eight o'clock in safety. Very weary we were, but not too much so to read every word of our mail from the home land, which had come during our absence.

A preacher is to be stationed at S'kangyi at once, and we believe the many signs of promise will be fulfilled, in a large ingathering there and many sheaves be garnered for the Master.

# FROM · THE · WORLD-WIDE · FIELD

## Congo Missionaries Meet in Conference

THE annual conference of the representatives of the Missionary Union on the Congo was held at Stanley Pool January 26–28, 1904. For some years the Union conducted work from this strategic center, but the retrenchment of 1897 compelled our missionaries to withdraw, since which time the property owned by the Union has by mutual agreement been used by representatives of the Congo Balolo Mission. Our brethren held their conference here, so as to be present at the general conference of all the Congo missionaries which met later at the same place. Rev. Joseph Clark was chosen chairman, and Rev. Thomas Moody secretary. In response to a letter from the Foreign Secretary important matters were considered, which resulted in emphatic recommendations regarding the need of reinforcements and the establishment of a central training school for native workers. Six additional men are needed at once to equip properly the field. It was recommended that the "Henry Reed" be transferred, upon suitable terms, to the Congo Balolo Mission, under the care of Dr. Guinness, from whom we originally received the steamer.



Photo from Rev. C. L. Whitman

OUR MISSIONARIES AT THE CONGO CONFERENCE

The reports from the various fields were the occasion of deep thankfulness and renewed inspiration. A hearty and unanimous vote of thanks was extended to Rev. T. H. Morgan, of the Congo Balolo Mission, for his constant kindness and hospitality to the missionaries of the Union in passing up and down the great river, and for his faithful care of the property at Stanley Pool.

Space forbids a detailed report of the very excellent general conference of all the Congo missionaries which followed. We quote from the report of Mr. Whitman: —

Twenty-six years have passed since the heralds of the gospel began to push their way up the great Congo Valley, and in the quarter of a century since what a marvelous transformation! Today we find the section of the Congo Free State below Stanley Pool practically covered by Christian teaching, and above the Pool a line of mission stations stretching away for a thousand miles to Stanley Falls on the main river, and two large districts on its branches

d by Christian workers. We find a native with more than nine thousand mem- hristian schools planted in hundreds of , and the printed gospel accessible to ives of every tongue from Banana to la. Surely God has richly blessed his ıd workers, and it was with hearts filled hanksgiving that his servants came r to talk of how God had used them, onsider how the work entrusted to them ust be advanced. From the first there deeply spiritual atmosphere, and while s expressed often differed greatly, there utterance that savored of other than n fairness and brotherly kindness. The irit and timely remarks of the chairman, Mr. Harvey, added much to the spiritual nd helpfulness of the conference.

topics for discussion covered natters as the relation of a mis- y to his employees, compulsory attendance at school, training of native workers, relations to the State and to the Catholics, advance work in unoccupied fields, etc. A memorial to King Leopold on the subject of the cruel and unjust treatment of natives by state officials was prepared, and a delegation appointed to wait on the governor-general with request for the equalization of burdens of native taxation.

The sessions on the closing Sunday were deeply devotional, and the missionaries and native Christians together celebrated the Lord's Supper. Such opportunities for fellowship and Christian sympathy are deeply appreciated by the missionaries, so many of whom are in isolated and lonely stations.

# Mongnai—Heathen and Christian

R weary, dusty journey of 16 lays over the hills had ended, and nai, our Mecca, had been reached. ıouse, partly finished, gave evi- of permanency, but the bamboo ngs around about and a long- l hut, leaning badly, which we told was the schoolhouse, said plainly that permanence was as nly a hope. About three tiny en hopes were gathering, but the " orphanage " had not yet been

Our little church of five or six ers had been imported, and was ımodated in our sitting room it met. Even the dispensary, . we had expected to be crowded patients, was strangely irrespon-

How we longed for the day we could preach to a chapel full; ıow far away that day seemed. was ten years ago.

lay a heathen boy from the rickety lhouse preached us a thoughtful n on " The Christian Path." ıer of the boys was away opening r outstation. The chapel, 27 feet e, was almost full. Gamblers, ators, drunkards and witches th us as free men and women in Christ Jesus. Year by year the blind, the halt, the maimed, have come to us in sorrow and gone home rejoicing, till last year's dispensary numbers reached 4,000 odd, and the hospital wards, sprung out of the offerings of the people, have yielded part of their blessing by giving us two evangelists. The orphanage has become two bands; one is asleep in tiny graves, resting on the loving bosom of Christ, and the other, 30 in number, is growing bright and strong, singing in our meetings the old gospel of hope and love.

And what of the night, the black night of heathenism around us? Sixty won out of 300,000! Who shall rest satisfied in the face of such a contrast? As missionaries we have toiled hard, though we feel that we should have lived nearer to Christ. The heathen, too, must bear their share of responsibility, for tens of thousands have heard the message, and some have spurned it. But brethren and sisters, the heaviest responsibility rests on you, who have heard it from earliest childhood. This whole country is open, waiting only for the funds to establish stations everywhere; under these cir-

cumstances, money spent unnecessarily on ourselves is blood money. Surely no Christian can enjoy his luxuries when he knows that their price is lost souls. — A. H. HENDERSON, M.D., Mongnai, Burma.



Photo from Dr. J. L. Dearing

JAPAN REFERENCE COMMITEE, 1904

# THE "SHIP OF GOOD NEWS" NEEDS MORE EQUIPMENT. Who will help?

OUR "Fukuin Maru," the "ship of good news" among the 3,800 islands of the Japanese archipelago, must be equipped with steam power before the missionary-captain and his crew go forth for another year's cruise among the millions of their parish. There is involved (1), a vast saving of time now lost in waiting for favorable winds and tides; (2), the preservation of the ship so often jeopardized by the contrary winds and the bad weather of those narrow channels; (3), the reasonable security of the life of Captain Bickel and his crew.

The law of Japan requires an official inspection of the vessel in June. For this purpose it must go into dry dock, and the steam power equipment must be placed at that time, if done this year. The cost will be $3,500. The generous donor of the vessel offers $1,000 toward this object; other givers, $209. Now the Executive Committee feel obligated to make an appeal for the remaining $2,291, toward which we believe many will gladly contribute.

Remember that the ship sails under the United States flag. The permit has just been delivered to the captain from the Japanese Government, authorizing the "Fukuin Maru" to cruise freely in Japanese waters during the coming year. Therefore we are sure that the present war will not interrupt this blessed, far-reaching work. Shall it be retarded by our unwillingness to supply this small sum of money? "Lord, what wilt thou have me to do?" Send responses to any of the District Secretaries or to the Treasurer of the Missionary Union.

REV. H. I. MARSHALL who is the first male missionary to be designated permanently to the old station at Tharrawadi, Burma, reports that the people are very cordial and that the outlook is very bright for his work.

I AM sure you will be glad to hear that the first village of Malas on this field applied to me for baptism while I was with them last week. May God grant that this is the beginning of a large work among these people. — REV. W. C. OWEN, Atmakur, South India.

I MUST call your attention to a step in advance that has recently been made here in Kiaying, in the establishment of a Wednesday evening prayer meeting. Only six or seven Christians come, but they all take part, and the interest is very great. All are helped by the little meetings, the missionaries not the least of all.

We are trying to arrange the new mission houses so as to make the most of the plot of ground, and the houses so as to suit not only ourselves, but any other families who may occupy them later. The size and location of the compound make it possible to place both houses in such a way that each will get the benefit of the south and east winds, which is of the greatest importance in the hot season. We are well along in the construction of our own house, with the walls half way up the first story. Mr. Whitman is excavating for his foundations. Work is slow and it will be fall before the houses can be occupied. — REV. STACY R. WARBURTON, Kiaying, China.

REV. C. E. BOUSFIELD, of Shaohing, East China, writes: "The past year has been in every way the most prosperous in our history. The work is growing so fast that we do hope and pray for another evangelistic worker this year. Our present force cannot begin to do what ought to be done; we are so short handed that one almost feels like asking the Lord not to open any more doors until we are able to catch up a little."

THE past four years I have been trying to get a footing for work on the north bank of the Congo, but the chiefs of the towns have been very unfriendly, and unwilling to allow us even to take firewood to cook our meals with. About a year ago I found a chief who was friendly and since then a hopeful work has begun in two villages, with schools and services well attended. At one town, Kimpaka, the people are building their own chapel. When I visited them a month ago I was encouraged to find a number of inquirers and examined fifteen for baptism. It is much harder at the other town; the people are very bad and still give the poison drink which is against the state law. Two preachers have died there and it is hard to get others to take their places. The chief of the town has now brought three of his boys to attend our station school and we trust in time they will go back and teach their own people.

Yesterday twenty were baptized in Lukunga. We pray that the whole lower Congo may soon be evangelized and then evangelists be sent to other districts. — REV. THOMAS MOODY, Lukunga, Africa.

# OUTSTANDING FEATURES OF THE WORK IN MISSION LANDS as noted by the Foreign Secretary, Rev. T. S. Barbour, D.D.

THE Missionary Union holds officially a neutral attitude in relation to the great struggle in the East which is now absorbing the attention of the world. It is prosecuting work under both governments represented in this conflict. It deplores the horrors always inseparable from war. And it cannot cease to desire and ask of God that the conflict may issue in the increase, for both these nations, of all that belongs to a true prosperity and the power to discharge justly their high responsibilities as nations.

It is, however, just now a satisfaction that we may note clearly two

things as true of Japan in this new and momentous era of its history. The ideals which the government is seeking to follow out obviously are those belonging to Western civilization in its most Christian type. The action in giving assurance to Korea of an unselfish purpose as relates to that kingdom, and the attitude consistently held toward China, both in the response made to Secretary Hay and in direct negotiations, are an illustration of this. We shall be disappointed if, in the event either of defeat or of victory, the government proves false to these ideals. Japan, nationally, has been making fine choice among the wares offered it by the nations whose civilization it would adopt.

Certainly not less pleasing is the fact, to which our missionaries bear witness, that even these troubled times are proving favorable to Christian work. The people are remarkably free from excitement. Unquestionably, too, Japan is grateful for the sympathy extended it by many Americans. And recognition of the relation of Christianity to the better civilization the country is seeking to develop is widespread among men of more thoughtful and serious mind. A gratifying illustration of the inclination of the government to show favor to our own workers is now at hand. Captain Bickel writes:

> Not only has my cruising permit been returned to me, despite the war, but I have had a further concession made to me. There is therefore no ground for apprehension as to the effect of the war upon the work of the vessel.

ANNOUNCEMENT has been made already in the public press of the conference held in Washington by representatives of missionary societies conducting work in the Independent State of the Congo. As a result of this conference, a memorial is about to be offered to Congress with the design of securing action by our government looking toward the correction of the terrible conditions existing in that state under the rule of King Leopold.

The need for this action is imperative. We had not ourselves realized, until the cumulative testimony in relation to these conditions was before us, how frightful is the indictment which must be brought against the government of the Congo State. Our missionaries have not been swift to speak of these abuses. Their work has been mainly in the district nearer the coast where conditions relatively are favorable, and they have hoped against hope that the abuses were attributable to local agents and that a quiet appeal to government would bring redress and improvement. The time has come, however, when the king's recreancy to his trust is apparent and when clear testimony must be given to the world.

The relation of the missionary worker to these conditions is a direct one. Indeed, the very continuance of our mission in the Congo State is at stake. For some years past, in disregard of treaty obligations, sales of land have been refused by government upon one and another pretext, all guarantee of permanence in missionary work thus being refused. The Foreign Christian Missionary Society, which purchased from the Missionary Union some years since our station at Bolengi, has contemplated withdrawal from work in the Congo State on account of obstacles apparently fatal. Missionary work in all the interior stations is conducted for a rapidly declining population, disturbed by fears, all too well founded, of raids by the savage native soldiery, and heavy retributions for failure to comply with the grievous exactions of government.

Our missionaries thus have just ground of complaint on behalf of their work, but their main service at this juncture is that of testimony to the wrongs from which a helpless people is suffering. The Powers responsible for the existence of this government whose trust is so shockingly betrayed, should not fail to heed this appeal and to insist upon a searching inquiry which shall let the light of day into these habitations of cruelty.

WE can understand readily that the recent action of our Executive Committee, in endorsing the position taken unanimously by our Telugu Conference, may not command the approval of all in the constituency of the Union, and that disapproval may proceed from directly opposite causes. By this action sanction was given for the publication and use of a union version of the New Testament in the Telugu tongue, in which words relating to the ordinance of baptism are rendered in the body of the text by transliterated forms of the original Greek (corresponding to our own terms "baptize" and "baptism"), the words "or immerse," in their Telugu equivalent, being placed in the margin of the version. To some, refusal to concur in the use of an edition giving only the transliterated terms without marginal addition may seem a narrow policy; to others, the failure to insist that a translation of the Greek shall be in the text itself, may seem perilously near to disloyalty to the Scriptures.

Our Executive Committee, and we think this is true of our missionary force in all lands, are desirous always of promoting such union in the work of missionary organizations as may be reached without sacrifice of principle. To sacrifice principle, in their judgment, would be to be disloyal to a true fraternity as well as to all fundamental Christian obligation. The use of divergent versions in a field in which several societies work in close relations with each other is to be regretted, and it has been not a little difficult to secure always the use by our own people of the version belonging exclusively to our mission. There was, however, no escape from the necessity of maintaining this version so long as other versions withhold from the people what we believe to be the teaching of Christ.

In writing to India a little time since concerning overtures by the British and Foreign Bible Society, by which other terms of union than those now adopted were proposed, our Committee said:

> We have no other choice than that of loyalty to the work of Christ. We cannot refuse to let him speak concerning any duty of which he has chosen.

The agreement now made seems most creditable to the frankness and fraternity of brethren of other denominations to whose spirit of concession it is due, for that it does involve great concession on their part is undeniable. By this agreement a clear definition of the term employed by Christ is given wherever reference to the ordinance of baptism occurs, the one native Telugu word in relation to the ordinance being the word corresponding to our word "immerse." The new version also makes a just change in the order of phrases in Matthew xxviii: 19, by which it is made clear that baptism as enjoined in the great commission follows discipleship, and it conforms to our own revised version of the New Testament in the use of the preposition "in" rather than the preposition "with" in passages relating to the ordinance.

We believe that great gain has been made in the adoption of this version, in that a clear suggestion of our Lord's teaching will be brought to every Telugu Christian home. We believe as well that the true interests of other Christian bodies will not suffer through this action; for it is our joy to recognize that all true interests of true Christian disciples are served by whatever promotes a better understanding of the word of Christ.

**"THERE is no question of the ultimate triumph of the Kingdom of God in the Orient. It is only a question of time and means placed at the disposal of the missionary cause. One has only to visit the missionary field, associate with missionaries and come in actual contact with the astonishing fruits of missionary labors to become convinced of the divine character of the enterprise and filled with enthusiasm for the prosecution of the work."—Geo. F. Pentecost, D.D.**

# Young People's Department

### A Normal Class in Missions

FORTY leaders of young people's work, members of the junior and senior classes of the Gordon Training School, under the direction of Dr. Witter, have just completed a normal course of study with "Princely Men in the Heavenly Kingdom" as a text-book, devoting one hour a week to it.

The constant aim of the leader has been to bring every student to realize the importance of mission study and the obligation of future leaders to become experts in the presentation of missionary information and the conduct of mission study classes. Special emphasis has been laid upon the relation of mission study to spiritual growth, and the impossibility of finding one's place in the world and filling it, according to the will of God, apart from such study. The response has been far beyond our anticipations. Enthusiasm has risen to a white heat. The students have been able to answer promptly and enthusiastically almost every question upon the text, and have gained a large amount of information from other sources regarding the past and present history of China, its vast resources, government, religions, possibilities as a mission field, etc. The map has been constantly consulted. The presentation by the students, in ten and fifteen minute addresses, of the knowledge thus gained, together with brief reviews of the heroic lives of the missionaries, has been very satisfactory and helpful.

Upon the completion of this course four of the students visited a church, giving a resume of what they themselves had gained, and found that with their own hearts set on fire the hearts of others were easily kindled.

### Summer Conferences

CONFERENCES for leaders in Sunday schools and young people's societies will be held under the auspices of the Young People's Missionary Movement at Winona Lake, Indiana, June 17–26, 1904; on Lookout Mountain, Tennessee, July 1–10, 1904; and at Silver Bay, Lake George, New York, July 22–31, 1904.

The purpose of these conferences is to enable young people's missionary secretaries and leaders in Sunday school and young people's work to spend a week or more in uninterrupted conference and prayer, outlining, under the guidance of the Holy Spirit, comprehensive plans of campaign for the ensuing year. The conferences are also intended as training schools for the better equipment of leaders in the work of local churches and Sunday schools.

The first hour of each day will be spent in devotional Bible study. This will be followed by an hour of conference concerning approved methods of work in churches, Sunday schools and young people's societies. The third hour of the day will be given to mission study classes. The afternoons will be devoted entirely to recreation, with exceptionally favorable environment. The evening hour will be occupied by an out-of-door vesper service, followed by denominational group meetings, where denominational leaders and representatives may formulate plans for the work of the coming year in local churches and societies of their respective denominations.

The missionary secretaries for young people's work of the leading missionary boards will be present. In addition to these a list of most excellent speakers will be published later.

### ps from the Journey of the Assistant Secretary

the time a report of the journey hould have been sent to the editor onth, I was laid aside for a few at Kalamazoo, Michigan, in proof had not learned all that is neces- about the wisest method of con- ng a tour of long duration, in all of conveyances, subject to condi- of climate of endless variety, and ng the constant demand for ad- s, conferences, interviews, corre- lence, etc., all without sacrificing ual welfare or physical strength.

* * *

ave learned through this journey very impressive facts about the home field which the Missionary n is expected to cultivate in the st of the great field abroad, — things which surely will help our y to relate the members of our hes more closely to that greater of their parish where their most fish ministry is carried on, and most bountiful harvests reaped. a difference I have found in the hes that delight in this ministry, hose who give even their pittance grudging! How much richer in ual gifts are the churches and the and women who seem to have world in their heart," — how richer in power for soul winning! ow could it be otherwise?

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annot undertake to trace the jour- hrough fourteen different states, ling the districts of all of our sec- es, except that of brother Rider the Pacific Coast; yet the follow- mmary will be suggestive of the done. The trip involved travel arly 6,000 miles, in the course of n eighty meetings were conducted, es quite a number of other meet- which I attended, and in which I a minor part; twenty-four institu- of higher education were visited, ling six theological seminaries, e denominational colleges or uni- ies, three state universities, two academies, and one Bible training school.

Thorough-going personal interviews with at least one hundred and fifty students promise a considerable number of candidates for missionary service in the next few years, and the co-operation in missionary campaign work by a large number, from this time on.

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Besides these student meetings I was privileged to address some eighteen general meetings, usually in churches, and eleven young people's meetings and Sunday schools; to hold twelve conferences with pastors, young people and Sunday school superintendents; also to participate in a number of other meetings of various sorts. Over a good deal of territory I was accompanied by the district secretaries in their respective fields, and the personal contact with these men, and the knowledge gained concerning their peculiar problems, and their methods of work, added to acquaintance with our ministerial and lay leaders in various sections, I am sure will be of inestimable service in further prosecution of the work.

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The remark made by one student in a state university, in the senior year of his engineering course, will illustrate the meaning and importance of putting our students in vital, intelligent relation with our great denominational missionary enterprises. "If only I had known earlier just what our Committee requires, and our foreign fields need, I would have been glad to shape my course of preparation accordingly, but now it is too late to change." Let us pray and in every way see to it that our Baptist students find out, and enter the path along which God would have them go, and whether it be in business, the secular professions or the ministry, that all else shall be subordinate to the work our Lord has given to each of his followers — the lifting up until all the world is drawn unto him. — E. Herbert Dutton.

# EDITORIAL.

**The Anniversaries Cleveland, Ohio. May 16-24**

Again we are in immediate anticipation of the Anniversaries. Much as has been said about our lack of denominational unity this group of meetings represents a solidarity that is worth a great deal more to us as Baptists than a more formal combination of what are distinct but closely related units. These anniversary gatherings have constituted, in spite of any defects which might be pointed out in them, a forum for the discussion and settlement of the most vital problems of our denominational life. They are worthy of the respect, the interest and the attendance of every loyal Baptist in our constituency; and every member of every church may attend at least by proxy and in spirit. We trust our churches are already planning to send their pastors and other delegates to the meetings of each society; and especially do we hope that ample reports may be made to the churches by those who are privileged to attend. In fact plans are being perfected for such good reports in the daily and denominational press, that churches which cannot send delegates may easily arrange "anniversary Echo Meetings" of great interest and profit.

Below is given an outline of the arrangement of the various meetings, and on another page will be found the special call for the meetings of the Missionary Union and its Board of Managers:

MONDAY P.M., May 16. Woman's Baptist Home Mission Society.
TUESDAY P.M., May 17, and WEDNESDAY, May 18, American Baptist Missionary Union.
WEDNESDAY A.M., May 18, 8.30. Woman's Baptist Foreign Missionary Societies.
THURSDAY A.M., May 19. General Denominational Meeting.
THURSDAY P.M., May 19, and FRIDAY, May 20, American Baptist Publication Society.
SATURDAY A.M., May 21, Committee on Christian Stewardship.
SATURDAY EVENING, May 21, American Baptist Historical Society.
SUNDAY A.M., May 22. Sermon by Rev. Thomas J. Villers.
SUNDAY P.M., Baptist Young People's Union
SUNDAY EVENING, Mass Meeting.
MONDAY and TUESDAY, May 23–24. American Baptist Home Mission Society.

**Governments and Missions**

The report, on another page, of the recent meeting in Washington to consider the treatment of natives by the government and the condition of mission work on the Congo, suggests a line of extended investigation which would be very interesting and instructive; namely, the tracing of the history of the attitudes of the governments of the world towards missionary endeavor, especially during the last twenty years.

England has always been understood to represent the most enlightened view of religious toleration, and in all her colonies residents are as free from restriction as we are in America. We remember, however, that even in India a state church (English) is maintained from the revenues derived by the taxation of the entire people, made up as they are of many races, observing different forms of religion; although it is understood that this state-supported church does not engage in what is known as mission work, that being left to the missionary societies attached to the churches at home, and other organizations. The only other indication of a tendency to depart from her time-honored custom in this respect has been the official recognition, by the government, of the head of the Buddhist community in upper Burma, recently referred to in these columns.

Japan's changed attitude towards missions and missionaries, especially towards Christianity, was one of the remarkable phenomena of the past century, and her progress and standing today are due more to this than any other cause. Some of her foremost

statesmen and naval and military leaders are earnest Christian men. A recent telegram from Japan announced that a Christian chaplain had been appointed for every division in the army for the benefit of the many Christian soldiers.

China's experiences are gradually convincing her leaders that her true friends are to be found among the missionaries, and at the courts of Christian governments. The Boxer Revolution, instead of weakening the influence of these forces, has only strengthened it. The *people* of China are forming a great supporting body for a future government, that will settle forever this question of religious toleration. In countries dominated by Catholic influence the governments grant nothing more than they are compelled to; hence, in French, Portuguese, Italian and even German colonies, Protestant missionaries do not enjoy satisfactory conditions. Mexico is a noted exception to this rule regarding Catholic countries, though of course she is not a colony.

The most outrageous and flagrant instance of the violation of all religious comity, law, and even decency is that of the Belgian Government on the Congo, which was referred to last month and again elsewhere in this issue. We trust that it will not be long before we shall be able to report a decided change in this quarter. Among European governments little definite progress has been made in the last decade. Protestant missions are tolerated in practically all these countries, but in most of them restrictions, more or less annoying, are still in vogue. Were it not for its atheistic tendency, there would be a greater reason for rejoicing over the disestablishment of church schools in France; still this crusade may be taken as a sign of the times, and probably presages better days. Just now we are much interested in Russia because of her well-known and fixed hostility to Protestantism, and we have more than once called attention to the serious results to missionary effort which would follow her victory in the present war.

Perhaps the most striking instance of the effect of the removal of governmental restraint over the religious liberty of a people is to be seen in the Philippines, where the principles of our own government on this subject are now being allowed to have their perfect work.

**An Abiding Missionary Spirit**

People have been known to be thoughtless enough to criticize the Missionary Union for the payment of an annual pittance to a few former missionaries of the Union, the majority widows, who, because of ill health or the demands of a large family are unable to provide their entire support. A letter recently received from one of these dear ones, the widow of a faithful missionary, with four small children to care for, will indicate something of the spirit of these who have suffered so much for the Master: —

I have a very special thank-offering for this year. Our eldest child gave her heart to the Lord Jesus before her father went home. Now the two boys of 13 and 12 years of age and my little girl of 9 have also given themselves to Jesus. For these best of blessings I desire to thank God and look forward to the time when each one shall offer his services for foreign mission work.

Please deduct $25. for the work from my next remittance.

**Missionary Magazine Prize Contest**

The prize contest for the missionary libraries closed with April first. We are unable to announce the names of the winning churches at this date. There has been a large number of contestants, and some close calculations are necessary before final decisions are made. Some splendid work has been done, and we wish to give full credit to those who have worked faithfully, even though they may not have come out at the head. Full announcement will be made in the June MAGAZINE.

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"*You may always measure the value to yourselves of Christ's cross by your interest in missions.*"

# HELPS *for* HOME WORKERS

ALL changes of address for the summer months should be sent in as early as possible to avoid the loss of copies of the MAGAZINE. Notifications must reach us before the fifteenth of each month to secure the correct mailing of the next number. WE CANNOT UNDERTAKE TO DUPLICATE COPIES LOST BECAUSE OF INCORRECT ADDRESS. : : : :

### The Problem of Missionary Offerings in Small Churches

THE organization of which I am pastor, is a typical New England village church. It is obliged to struggle to "hold its own." The older members, who have been the church's strong financial supporters, are passing away, and the young people who should take their places are either not religiously inclined or have gone to the large centers, where they have become influential members of city and surburban churches. The population of the town is stationary, the decline in the native population being made good by an influx of foreign born residents. Four Protestant churches occupy the field which is barely large enough for two.

When my predecessor assumed pastoral care of the little body several years ago the church was in a weak condition, but he was a man on fire with missionary enthusiasm. He preached missions; he talked missions; he urged giving for missions; he introduced a system of giving for benevolent objects with the result that gifts for the foreign work were trebled. It was noticed that with the increase in gifts for benevolence there was an increase, rather than a decrease, in offerings for current expenses. At present we are contributing about four times as much to the Missionary Union as we did twenty years ago. Last year more money was raised for all purposes by the church than in any year of its recent history. This has been accomplished in spite of our impaired financial ability. It is not an exaggeration to say that our increase in missionary giving has been our financial salvation, besides greatly benefiting our spiritual life.

The experience of this church should be an encouragement to other small village churches which find it so difficult to pay the pastor's salary that they think they can afford but little for missionary objects. They cannot afford *not* to give generously for missions. Better than all patented devices for increasing contributions is for a church to be infused with the missionary spirit.— REV. H. L. HANSON, Kennebunk, Me.

### About Magazine Premiums

IT has been interesting to observe that of the premiums offered for MAGAZINE clubs the maps have been particularly popular; next to this the missionary books, especially "Lomai of Lenakel," "Princely Men in the Heavenly Kingdom" and "Rex Christus." Our thought in offering the picture of Sir Galahad was that some might prefer a premium not strictly "missionary," but we think it speaks well for the spirit in which our club agents have worked that this has proved less desirable than the others. At the same time it may not be amiss

to say that the picture is a really beautiful work of art, and would be an addition to any home, and very appropriate to hang in the parlors of the church. It can be framed at small expense.

### Wanted — Lean Secretaries

IT was a small, but well planned parlor conference on missions. The conferees were all ladies, and they had assembled in the spacious home of one of the wealthiest members of the —— Baptist Church in ——. The hostess was the genial dowager of Mrs. Caroline Atwater Mason's " Story of Three Souls," and every guest was received with grace and cordiality.

The visitor, who was there to interest her Christian audience in foreign missions, began her story, not forgetting to remind her sisters of the scarcity of laborers and funds; but in the midst of her talk she was politely interrupted by the beautiful lady of the house who remarked, " Don't you think, my sister, that the reason a great many of our Baptist people give so little for foreign missions is that so much of it is used up before it reaches the field? This is certainly a great stumbling block. Some time ago one of the secretaries of the Missionary Union spoke at our Sunday morning service, and — he was not only *well dressed*, but (with considerable emphasis) he looked as though he were *well fed*."

The reply was very brief: " I should be very sorry if he were not well fed "; to which a young lady in the room added, " And we should not want him in *our* pulpit, if he were not well dressed."

Nevertheless, there is no telling how much more money poorly groomed secretaries might gather; hence our " Wanted " notice. So many incredulous people are inclined to doubt stories like the above, even when they appear in missionary periodicals, that we herewith add our testimony to the absolute truthfulness of this one.

### The Right Response

WHEN our Lord called his disciples they left all, rose up " straightway," and followed him. A few days ago a Baptist brother read the little circular " Urgent Needs," and his " straightway " response was to send a check for $100 toward supplying those needs. It is a true life that finds itself in tune with the great purposes of God's kingdom.

# Program for the Monthly Missionary Meeting

## *Today in Burma*

1. Service of Song.
2. Service of Prayer.
3. Scripture.
4. Singing.
5. Yesterday in Burma.
   1. How it Appeared to Dr. Judson, p. 159.
   2. How it Appears Today, p. 160.
   3. Old and Young Burma, p. 161.
6. After Ninety Years.
   Brief Map Exercise, pointing out the leading stations, distinguishing between the different races among whom the work is conducted.
   (Use Handbook See also p 158 of this Magazine.)
7. Some Things One Might See Today.
   1. A Bible Class in a College, p. 165.
   2. The Karen Theological Seminary p. 163.
   3. An Outstation School and its Teachers, p. 167.
   4. The Leper Asylum, p. 169.
   5. The Eurasian Work, p. 168.
8. Among the Red Karens, p. 170.
9. In the Kachin Country, p. 172.
10. A Noteworthy Ordination, p. 173.
11. A Stronghold Yet to Take, p. 158.
12. Special Prayer.
13. Offering.
14. Closing Hymn.

# PERSONAL & OTHER NOTES

**Arrivals:**

MRS. M. C. MASON and two children, from Assam; Boston, March 18.

MISS ANNIE L. CROWL from Hanyang, China; Boston, April 6.

MISS EMILY M. HANNA and Miss Lisbeth B. Hughes, from Rangoon; New York, April 6.

REV. AND MRS. H. B. BENNINGHOFF, Rev. and Mrs. L. H. Mosier, Mrs. C. H. R. Elwell, Miss K. F. Evans, Rev. Truman Johnson, M.D., from Rangoon; Boston, April 7.

**Departures:**

REV. AND MRS. C. E. BURDETTE from Calcutta, February 19.

DR. CAROLINE W. COATS from Madras, March 14.

REV. AND MRS. R. A. THOMSON, from Kobe, Japan, March 18.

MRS. H. E. CARPENTER from San Francisco for Yokohama, March 23.

MRS. A. J. PARKER (*nee* Lolie Daniels) sailed from Southampton for this country on April 2.

REV. AND MRS. S. R. MCCURDY sailed from Rangoon on March 31, returning to America on account of Mrs. McCurdy's health.

THE reports of the annual meeting of the Foreign Mission Boards held in New York last January have been mailed. Copies were sent to the members of the Board of Managers, the Executive Committee and the missionaries of the Union; also to all Baptist papers.

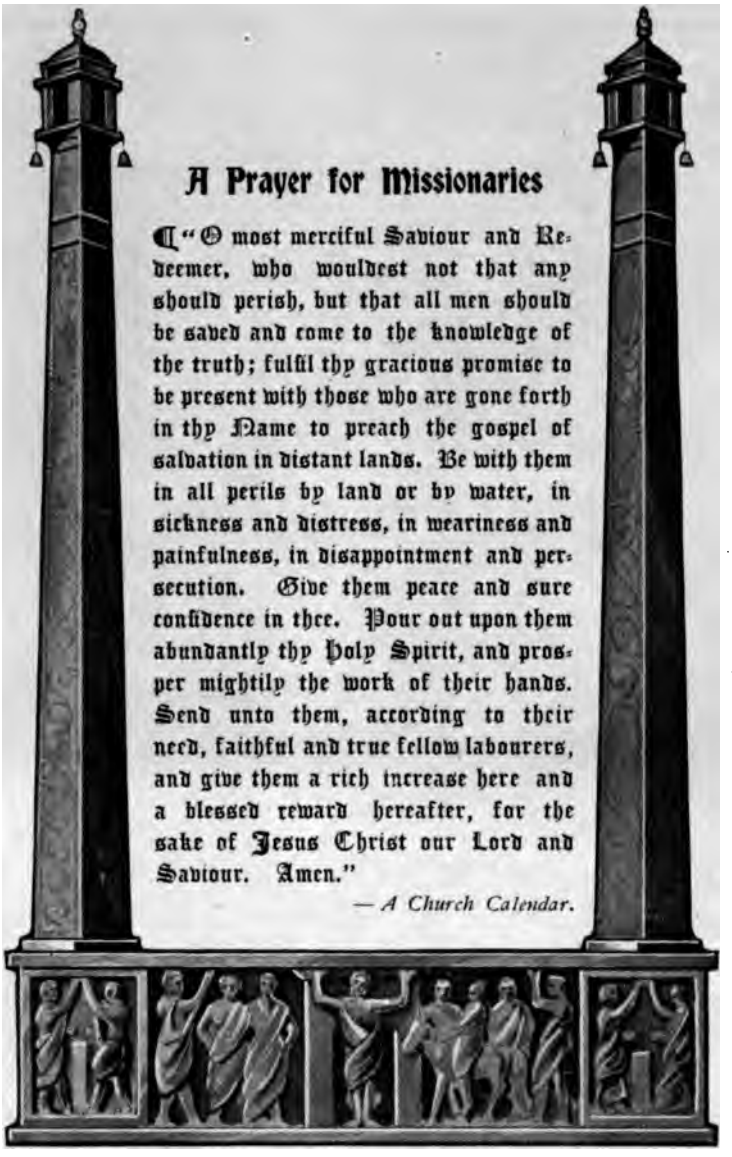
THE *Journal and Messenger* for March 17 contained a most interesting article from the pen of Rev. Frank Kurtz, our missionary in South India, entitled, "A Temperance Lesson," in which the writer made some very plain statements regarding the temperance situation in India.

REV. W. A. SHARP, our missionary at Pyinmana, Burma, has issued a very interesting sketch of the work and development of this new station in the form of a "copygraph" letter, which he has scattered widely among his friends in America.

THE Missionary Union appreciates the recent courtesy and generosity of two of our denominational weeklies, *The Pacific Baptist* and *The Michigan Christian Herald*, in devoting an unusually large amount of space in particular issues to setting forth the work of the Union, and themes relating to the cause we represent. The local constituency of each of these papers is necessarily so much larger than we could hope to reach through our MAGAZINE and kindred literature, that we recognize in them a valued assistant in bringing before our people the principles upon which our work is based and the inspiring incidents in connection with its development.

OUR sincere sympathy goes out to Mr. and Mrs. Wm. Axling of Japan in the prolonged illness of Mr. Axling, but we are glad to say that the last report was more encouraging, and we hope that his recovery will now be rapid. Mr. Axling has been confined to his bed a great deal of the time since last August. About the middle of February he was removed to St. Luke's Hospital in Tokyo, where he underwent a successful operation and has improved ever since.

WE take pleasure in calling the attention of our readers to the advertisement of Dr. P. C. Madison, of Chicago, specialist on diseases of the eye, which appears in another column. We have taken the trouble to make some inquiries regarding Dr. Madison and his work, and find him to be a Christian gentleman of high repute. He will be pleased to correspond with any of our readers, and we trust that all who are afflicted with any trouble with the eye will write him.



## A Prayer for Missionaries

"O most merciful Saviour and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth; fulfil thy gracious promise to be present with those who are gone forth in thy Name to preach the gospel of salvation in distant lands. Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Give them peace and sure confidence in thee. Pour out upon them abundantly thy Holy Spirit, and prosper mightily the work of their hands. Send unto them, according to their need, faithful and true fellow labourers, and give them a rich increase here and a blessed reward hereafter, for the sake of Jesus Christ our Lord and Saviour. Amen."

— *A Church Calendar.*

Anniversary Number — June, 1904

Special Topic — SOUTH INDIA



THE BAPTIST MISSIONARY MAGAZINE

Vol. 84 JUNE, 1904 No. 6

# Life—Opportunity

By Rev. James Grant, Watertown, Mass.

IT has been truly said that life is an education; but it is not simply that. Life is opportunity, since we live for the service of others. Suggestion comes to us here from nature as to the plan and meaning of human life. For if we ask how the beauty, the order, the progress of the natural world are maintained the answer is, by a vast system of supply and demand in which every need is treated as an opportunity. Every field is a cry for rain; every forest a prayer for heat; every flower an appeal for light. The sun and the clouds hear in these appeals their Macedonian cry, and as good missionaries of God, hasten to help. Beside the hill stands the vale; beside the wave the trough; beside the day the night. Every surplus has its deficit, every plenum its vacuum; and whenever the vacuum occurs the winds, the waters or the gases rush in to fill it up, and thus the harmony and progress of the world are preserved.

Now nature in this respect is but the counterpart of human life; for how else are the order and progress of society maintained but by a vast system of exchanges in which every need is treated as an opportunity? None are sufficient unto themselves. For by race and country, by birth and training, by fortune and accident, by a thousand subtle influences we are made to differ so that each has in excess what some other lacks, and each has in deficiency what some other can supply. Wealth is matched with want, strength with weakness, maturity with infancy, knowledge with ignorance, sweetness with irascibility, courage with fear, righteousness with wickedness, civilization with barbarism, Christianity with paganism. Every supply stands over against some demand, and only by a vast system of exchanges, by endless bestowals upon one another do we maintain the balance of things and equalize the blessings and the burdens of life.

There is then no nobler, no truer, no more helpful or inspiring outlook upon human life than that which regards it as a vast field of opportunity. Paul calls himself a debtor both to the Greeks and to the barbarians, both to the wise and to the foolish. We can conceive how Paul might have been a debtor to the Greeks and to the wise, but in what sense could he be debtor to the barbarians? What had they done for him? Or to the foolish, what had he received from them? Paul was not a debtor to these classes in any sense of paying back what he had received. But it was Paul's doctrine, and indeed, it is the teaching of our Lord himself, that everyone who has is debtor to everyone who has not. *Noblesse oblige.* We are in debt to every man, woman and child whom we can reach and bless. We are debtors to give of our strength to the weak; to give of our medicine to the sick; to

give of our garments to the destitute; to give of our money to the penniless; to give of our courage to the timid; to give of our company to the lonely; to give of our loving sympathy to those for whom nobody cares; to give of our culture to those who have had no opportunity; to give of our music to those who have no music; to give of our song to those who cannot sing; to give of our knowledge to those who are in darkness; to give of our moral support to those who are tempted; to give of our Christian faith and life to those who are in doubt or in sin; to regard the extent of our supply as the measure of our obligation, and the extent of others' needs as the measure of our opportunity; to feel that every additional gift or grace or advantage or accomplishment plunges us still deeper in debt to our fellow men; and to glory in the fact that thus we are enabled to widen our opportunity, to evenly distribute among others the blessings of God.



THE LAKE AT OOTACAMUND, SOUTH INDIA

This lake is several thousand feet above sea level, in the midst of a most picturesque mountain region, where our missionaries sometimes find a brief respite from the heat of the plains.

One of India's greatest statesmen, a man of wide experience, made this declaration some time ago: "In my judgment Christian missions have done more real lasting good to the peoples of India than all other agencies combined."

# Topic · For · the · Month

## South India—The Telugu Mission

¶ India always has been a land of peril, of calamity and of emergency, despite all her splendid advantages. — SIR RICHARD TEMPLE.

¶ The population of India is 290,000,000 according to the census of 1901. Of this number about 20,000,000 are Telugus. The Telugu language is sometimes called the Italian of India.

¶ The Missionary Union has in the Telugu Mission, 99 missionaries, 28 stations, 125 organized churches and 55,341 members.

¶ That portion of India which we know as the Telugu Country is not a distinct political division, but comprises territory partly in the Madras Presidency and partly in the independent state of Hyderabad. Its southern limit is Madras, from which city it extends northward along the coast, a distance of about 500 miles. The whole district is a little larger than that of New England; the surface generally is flat, but a range of mountains, the eastern Ghauts, runs almost parallel with the coast making a distinct division between the coast country and the interior plateau. Three large rivers, the Godaveri, the Kistna and Pennar traverse the country. Generally speaking the climate is hot the year round.

¶ According to the latest census of India, including, of course, Burma and Assam, the total number of Christians of all churches and sects is reported as 2,923,241. According to the table of adherents to the various denominations it is gratifying to see that the Baptists hold third place: Roman Catholic, 1,202,039; Church of England, 453,612; Baptist, 220,863; Lutheran, 155,455; Methodist, 76,869; Presbyterian, 53,829; Congregationalist, 37,876. It is but fair to state, however, that *The Indian Witness*, commenting on the figures, points out that those for the Methodist Church are far too low. Doubtless defective enumeration is responsible for much that may be inaccurate, but these census returns are the best that have ever been obtained.

¶ There are people in Christian lands who think that there is a second probation, but what would you say of a religion that believed that there were 8,400,000 probations? — J. N. FORMAN.

¶ India has always been the land of famine, arising from atmospheric causes of a far-reaching character quite beyond human control. The British Government has striven to prevent it by constructing works of irrigation, the finest known in any age or country; but absolute prevention by these means has thus far been impossible.

¶ Hinduism is a social league and a religious alliance. As a social league it rests upon caste; as a religious alliance it represents the union of the Vedic faith of the Brahmans with Buddhism on the one hand and with the ruder rites of the non-Aryan peoples on the other. — SIR W. W. HUNTER.

¶ What is the Hindu faith? As transmitted from central Asia to India it was a pure and simple belief in God as visible in Nature; full of moral wisdom, and embodied in the famous books known as "Vedas." Then, as the Brahmans grew in influence, it became fantastically overlaid with false philosophy and grotesque mythology, till it became not the Hindu but the Brahmanical faith. As it became worse during the course of centuries, there arose in northern India a moral and religious reformation under a leader called Buddha, who founded Buddhism, which became the state religion. Buddhism reigned from one end of India to the other for several centuries, and spread to foreign countries. Ultimately Brahmanism revived, reasserted itself, stamped out Buddhism throughout India, restricting it to the foreign countries where it still survives. In these countries was included Burma which has subsequently become British and where Buddhism still prevails. The restored Brahmanism has now flourished for some centuries in India, and is what modern people call Hinduism. — SIR RICHARD TEMPLE.

¶ There is unquestionably an undercurrent working among the higher classes in India toward Christianity in spite of all the open manifestations against it; and we may look forward with confident expectation to the day when all India shall bow at the feet of Christ, who alone can uplift, purify and save. — SIR CHARLES ELLIOTT, governor of Bengal.




SOME INDIAN COINS

The coinage of India is on a gold basis, although the current coins are all silver and copper. The rupee of sixteen annas is the standard coin, and is worth about 33 cents in American gold. Besides the rupee there is the half-rupee, fourth-rupee and eighth-rupee in silver; the one-fourth anna and the one-twelfth anna in copper. The one-fourth anna copper piece, or pice, is the commonest of all the coins and is worth one-half cent in gold. There is also a limited circulation of paper money.



REV. W. B. BOGGS, D.D., RAMAPATAM, SOUTH INDIA, AND NATIVE BOY

Dr. Boggs is now at home on furlough, but among other vacation services he is writing for us a sketch of our Telugu Mission, to be published this summer. The above picture incidentally illustrates the magnificence of Indian vegetable life.

# The Cause of India's Poverty

By Rev. W. T. Elmore, Podili, South India

NOTWITHSTANDING its fabled wealth, India is one of the poorest lands in the world. Even the wonderful laces and rugs which are supposed to be proof sufficient are usually made by the most primitive methods in a thatch-roofed mud hut by a family suffering for food. Five cents a day is good wages for a coolie, and so the margin is not large from which to lay up for famine time.

The people as a class are not lazy, and India is a land of no inconsiderable resources; the trouble is that the resources are not developed, and the cheap labor is not used. The exports are mostly raw materials; only a small portion of the arable land is tilled. The few clothes which the people wear are made chiefly in Europe, while cotton grows well here, and there is a caste of weavers. The oil we burn comes from America or Russia, while there are many oil fields in India. The entire railway equipment comes from Europe, while in the mountains of India there is some of the best iron in the world. Paper, pencils, matches, and almost everything for which money is spent, except food, come from some foreign land, and so the money leaves India; thus India has become decidedly poorer since the opening of commerce with other lands.

But there is one *great* reason why India has gone backward in material development, and that is Hinduism. This is accounted for in many ways. The Vedas teach that agriculture is a degrading occupation, because it uses the lives of inferior creatures. The system of caste forbids a son to do differently from what his father did, and there is such great respect for the past that to think of improvement would be dishonoring Hindu traditions. But the most serious charge against Hinduism is that it destroys faith in one's fellow men. Honesty seems to be entirely foreign to the Hindu mind.

Each Hindu seems to realize that he is not honest himself, and expects no one else to be; and why should the people have ideals of honesty when their gods have not? In spite of locks and keys the ordinary cook makes his living by purloining, and saves his salary. The horse and cow must be fed in the owner's sight, or their grain will be sold in the bazar. Nails must be given to the carpenter by count; if we want full weight we must send our own weights to the bazar. Stamps must be defaced before mailing or they will be stolen from the letters. The milkman brings the cow to the door, and even then many and interesting are the tales of how water got into the milk. Even in the banks in large places many men do the work one would do at home, so that they will act as checks on each other. In fact dishonesty in small things is the habit of the people, and I have not yet seen one who seemed to be ashamed when caught. It is this distrust which prevents natives of India from investing their money. They say, " Why should we lose it? " and they either put it into jewels, or bury it in the ground.

Some of these conditions are improving, and many industries are being started, but they are of a kind affording little opportunity for pilfering, and are usually carried on by European capital. Of course the greatest factor at present for good is the power of the gospel. As caste gives way among the native Christians, and as they learn to forsake their dishonest ways, it is encouraging to see the growing confidence which is being established in the Christian community. The missionaries in India are her greatest benefactors.

# The Largest Sunday School in India

By Rev. J. M. Baker. (See frontispiece, page 190)

TAKE out your watch at nine o'clock Saturday night, and think that at the same time on the other side of the globe, and almost under your feet, the Ongole Sunday school is just assembling. The Ongolian enjoys his Saturday night first; and by the time it gets to New York his Sunday will have come. Sunday is a great day at Ongole, especially for the 1,500 Sunday school scholars enrolled on the superintendent's books. Such a school could never have been established in the midst of such black heathenism without great forces working through the power of the Almighty. It is the result of immense expenditure of force on the part of the Church of God.

Stand on the veranda of the missionary's house, and in the early morning, as they gather, watch the different elements of which the school is composed. From all directions they come, and from all grades of society, rich and poor, ignorant and educated, old and young. That group of old white-haired men slowly approaching is composed of deacons from a near hamlet; the elderly women who have just passed are their wives. You wonder if these clean and tidy old men and women were ever dirty and half-clothed outcastes. Notice yonder the large group of fifty or more children formed about a tall figure and hurrying forward; they have walked in from a village three miles distant, even the little one holding the teacher's hand. Those various groups of children now crowding through the chapel door have also just come in with their teachers from neighboring hamlets. That long line of young men marching two by two is from the high school and college; some of them are teachers in the Sunday school. The

long line behind them, all dressed in white, is from the boys' primary school. Just entering the compound gate are the orphan boys; the orphan girls will soon follow. Come now to the back veranda, for the girls' boarding school will soon be forming in double file. Yes, the bell has just rung; see them bound into their places, and now the great line of white is moving. Truly a wonderful sight when you realize that without the Christian Church there would not have been an educated girl in the whole district!

During the past twenty minutes men, women and children have been streaming into the chapel. Come and see them all assembled in one place. It is a congregation interesting as well as impressive. The women and girls come with bare feet and arms; and their heads, without bonnets or hats, display oiled hair combed straight back. The men and boys are also without shoes and stockings, and many of them have substituted for a coat a loose cloth wrapped about their body. After prayer the crowd will break up into classes, each one having its place. After three quarters of an hour's study the brown faces will again come together; several classes will be called upon to recite the golden text, although the whole school knows it and could recite in unison, if requested. After prayer and a hymn, sung with enthusiasm, the whole company will disappear as quietly and orderly as they came.

It was difficult even for an old Sunday school worker like Rev. R. Burges, general secretary of the India Sunday School Union, to understand how such a mixed class of people could be kept together. He was both surprised and pleased, and gladly confessed that it was the largest assembly of the kind in all India.



REV. J. E. CLOUGH, D.D., ONGOLE, SOUTH INDIA

Dr. Clough has never fully recovered from the accident which prevents him from walking about. This modernized *palanquin* is a great convenience. His six carriers do not cost him more than a total of 30 cents a day — not a very expensive mode of travel.

# The God with the Broken Leg

By Rev. Frank Kurtz, Vinukonda, South India

ON the Hanamakonda mission field every year in January after the rice is harvested there occurs a festival attended by about 10,000 people. Its history goes back some 200 years or more when a potter went to the hill near by to cut wood. While he was at work, his oxen wandered away into the jungle and could not be found. That night as he slept he dreamed that if he would worship the god of the hill, Veerane, his oxen would be found. He did so and recovered them. Then to save the trouble of climbing the hill to perform the worship, he undertook to bring the stone idol to the plain at the foot of the hill. In doing so the leg of the god was broken, and as it was stone, it has never been repaired. The present temple was built and the annual worship has been maintained ever since. The idol is popularly known all over this part of the country for 40 miles around as, " The god with the broken leg." The absurdity of the title never seems to occur to these ignorant people.



THE GOD WITH THE BROKEN LEG

They come dressed in holiday attire, riding in gaily decorated carts preceded by bands of music. A procession is formed. The potter's cart, in honor of the founder, always occupies the first place. Then they go around the temple in a circle about a half mile in diameter. Only a few of the people bring offerings to the idol. The great majority come to see the sights and to meet their relatives and friends; also to buy and sell. Toys from Germany, bracelets made in Austria, steel trunks made in England, matches from Japan and kerosene oil and sewing machines from America are on sale, although the festival is held at a place 30 miles from any town. One enterprising fellow was making money by running a gramophone.

The numerous beggars were a very noticeable part of the feast. One man would lash himself till the blood flowed. Another would put his son's head in a hole in the ground, cover it entirely with earth and keep him in that position for half an hour. Others were getting money by seizing people and holding them until they received a coin. Some had a great bunch of peacock feathers in their hair and their faces painted worse than any American Indian. A very tall man, a *yogi* or holy man, stood at a corner of the street. His hair had been allowed to grow until it reached nearly to his ankles. The women would give him a coin, prostrate themselves

before him and kiss his feet in worship.

Some childless wives immersed themselves in the tank at daylight and in their wet clothes, with chattering teeth, went round and round the temple repeating prayers. Others, in fulfilment of vows, stood on one leg while reciting their prayers. The women are by far the most numerous worshipers.

The festival offered an opportunity to the missionary and evangelists to preach, distribute tracts and sell books. Some inquirers were found. Doubtless some who came to this idolatrous festival heard for the first time the story of the gospel. Two colporteurs from the Methodist mission came also to sell books. In typical oriental style their names were Moses and Aaron.

# Caste—India's Social Blight

OUR number on South India would be incomplete without some special mention of the Hindu caste system. Instead of comments by ourselves, however, it may be best to learn what the people of India themselves are thinking about this ancient institution. We quote from recent numbers of *The Indian Witness:*

One of the notable features of present-day movement in India is the universal denunciation of caste by Indians themselves. Its detrimental influence upon social and national life is beginning to be realized. From north, south, east and west, come ringing diatribes against it. Aryas, Brahmos, and Hindus denounce it. A native journal, *The Indian People*, has these vigorous words on the subject in a recent issue:

"It is not possible to describe in temperate language the terrible havoc which this institution has wrought in India. It has cabined and cribbed the whole national intellect. The great Sudra class, which forms the bulk of the people, has been kept in a state of ignorance, servility, and apathy too well known to need description. The Hindu literature and the Hindu philosophy, of which we are all so justly proud, was the work of a small section of the people, separated from the rest of the community on account of their 'high' birth, and forming, as it were, an island in the vast ocean of India humanity. However glibly we may talk of the achievements of our ancestors, we should remember that they were the achievements of a caste and not of a nation. In Europe a peasant's son could become a pope, at whose nod the mightiest sovereigns trembled, but in India a Sudra, however good and clever he may be, can never rise to the dignity of a temple priest. Caste may have done some good in the past, if not it would not have endured so long — but at what terrible cost! But it cannot be expected to do anything of the kind for the Hindus of the future. The preservation of caste means the suicide of a whole nation. . . . The decay of caste and its abolition will no doubt be accompanied by much temporary evil. All change is painful, and we cannot suppose that such a tremendous change can take place without producing some minor catastrophes. All the more need for cautious and delicate handling. But no price is too heavy to be paid for the intellectual emancipation of a whole people, the moral re-birth of a whole nation. There are so many possibilities before a free, vigorous and united Hindu nationality, that he will be a blind man indeed who will not devoutly wish for such a happy consummation as the total abolition of caste as a social institution, and the complete effacement of the caste spirit as an intellectual barrier."

"Much satisfaction is expressed by *The Bengalee* on account of the tendency, observable everywhere in India, to relax the caste rules in regard to England-returned Hindus. Our contemporary remarks that it almost requires an effort of the imagination to form an adequate conception of the stupendous difficulties which stood in the way of the re-admission to caste of England-returned Hindus some thirty or forty years ago. It is noted that in some quarters the opinion is maintained that it is not the crossing of the *Kalapani* (ocean) but the adoption of an 'outlandish mode of life' which is the principle cause of the excommunication of Indians who have visited England. But *The Bengalee* remarks: 'In every educated Hindu community all over India may be found Hindu gentlemen of position and means who have openly adopted the so-called "outlandish mode of life," but who are, nevertheless, allowed to remain within the pale of Hindu society.' The liberalizing movement, however, is unmistakable on all sides; even, adds our contemporary, in Madras, where its orthodox opponents have been very strong."

# "The Courage of his Convictions"

IF there is one thing above another that Christian workers feel the need of, in dealing with the unconverted in this country or in any other, it is the power to bring men to *action*, in the light of that which is all too readily acknowledged to be the truth. That this difficulty prevails to an unusual degree in heathen lands is not surprising; none the less deplorable, however, are the statements found in an editorial paragraph of *The Baptist Missionary Review* some months since. The writer says:

The courage of his convictions is the moral quality in which the typical Hindu is most lacking. He is not deficient in intellectual acumen; he can distinguish between right and wrong as readily as any one, but when it comes to definite or decided action based upon his honest conclusions, then it is that his weakness of character appears. There have been brilliant examples of Hindus who had the courage to do what they believed was right regardless of consequences to themselves, but these have been so few as not to interfere with the truth of the statement, that the typical Hindu is a moral coward, when it comes to any independent action based upon change of belief in either social or religious matters.

A sad illustration of this lack of moral stamina is found in the case of the late Mr. A. Subha Rao, who for several years past held the position of professor in the Rajamundry College. We quote from *The Indian Witness* which, in referring to the death of Mr. Rao, says of him:

He was a conspicuous member of that noble little band of educated men in South India, whose righteous souls are vexed with the fearful bondage in which caste and hideous custom involve the Hindu community to which they belong, and who have felt constrained to put forth earnest effort to reform the society whose demoralization is so complete. But like many of his countrymen, Mr. Subha Rao found himself so hampered by his social and family ties that he was unable to break away from the evil environment which he deplored. He clearly perceived what duty called him to, what the instincts of his higher being demanded, but he never realized the ideal which had formed itself in his mind. Most pathetically has he expressed his consciousness of the false position in which he found himself placed in the words: "I feel I cannot go one step in advance so long as I cling to my family. If I completely estrange myself from it, I can have my way. Have I the heart? . . . I have not. I must then die a beast, there is no other way." Had Mr. Subha Rao manfully followed his ideal, he might have made way for liberty and have been the means of bringing undreamt of enlargement to his family. There are many in India today to whose souls God has given clear visions of duty and obligation, who are unwilling to pay the price by which peace of conscience and heart-rest are secured.



A HINDU MAGISTRATE
"Shall I, or shall I not?"

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. . . . And he that taketh not his cross . . . is not worthy of me."

# "Things as They Are"

TWO comparatively recent books on India are worthy of special mention because of their remarkably accurate representation of Hindu characters, and their vivid portrayal of life in a land blighted by sin, but in which the power of the gospel is working mightily. Unfortunately these books are not published in America, though doubtless they can be purchased of dealers. Our own Literature Department will undertake to import such copies as may be ordered. The price for either would probably not exceed $2.00, while one would certainly be less than that. We refer to Miss Beatrice Harband's story of southern India, "Under the Shadow of Durgamma," and "Things as They Are, Mission Work in Southern India," by Amy Wilson-Carmichael, Keswick missionary of the Church of England Zenana Missionary Society. The first-named book is written in the form of a story, through the characters of which we are introduced into the most sacred precincts of a Hindu home, and are brought into fullest sympathy with those who are struggling to be free, but who are bound by fetters stronger than brass. Incidentally a beautiful picture of missionary life with its joys and sacrifices is revealed.



Photo by Rev. G. H. Brock

A BIT OF INDIAN REALISM

The other book, which is copiously illustrated from a series of exceptionally fine photographs, shows us, as its name implies, "things as they are." This is the book which has been mentioned in connection with the one on Mormonism, "By Order of the Prophet"; and has been criticized by some as being too realistic; but in this very feature lies its power, especially when we know, from those who have lived in India, that not a single picture is overdrawn. The writer of the preface, Eugene Stock, says: "I do not think the realities of Hindu life have ever been portrayed with greater vividness than in this book, and I know that the accuracy of the authoress can be relied upon." The authoress herself says in the opening chapter:

> This, the book, has tried to tell the truth. That is all it has to say about itself. The quotations which head the chapters, and which are meant to be read, not skipped, are more worthful than

anything else in it. They are chosen from the writings of missionaries who saw the truth and told it.

To ourselves not the least "worthful" feature of the book is its pictures, and particularly the full descriptions and discriminating, philosophic observations printed beneath them. Under the last of a series of portraits of Brahmans is the following:

Is this not a weak face? Dogged, too, with the dull doggedness of weakness, but far from being courageous. These three photographs are perfect as a study of three types of Brahmanhood as we have found it in South India — keen, thoughtful, dull.

We wish every reader of the MAGAZINE, every Baptist, every Christian might read these two books, and get the vivid picture of need they so strikingly present.

# The Rate Per Cent. Fallacy

By Rev. David Downie, D.D., Nellore, South India

IT must be nearly twenty-five years ago since one of our missionary secretaries said that at the rate Christianity was then progressing in India, that country would be as much Christian in fifty years as either England or America. The foundation on which that prediction rested was the fact that at that time Christianity in India was growing at the rate of thirty-three per cent., while the general increase of population for the same time was only nine per cent. At first sight, that would seem to justify the prediction; but the trouble is there is one factor in the problem left out which, if included, puts a somewhat different appearance on the actual result. Thirty-three per cent. added to the Christian population of India about half a million, while in the same time nine per cent. added to the general population something like twenty-nine millions.

We believe in taking the most optimistic view of mission work that it is possible to take consistent with the facts, but we do not believe in shutting our eyes to the discouraging facts in order to make out an encouraging report. The census of India for the decade ending in 1901 again shows that Christianity is growing at the rate of about thirty-three per cent., while the general population has only increased at the rate of nine per cent. But even so, it still remains a fact that of the nearly three hundred millions of people in India, seventy per cent. are Hindus, twenty-one per cent. are Mohammedans, while only about two per cent. are Christians, more than half of the latter being Roman Catholics. Leaving out of the account what was done before Carey's time, we have as the result of what is called the great modern missionary movement, scarcely more than two per cent. of the people converted to Christianity. Thirty-three per cent. of the Christian population is one thing, but two per cent. of the entire population seems a very different thing. To publish the former and conceal the latter in order to "encourage the friends of missions" may be optimistic, but to our thinking the better way is to publish the whole truth, even at the risk of being called "pessimistic."

We often hear it said that "Hinduism is tottering to its fall," and perhaps it is, but the "tottering" keeps on, while the "fall" is not yet in sight. Still, it is a fact that according to the late census there are 614,000 less Hindus in India than there were in 1891. Strange to say, this decrease was wholly in the native states, while in the British provinces, where missionary work is

most vigorously prosecuted, there was an increase of Hindus of 3,400,000. This may be due largely to emigration to the better governed British territory. But in strong contrast to the Hindu loss of 614,000 is the increase of Mohammedans to the enormous extent of 5,137,000. This is a most significant fact and one which confirms what we have often said that Mohammedanism is much more to be feared than Hinduism. Hinduism is conservative and a non-proselytizing religion, while Mohammedanism is progressive and is a proselytizing religion. Hence Hinduism can never be a world religion, while Mohammedanism can be and is. Buddhism is also a propagating religion, but, strange to say, it does not seem to thrive in the land of its birth, there being but 293,000 in all Hindustan. In Burma, however, the Buddhists have increased from 6,888,000 in 1891 to 9,184,000 in 1901, a gain of 2,296,000. The Brahmos have failed to meet the expectations of those who thought they saw in that movement a step towards Christianity. They number only 4,000 all told. It was not so much a step towards Christianity as an attempt to reform Hinduism and it has failed, as all such attempts must fail. Hinduism must go, but the question is what is to take its place? Judging simply from the census report of 1901, it must be admitted that Mohammedanism is making by far the most rapid progress.

But there are factors other than the figures of the census report that must be taken into the account before we can arrive at the whole truth. The chief of these is the fact that God is not confined to present methods of bringing the nations of the earth to recognize him. The Lord's people may still be "a feeble folk," but the victory is not always on the side of the strong battalions; sometimes at least, the lame take the prey (Isaiah xxxiii: 23). The river of God is full of water (Psalm lxv: 9). What if God were to send a wave of blessing over the churches of England and America, reviving the church as it has not been revived for genera-



WAYSIDE IDOL HOUSES IN SOUTH INDIA
Passing pilgrims leave offerings of food before the idols

tions? With the wealth that the Lord's people have accumulated, what an impetus would be given to missionary work if a mighty revival of spiritual religion were to sweep over these lands! And is such a revival impossible, or even improbable? Are not thousands of God's people praying and watching for just such a blessing? And what if in the midst of such a blessing to the Church, thousands and tens of thousands of the unsaved were to be brought into his Kingdom and they too catch the missionary spirit? What if there should be among these a score or more of the millionaires who hardly know what to do with their millions? With such an awakened Church, strengthened with the addition of ten thousand men and millions of money, might not the nations be evangelized during the present generation?

Then again, the native churches of India, and we presume those in other mission fields as well, are just awakening to the fact that on them as well as the churches in Christian lands rests the burden of giving the gospel to their fellow countrymen. Who can say how soon God may arouse these churches to such Christian activity as to shake the entire land? There are some faint indications that such an awakening may not be far distant. If such a revival as we have referred to for Christian England and America were to sweep over the native churches in India, her three hundred millions of people might all be evangelized during the present generation without the aid of either England or America other than that already at work. But with the additional aid we have spoken of how speedily might the Lord see of the travail of his soul!

Finally there is "the blessed hope," the hope of the Lord's coming, which many believe will accelerate the conversion of the world as nothing else can. Whether that hope be realized as many expect or not, multitudes see in the present condition of the world indications of a crisis of some sort that will change present methods of missionary work. At all events such changes are possible, if not imminent, so that we need not be at all discouraged if the figures of the census are not as encouraging as they might be. Of one thing we are absolutely certain, and that is that this is God's work and with him there can be no such thing as failure, but, on the contrary, glorious and decisive victory may be much nearer than the figures of the census would seem to indicate. But while we may take this hopeful view of missionary possibilities and probabilities, let us not shut our eyes to present conditions even if they are not what they ought to be or what we wish they were.



A TYPICAL POSTMAN, INDIA

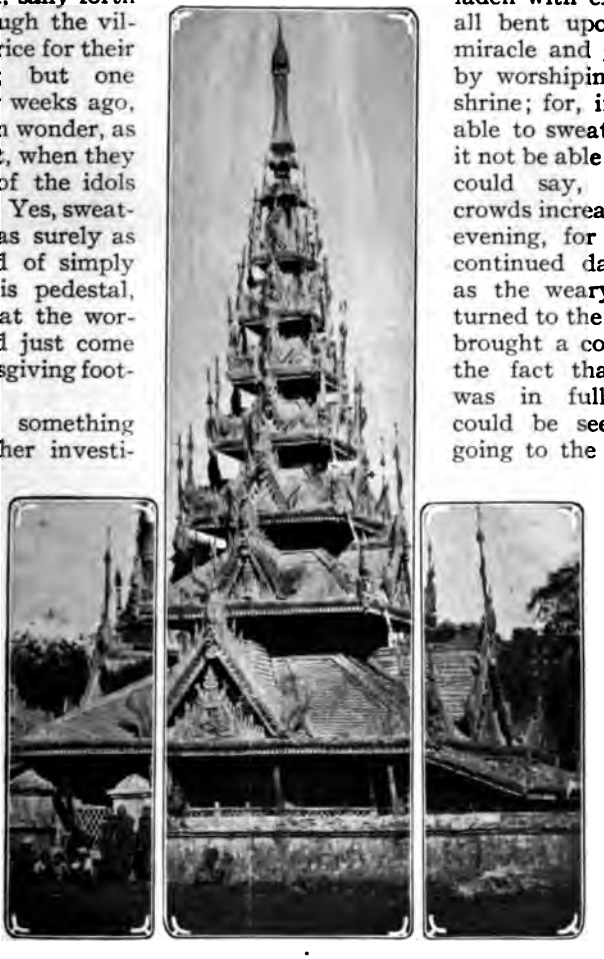
**With increased getting there must be increased giving, or there will be increased grasping. — Rev. C. A. Cook.**

# A Burman Miracle

By W. C. Griggs, M.D., Bhamo, Burma

IF any one thinks that the day of miracles is past, let him read this and acknowledge that he is in the wrong; for a real miracle has just been reported from a small village a few miles from the town of Bhamo. There, as in all other Burman and Shan villages, never mind how small they may be, is a pagoda. Around this particular pagoda are a number of niches and in each niche sits an image of Gautama. Early each morning the priests, each equipped with a begging bowl, sally forth and walk through the village to collect rice for their daily repasts; but one morning, a few weeks ago, they stopped in wonder, as well they might, when they saw that one of the idols was sweating! Yes, sweating, sweating as surely as though instead of simply sitting upon his pedestal, calmly gazing at the worshipers, he had just come out of a Thanksgiving football match.

A BUDDHIST PAGODA IN NORTHERN BURMA



Here was something worthy of further investigation; so placing his bowl upon the ground the head priest approached the pagoda and found at once further occasion for wonder. Not one only, but every idol, in every niche was sweating as industriously as the one first noticed!

Of course it did not take long for the news to reach Bhamo. Women come daily from the village with rice which they sell in the city bazar, and this particular morning brought the news along with their wares. Immediately there was a rush of people to the jungle village. Ox carts, gaily decorated with shawls and handkerchiefs passed by our compound by scores, each cart laden with excited people, all bent upon seeing the miracle and gaining merit by worshiping before the shrine; for, if an idol was able to sweat, what might it not be able to do? None could say, and so the crowds increased; and each evening, for the miracle continued day after day, as the weary pilgrims returned to the city, each one brought a confirmation of the fact that a miracle was in full blast, and could be seen simply by going to the village.

There was quite a good deal of excitement in our school. The boys who believed in Buddhism told the Christians that here at last was something that would put them to confusion. If that idol

was nothing more than a block of carved stone, as they claimed, how could it sweat?

The Christian boys turned to Saya Ba, the head master, who gravely told them that without doubt it was a miracle; there are many miracles in nature, but he also told them that that very morning, upon our own compound nearly a dozen similar miracles had happened, for the slates of at least a dozen boys were sweating at that very minute as hard as the idols were. Then he explained how the idols became very cold at night, but next morning when the hot sun arose the moisture in the cold air was precipitated upon their smooth, polished surfaces in exactly the same way as it had upon the slates that morning.

But although this explanation satisfied the boys in the school, it by no means satisfied their parents and friends. They hooted at it, and said the real reason was that in that monastery compound the pagodas were in such bad repair that it was simply a disgrace to the villagers; the monastery itself leaked during the rains till the floor inside was almost as wet as though there were no roof at all above it. Many of the idols were in bad shape too; some had met misfortune and had lost an arm or a leg, while two or three had fallen from their pedestals, and lay ignominiously in the dust. What had happened? Why, these idols, wishing to call the attention of rich, generous, religiously-minded people to their forlorn condition, had hit upon this plan. One thing was at least certain, the monastery was about to be repaired, thanks to the miracle; the pagodas were soon to have a new coat of whitewash; the fallen idols were to be replaced upon their pedestals; and perhaps even new ones ordered from the idol dealers in Mandalay.

Meanwhile the missionaries remembered a saying used many years ago by a certain smart showman, "The public likes to be humbugged." One touch of nature makes the whole world kin, if Mr. Barnum was right.

# Those Relics of Buddha

By Rev. C. K. Harrington, Yokohama, Japan

SOME readers of the MAGAZINE may remember that in the year 1900 the king of Siam, wishing to give proof of his friendly feeling for Japan, and especially for his brethren in the faith, the Buddhists of this Sunrise Kingdom — and all the Japanese are really Buddhist half-way down — was munificent enough to select from the various real or pretended fragments of the remains of Sakya Muni, which were venerated in the chief shrines of his kingdom, certain small but precious portions, morsels of bone, wisps of hair, teeth, perhaps, and shreds of things made holy by the Buddha's use; and to make them over to the safe keeping of the Buddhist clergy of Japan. The transfer of these relics to Japan was a matter of national interest in the latter country, and their movements were chronicled in the daily press as the movements of King Edward VII would be if he were on his way to visit the mikado.

The relics finally arrived in Kyoto, the former capital of Japan, and its present religious, that is, Buddhist capital, where it was intended, probably, should be their resting place. The streets of that city of temples were crowded with the faithful, who had flocked thither to have part in this great day. The *Japan Mail* said:

According to the *Fukuin Shimpo*, the enthusiasm manifested by the Buddhists of Kyoto on the arrival of the relics from Siam was something extraordinary. The whole of the road from the Higashi Hongwanji to the Myohoin

was covered with cotton cloth, 1,200 pieces being needed, representing a sum of 3,200 yen ($1,600). After this material had been used for this sacred purpose for one day, so great was the eagerness of the people to possess even a small portion of the cloth that it sold at one yen a foot; and so after allowing for waste the sum of 68,140 yen ($34,070) was realized by the sale. The fortunate possessors of these new sacred relics purpose handing them down as heirlooms to distant generations. Let no one say that superstition is dying out in Japan.

But these much traveled bones of Buddha were not yet to rest in peace. Presently they, or a part of them, were brought in haste to the new capital, Tokyo, in order—shall we say it—to win another harvest of yen for the temple bins. The *Mail* said:

There was a great scene when the relics of Buddha arrived in Tokyo from Siam via Kyoto. The relics are to be kept, apparently, in the Hongwan Temple at Asakusa (famous Buddhist center in Tokyo). Many thousands of people assembled at Shimboshi (the railway station) to welcome the sacred objects, and hundreds of priests are said to have been present in full canonicals.

And with their reception into Tokyo it was supposed that the bones of Buddha had found rest, but they were too great a matter to be so summarily disposed of. The last issue of the *Yoroju Choho*, the most popular cheap daily in Japan, I suppose, has the following in its English corner, with a Japanese translation below:

The bones of Buddha presented some time ago by the king of Siam to the Buddhists of Japan have been and are causing an endless amount of intrigues and quarrels among a number of worldly priests and their friends. It is expected that the sacred relics will attract a great number of devout Buddhist believers to the place where they will be deposited. This means a big pecuniary profit to the priests, who may take charge of the bones, and also to the hotelkeepers and tradesmen of their resting place. In consequence, a difference arose between Kyoto and Nagoya about the possession of the relics. It was a long unpleasant strife, the committee of each city doing their best by holding meetings, feastings and giving bribes to secure the treasure. Nagoya, however, finally came out a winner in the competition, and the bones were carried to that city in great pomp. A big sum amounting to 186,000 yen was spent in all these proceedings, and the Nagoya people have to defray it, but now that they have secured the bones, they are not quite willing to pay the expenses, with the result that



BUDDHIST PRIEST ABOUT TO ENTER HIS PALANQUIN. CARRIERS STOOPING DOWN

disputes are hot between them and their committee, while the Kyoto people are eagerly seeking to take an advantage of their difference, so that they may recover the bones. Any comment on the affair would be superfluous, except to say that it should show how deeply the Buddhist priests of modern Japan have fallen.

Well, while we have in Christian countries so many real or pretended relics of the Saviour and his apostles, and of saints and martyrs, preserved in state in churches, and exhibited on great days to multiples of worshipers, and working sundry miracles withal, we must not think too hardly of poor Japan, just getting into the light. But, at any rate, Buddhism is firmly entrenched yet in Japan, and Christianity has her work before her.

# How it Looks to a Visitor



IT is Christmas time, and the place is the rooms of a great society for sending the gospel to far-away lands and isles of the sea.

In these rooms are many workers, all of them earnestly engaged about something connected with far-away lands. Many letters are coming in with unpronounceable postmarks and queer-looking postage stamps. Yonder is a case with brass and wooden idols in it; here is a missionary just home from west China, and there is one getting ready to return to central Africa. There is a far-away atmosphere about the whole place.

Suddenly a door is opened, and from the room of the secretary of the woman's society for far-away lands comes a young woman with a very happy smile on her face. In her hand she holds a package of pieces of paper cut into the shape of a child's mitten. From room to room she goes, leaving little mittens upon the desks of great secretaries who have more " D's " after their names than they quite know what to do with, and giving one to each worker in every room. On each mitten is written this:

> You are cordially invited to a Dolls' Reception in room 071, from 11.15 to 11.30.

The secretary of the woman's society for far-away lands receives with the dolls. She has been a far-away missionary herself. And these fifty gay, brightly dressed dolls; are they for children in far-away lands? Oh, no; the secretary is going to take these to a children's mission that she is interested in, right here in the needy portion of this great American city. It is Christmas time, you know.

Now all the far-away workers come smiling into the secretary's room.

" Oh, the beauties! " cries a woman's voice; " tell me who dressed the dolls."

" It was Miss Truman," says the secretary. " You know she teaches the girls in our school right under the equator in central Africa. She is home on a furlough now, and she was delighted to dress these dolls for the city mission."

The men, led by the grave secretary, hardly know what to do in the presence of so many dolls. Suddenly the secretary catches sight of a box of boys' mittens, and over it this legend,

> Any gentleman discovered putting silver in the thumb of a mitten will be — forgiven.

The secretary, he smiles a world-wide smile, and something goes into the mitten. The procession moves on, and as it passes, the box of mittens grows heavier and heavier.

The dolls' reception is over, and just as the far-away workers are returning to their places a sweet-toned gong that was once on an idol's temple calls them to a moment of prayer for all lands.

This true incident teaches that those who can see as far as our Lord's Great Commission are not likely to forget the need that is near. — *Contributed.*

# Heathen versus Christian Liberality

By Rev. E. N. Harris, Shwegyin, Burma

THE temptation is sometimes great to compare the liberality of the heathen in their devotion to their false systems with the liberality of Christians in their devotion or lack of devotion to their religion, generally to the disadvantage of the latter. Before a comparison of this kind is instituted, several things need to be considered. First, it should be borne in mind that such liberality in countries still under heathen rule is due in large measure to tyrannical conditions, making it unsafe for all save a favored few to make any display of their acquired possessions except in the way of religious offerings. Again, in countries now under the dominion of Christian governments this liberality which, however, is everywhere showing a steady decrease as compared with the generally increased ability of the people to give, is due to traditions inherited from a time when such conditions, now no longer existing, prevailed. More, idolatry often becomes a vice, and it is considered no discredit to virtue that men will lavish on their vices more than they will expend on their virtues. It is apparent that in any case many more objects are classed under the head of religion in heathen countries than with us. For instance, we never think of including among our religious benefactions the amounts we spend on the education of our children, but here in Burma the monastery is the public school. So that in order to institute anything like a just comparison between the liberality of Christians in America and the heathen here, it would be necessary to include in the benevolences of American Christians not only what they give directly for the support and spread of the gospel, including the erection of church edifices, the maintenance of pastors and the conduct of home and foreign missions, but also what they give for schools and school-houses and for every form of educational enterprise. But the catalogue must not end here; much more must be added. The heathen makes his religion his chief source of amusement. An old Buddhist monk, highly esteemed in the com-



FUNERAL CAR FOR A BUDDHIST PRIEST, BURMA

munity, died recently. I went to see what was going on at his funeral. The people were dressed in gala attire. Hawkers were doing a thriving business. Grotesque images of a tiger and tigress with gaping jaws and waving tails were set up, deftly constructed of variously colored carpets and mats and blankets and shawls on a framework of bamboo, with a boy inside of each to work the jaw and tail. Another "float" represented a boat with rowers. Monks lounged in a gaily decorated pavilion and received the attentions of their devotees. But the chief center of interest was the funeral car of the dead monk himself. This was a tall spire-like structure, consisting of a bamboo framework ornamented over with tinsel paper cut in intricate patterns, the whole resting on large cumbrous wheels made from sections of a solid log. On a high platform in this structure rested the coffin containing the remains of the monk, and attached to each end of the car at the base were two enormous strands of rope spun from bamboo splints. These ropes were to be used for no less funereal a purpose than a "tug of war." Several hundred men from one part of the city would stand on the ropes running from one end of the car, and about an equal number from the other part, grasping the two ropes at the other end of the car, would try to pull them over. Sometimes the men at both ends would tug, or they would simply pull the car back and forth with short jerks, which made the tall spire vibrate in a manner quite shocking to behold, considering the character of the occasion. Indeed so violent was the treatment it received that it soon showed signs of falling to pieces, and the coffin actually dropped from its place on the platform to the ground. This was soon strapped on to the side of the car, however, and the fun went on as before. Meanwhile monks and others were prancing back and forth with banners in their hands and yelling at the tops of their voices, to incite the men of the side they happened to favor, to use their best endeavors. What ideas these people must have to induce them to treat the body of a respected monk in this way, it is not easy to conceive.

This, and many other instances which might be mentioned, goes to show that the amusements of these people are a part of their religion. So that in order to institute a just comparison between the liberality of the people of Burma and those of America in matters of religion, there must be counted in not merely direct expenditures for religion itself and for education, but also all expenditures for amusement. To all amounts contributed through various channels for the two former, add all that is spent for the people at large, or all that they would spend if they were merely grown-up babies, for theaters, for balls, for circuses, for picnics, for summer outings, or for any other kind of relaxation imaginable, and you begin to reach a basis from which to draw approximately safe conclusions. Of genuine religious sentiment, these heathen people, if one may judge from palpable evidences, know little and care less.



THE VENOMOUS CARPET SNAKE, SOUTH INDIA

# The Garos at "Banner Town"

THE annual meeting of the Garo Association in Assam was held this year in the largest village in the district. Thirty-seven years ago, when this site was covered with dense jungle, Ramke, one of the first two Garo converts, used to come out daily and pray God to build here a Christian village. The present town is a signal answer to the petition of that faithful man. It appears on the map as "Christian-para," and is so called by the heathen Garos and by the government generally. Dr. Bronson called it Nisangram, which means, "Banner town." Ramke's widow still lives there.

The Garos made very comfortable provision for their missionary guests, comprising most of those on the field: brethren Mason, Sr., Phillips, Dring, Mason, Jr., and wife, Miss Ella Bond and A. E. Stephen of Goalpara. An auditorium accommodating seventeen hundred, made of bamboos and jungle grass, had been erected for the meetings. The dirt floor of this structure was covered with fresh rice straw. As no seats were provided, the largest audience, numbering but four less than sixteen hundred, did not pack the house. This was the largest gathering of the Garos ever convened, and no entertainment was provided other than shelter and stores of food obtainable at certain hours. It was formerly the custom to furnish food for all the delegates, but when the numbers climbed up to eight hundred and more it became a burden, and was discontinued. It speaks well for the people that they came thus entirely at their own charges, some traveling for eight or ten days, carrying not only their little ones and their belongings, but their food as well. Every church had its own delegates.

The chairman was one of the *pundits* of the Tura Training School, and the expedition with which the business was conducted was refreshing. Each session was opened with a short sermon by a missionary, an evangelist or a preacher. The tone of the meeting was altogether helpful and instructive. One paper was prepared and read by the wife of the pastor at Nisangram. It was noticeable that only one woman took part in the discussion that followed. The subject was, "The Work of Woman in the Home"; doubtless many of the sex under discussion had thoughts enough to express, if they had had courage to voice them. The

A PORTION OF THE AUDIENCE AT THE GARO ASSOCIATION. THE NATIVE MODERATOR AND CLERKS IN FRONT

Photo by Rev. W. C. Mason





Photo by Rev. W. C. Mason

REV. W. C. MASON AND WIFE SELLING LITERATURE AT THE GARO ASSOCIATION

men seemed to find the subject most interesting, and several younger men, not yet become benedicts, gave their ideas most eloquently. Miss Bond conducted a woman's meeting, attended by fully three hundred women, many of whom took part.

Mr. Walter Mason now has charge of the book department of the Garo Mission, and a considerable quantity of literature was offered for sale at the association, the receipts amounting to Rs. 115. The Garos are willing to pay a fair price for a good book, and many more could have been sold, if they had been on hand.

There are sixteen churches in the district, with a membership of 5,982, 283 having been added by baptism during the year. There are sixty-one Sunday schools, with 1,872 scholars and eighty-five day schools. The amount raised during the year was Rs. 3,438–9, of which Rs. 930 were spent for pastors' salaries; for home missions, Rs. 205–15–6; for foreign missions, Rs. 72; for evangelists supported by individual churches, Rs. 121; for evangelists supported by two or more churches together, Rs. 326. There are ten evangelists, each with an allowance for a helper, who travels about with him.

The association of 1904 presents many features of encouragement in the work among the Garos. The training school at Tura opens this year with an attendance of 220 and a number more would come if work could be found for them. The ginning mill, now in full operation, furnishes employment for about fifty boys. The schoolhouse is crowded, and some classes meet in the chapel. Accommodations for the boys are deplorably small, many having to study and sleep in rooms entirely too cramped for the number of occupants. The girls' department is fuller than usual. Boys and girls recite together in the school. — Mrs. W. C. Mason, Tura, Assam.

THE annual meetings of our woman's societies which met this year in Rochester, N. Y., and Omaha, Neb., were occasions of deep gratitude to God, as both societies had closed their year with a balance in their treasuries, and the manifest blessing of God on the work of the entire year. The building fund of $20,000, raised by our eastern sisters, was a cause for special thanksgiving. The inspiring words of the missionaries touched all hearts with a desire to serve more effectively the coming year. Six young women under appointment are all too few to meet the many calls for help.

# FROM · THE · WORLD-WIDE · FIELD

REV. GEORGE H. BROCK of Kanigiri, South India, writes of having baptized 255 during the year since he arrived again on his field. He spends much of his time on tour, and reports very encouraging meetings.

REV. W. R. MANLEY recently baptized thirteen on one Sunday at the English-speaking church in Madras. This is the largest number baptized on any one occasion for a number of years. The church is very much encouraged.

THE "little hospital" is progressing slowly, but next week we expect to see the brick masons at work on the walls. The window and door frames are ready and if nothing hinders the walls ought to go up quite quickly. I am planning to open the dispensary after the Chinese New Year, or about the first of March. — C. E. TOMPKINS, M.D., Suifu, W. China.

DUNCAN ACADEMY began a new school year today with the full number of classes and about the same number of students in its regular department. It also opened the first-year class of a new collegiate department with three fine young men. When all the classes of the new department are running, we shall ask permission to change the name of the school to Duncan College! — ERNEST W. CLEMENT, Tokyo, Japan.

WE have been encouraged at our last two monthly meetings, not at the large numbers present, but in a different, more hopeful attitude on the part of those in attendance. At our next meeting we expect at least two baptisms. Some of our people here are showing hopeful signs of growth. A confession of failure to walk aright and a determination to see further into the gospel have laid hold of some and we believe that that for which we have been crying to God for a long time he is about to give us. — REV. W. E. BOGGS, Sattanapalli, South India.



A SHAN TEA PARTY

Three Shan women sipping tea in the market place. Notice the little baskets strapped to their backs.

MRS. J. E. CASE has been greatly cheered by her visits to the churches in the Henzada District. She thinks many are near the Kingdom. Since the departure of Mr. Cummings she finds heart and hands full. Let us remember her in our prayers; also that her husband may be restored to health sufficiently to join her soon.

YOUR letter asking for material for the Burma number of the MAGAZINE only reached me at Port Said four days ago. We are now pretty well through the Red Sea, and should reach Rangoon about March 3. As soon as possible after we arrive I will try to get photographs of our chapel and parsonage.

I am returning to my native city, Moulmein, Burma, to resume pastoral charge of the English Baptist Church there, to which work I was first called by the Executive Committee in 1895. The church was founded by Dr. Judson in 1835, its charter members being British soldiers baptized by him. At present it is almost entirely Eurasian in its membership of about 120. The work has very much the character of a pastorate at home, both in its discouragements and compensations. — REV. F. D. CRAWLEY, Moulmein, Burma.

A LITTLE of the roofing and some lumber for the new house have arrived. The site is being

levelled. The government buildings on the land have been vacated but our new lease has not come. We have quite a school. There are more than 20. It was started to get teachers ready but others have crept in in one way and another. As it was supposed to be only a temporary school, we thought best not to report it, but it takes all of my husband's time up to noon, and the most of mine with what I spend with the Bible woman. I have a little scripture lesson with her every day. We have just had a rain and evidently the high hills had a snow storm, having been white for the past two days. The air is very crisp. — MRS. H. RIVENBURG, Kohima, Naga Hills, Assam.

THE growing necessity for the strong reenforcement of our work in Madras has led the Executive Committee to ask Rev. W. L. Ferguson, D.D., of Ramapatam, to undertake the oversight of native work in that city. The work calls for a man who has a knowledge of the language and sufficient experience to meet the problems constantly arising in such an important center. We believe that Dr. Ferguson will meet our expectations in these directions.

DURING a recent tour in the mountains I visited a village which had a very bad reputation. Some months ago the young men of the place banded together and "held up" Chinese traders. In the skirmish a Chinaman was shot and a Kachin received severe cuts with a sword, from which he died soon afterwards. When the civil officer learned I was planning to visit this place, he became anxious for my safety and requested me to inform him at once, if I saw any signs of danger.

As I had visited the village several times before and had treated some of the men in my house for opium, I not only went there without fear, but expected to be received as a friend, and in this my expectations were realized, for men, women and children seemed happy when they saw me, and some of the elders brought small presents as marks of respect.

The week I spent with them we had good meetings, and many heard again the story of glad tidings. Before I came away the elders had a meeting, and resolved to build us a large house free of cost if we would send them a teacher who would tell them about God, and instruct their children; so I selected a site in the center of the village and they at once began to collect building material. I hope to place teacher Kan Gyi there some time in March. — REV. GEO. J. GEIS, Myitkyina, Burma.

I THINK I have one of the best arranged little dispensaries on the Congo. The people here can well afford to pay for their medicines and we try to charge enough to pay for the cost of the drugs and transport. Their wants are few, and so most of them work for the state, or for the railroad, or act as carriers. I charge five rods for one ounce of epsom salts, or for two santonine powders, or seven and one half grains of quinine. I provide free medical aid to people who are sick and have no friends, also to orphans on the station, and many young men whom Mr. Frederickson is training for teachers. People who are strong and have no rods I point to the wood-pile. One difficulty in my work is that people come from distant villages asking for medicine for sick friends. It is very hard to know what is the matter with them, as I cannot see them, and their friends — often little children — know but little about them. I usually send some simple medicine that may help, and will not do any harm. In these cases I give what I think best and do not consider the cost. People bring the most rods for *manimba*, sleeping sickness. I can do nothing but recommend isolation and give arsenic tonic. One child has died on the station from this disease. Last November I had 502 patients, and took in 3,214 brass rods. I want a small grass house for sick people, but there is no demand for a hospital. — H. W. KIRBY, M.D.

THE Pegu Burmese Baptist Association held its forty-fourth annual meeting with the Burman church of Pegu February 26–28. The 450 native Christians in attendance were entertained by the native Christians of the Pegu District, and the six missionaries by Miss Bunn, the missionary in charge of that field. The meetings from first to last, beginning with the early morning prayer meeting Friday and ending with the praise service Sunday evening, were marked by a spirit of harmony and spiritual enthusiasm for the extension of God's kingdom among their own people. Four sessions were held each day.

The Sunday afternoon session was in charge of the Burmese Evangelistic Society, which was organized, without any suggestions from missionaries, by some of the Burman Christians of Rangoon in October, 1903. It has continued to grow in numbers and strength ever since its organization. Over $233 have come into the hands of the treasurer. One native evangelist is supported, and another one will be before the close of another year. This one has traveled during this past cool season with either Mr. McGuire or Miss Fredrickson. Such movements as these are the things that are going to bring the Burmans to Christ. We feel convinced that the hope of the Buddhist is through the Burman and not through the Karen.

The last session was given to four-minute speeches. Every one seemed to take in the spirit of the meeting and spoke to the point. A number of native preachers told of the encouragements in the various churches and districts. Miss Phinney gave a terse description of the kind of girls who are wanted in the Bible school, and urged that kind to come; Miss Fredrickson spoke of the encouragements in jungle work; Miss Shinn told of the work in the Kemendine Girls' School; Saya Lu Din represented the college; Saya Aung Baw spoke for the Burmese seminary; while Saya Tha Din gave a short review of the work of the Burmese Evangelistic Society. The meeting closed with a collection of $8.00 for this society. This was a spontaneous collection, over and above all the others of the day. The total number of baptisms for the year was 87. — MRS. J. MCGUIRE, Rangoon, Burma.



HEADS AND TAILS

The accompanying photograph is a remarkable one for tails. I never saw so many in one picture. It was taken in Shanghai on the occasion of Prince Tsaichen's visit. He was returning from Germany after doing "penance" for the murder of the German minister at Pekin, during the Boxer outbreak. The scene is in the foreign settlement, and this is the reason for the width of the picture. Streets in the native city are only eight or ten feet wide. Photograph and description from Rev. J. S. Adams, Hanyang, China.

# OUTSTANDING FEATURES of the WORK IN MISSION LANDS

## AS NOTED BY THE FOREIGN SECRETARY

REV. T. S. BARBOUR, D.D.

A SMALL item of information, large in its import, is at hand from west China. A party of missionaries who sailed last fall from San Francisco, under appointment to this remote field, went to China in the full expectation that they were to conform to native custom by the adoption of the queue and the wearing of Chinese dress. They knew that their predecessors in work in the interior of the country had followed this plan that they might allay excitement and guard against prejudice and antagonism. Letters received from this outgoing party show that, from the time of their arrival at Shanghai, they were led to question the wisdom of following their original purpose, and, before their long voyage up the Yangtse River was ended, the expediency of a change in plan became unmistakable. It is clear that a new day has come in China. Local outbreaks indeed may occur among the disorderly classes, and it is not impossible that a general movement reproducing the horrors of the Boxer outbreak may again be instigated by the imperial power; but the steady gain made in influence with the great body of the people is apparent. The mode of dress representative of Western peoples and the Christian faith is now a passport rather than a hindrance to popular favor even in the far interior of China.

THE religious situation in France is just now acutely interesting. Opposition to clerical influence in the state is becoming continually more intense, and legislative action grows increasingly stringent. The development of late has taken the form of effort to break the control of Rome in the education of the young. This movement has expressed itself particularly in two forms of legislative action: the abolishing of schools conducted by monastic orders, and the exclusion of priests or members of religious orders from positions as teachers in the public schools. When it is realized that more than half the boys of the higher classes, and 95 per cent. of the girls, were educated in monastic schools, both the peril against which legislation is directed and the far-reaching effects of the legislation are apparent. Exposure of the character of the instruction given in these schools, through the contents of copy books shown at the exposition at Paris, and published widely by opponents of the Roman Church, gave powerful impulse to the new movement; and the disclosure of awful abuses in orphanages under control of the orders has intensified public indignation. The religious orders are identified in France with vast business enterprises, a great monopoly in liquors, for example, being controlled by them. The action taken in excluding members of the orders from the recognized public schools was a necessary supplement to the action by which the private schools were abolished, as Rome with characteristic adroitness endeavored to thwart the purpose of government by secularizing the religious orders and reopening the schools upon an assumed secular basis. It is evident that the contest is on in France, and there can be little doubt that it will issue in the not distant future in discontinuance of recognition of the state church and withdrawal of state support from churches hitherto aided by the national treasury. While

this movement, on the part of the great body of its supporters, is hostile to all religion, it cannot be doubted that its success will bring for Protestantism a new era of opportunity.

THE enthusiasm with which the work of the steamer "Henry Reed" was followed by its shareholders in the early days of the work of our mission in the Congo Free State will be recalled by many of our readers. This steamer was built for the promotion of our work in the country reached by the upper river. For some time past the question as to the future of this steamer has been under debate. We have at the present time but two stations in the upper district, and the use of state steamers and steamers connected with other missions apparently has offered sufficient facilities for our needs in transportation. For a time it was thought that it might be well to dispose of the steamer, and correspondence has been conducted with another society regarding its sale. But a fresh consideration of the whole question leads the Executive Committee to the conviction that the steamer should not be sold.

While present conditions under the rule of the government of the Congo unhappily are unfavorable to the development of mission work, making even its continuance at existing stations embarrassing, our committee are not content to accept the conclusion that these conditions are to be permanent and that the vast need in the great inland territory must remain unmet. It is definitely decided that this steamer shall be held for such present use as may be found practicable and for the larger use which, it is believed, the God of missions will not fail to make possible in days to come.

A NEW illustration is just now afforded of God's moving in a mysterious way to perform his wonders. The record of Christian missions so familiarizes one with our Lord's method of furthering his purposes by agencies apparently threatening their defeat that each new difficulty seems to constitute the announcement of some new purpose of divine grace. It was the famine in India which four years ago drove distressed people of the Telugu country to Natal in South Africa, where they entered upon work in large tea gardens owned by an English gentleman of devoted Christian character. The appointment of a missionary of their own race supported by Telugu Christians in India followed. The spirit in which this new work is conducted is beautifully shown in a letter just now received, in which a description is given of a reception of new members in "The First Telugu Baptist Church" of Kearsney, Natal. The missionary and the people had shrunk from attempting to discharge alone the responsibility of examining and receiving these members; but an appeal to an English mission some distance away proving ineffectual through the pressure of work upon its missionaries, action was taken as described by the leader in the words which follow: —

> When I and our church members had understood the will of the Holy Spirit, we set ourselves at work. We joined together and first had a very solemn prayer meeting. We all with one accord requested the aid and guidance of the Holy Spirit. Even our women prayed earnestly for help. Then we began to examine the people. Out of thirteen only six gave their testimony fully to the satisfaction of themselves and of us; to the joy of all of us, these were baptized in the waters of the river Umvoti. This river we called the Gundlacumma of Natal. This first harvest of six souls we took to be the first legion of the Most High in Natal. We praise the Lord for his great action toward us.

Those recalling the story of the Gundlacumma of India, where on one day 2,222 souls were baptized, will recognize in the selection of this name for the river, not only the influence of cherished memories but the revelation of an assured faith and hope. We cannot forbear quoting again from the letter of this native leader, Rangiah: —

> Now, dear sir, why do I write all this story to you? No doubt you will be interested to know great actions of God toward Telugu Christians, but are not your prayers required upon their new missionary society and work?

# Young People's Department

WE are especially glad to encourage our young people to attend the Detroit Convention of the Baptist Young People's Union of America, particularly since the officers have planned this year to put yet more emphasis upon institute or conference hours in the convention program. There is a very marked growth in conviction among leaders of young people's work, that the actual work of training must supplement eloquent addresses in order that permanent, practical results may be secured. We quote from *The Baptist Union:* —

The studies in the Christian Culture work at the convention will include all the courses. The Bible Readers' Course, the Conquest Missionary Course, and the Sacred Literature Course, will be presented, and all the members of the class will receive valuable instruction in methods of teaching these courses. The studies in Practical Methods will include the work of committees and departments, the conduct of the prayer meeting, open-air services, cottage meetings, personal work and many other phases of service. The studies in Junior Work will include every aspect of it — the conduct of Junior societies, instruction in the Junior Christian Culture Courses, the outside work of Juniors and for Juniors. This course will be most valuable for all Junior workers. The studies in Christian Beneficence will deal with the Scriptural teaching concerning our substance, the practical problems connected with proportionate giving, and its bearing upon the advancement of the kingdom of God on earth. There is no more important subject claiming the thought and attention of Christians than this.

These classes will be held at such hours as will make it possible for all who enter them to attend every session of the Convention, and the Conferences, if they so desire. None will be admitted to them who have not regularly enrolled as members. A syllabus and specially prepared blank book will be provided each student. We will be glad to enter into correspondence with any one who wishes to join one of these classes.

### Suggestions for Organizing Mission Study Classes

TO societies wishing to interest members in mission study, the following suggestions may be helpful: —

A meeting should be given up to exploiting the claims of mission study;



BRITON CORLIES, M.D., AND HIS "BOYS" AT YACHOW, WEST CHINA

and copies of "Princely Men in the Heavenly Kingdom" having been secured, six members should be asked to read each a chapter, and to present at the meeting some one interesting incident or fact described in the chapter. For example: —

1. One may tell of the providence of God manifested in the life of Robert Morrison.

2. Of the power of prayer in obtaining the Tientsin Hospital, described in the chapter on Mackenzie.

3. The story of Gilmour's convert in Mongolia.

4. The account of Dr. Nevius' famine relief work.

5. The taking of Bangkok for Christ, as told by Dr. MacKay.

6. Marked heroism shown by missionaries and Chinese converts during the Boxer uprising.

If these facts are well told, they will create, not only interest in the text book, but enlistment in this world-embracing, triumphant cause of missions; and if steps are immediately taken for the formation of a class, your efforts will be crowned with success. — ELLA D. MACLAURIN.



REV. GUY C. LAMSON

IT was my privilege to attend the Silver Bay Missionary Conference in 1903. In many respects it stands out as one of the most blessed experiences of my Christian life. The suggestion of what I received may be helpful in deciding another to go.

There came to me a new vision of the Christ. I did not have to go there to get it, but I got it there. While God had apparently blessed my ministry, I went up to that conference with such a profound feeling of unrest that I felt that I must see Jesus. There was no alternative; I must find him; and from the first there came that new sense of rest. I had a vision — not that I saw the throne of God, high and lifted up — not that, but a fresh vision of what Christ was to me and to the world. From that day there has been a new hunger for souls, a great craving for men.

With that there came a new appreciation of my personal responsibility for men with no knowledge of God. I thought I realized it before; but there in quiet prayer and meditation, in the very atmosphere of God, I began to see how great and how necessary is the undertaking to evangelize the world, and I began to know the measure of the part I ought to bear in that undertaking.

Yet the conference is not a retreat. It is not even an assembly for ministers, though many of them are there. It is preeminently a place where earnest Christian people can exchange as well as evolve practical plans for doing the work of Christ at home and abroad. The matters with which it deals are matters of fundamental importance to every Christian church, and the churches ought to be represented there. I feel like urging lay workers as well as others to go because of the spiritual uplift that comes, because of the enlarged view of the kingdom of Christ. Such a conference tends directly to develop capacity for leadership, and inspires to attempt great

things for God. — GUY C. LAMSON, Montpelier, Vt.

WE have often heard it repeated that "The Sunday school of today is the church of tomorrow." This being true, if the church of tomorrow is to be a missionary church, missions must have their proper place in the Sunday school scheme. It would seem that some of the other great denominations are acting upon this principle more promptly than we. For instance, in connection with comprehensive plans for missionary study, and the use of missionary programs, the Sunday schools of the Protestant Episcopal Church have within about three years increased their gifts to missions from $10,000 to $100,000, and it is now well-known that the Sunday schools in the field of the Methodist Missionary Society have enlarged their gifts until, during the past year, they have contributed to missions nearly $450,000, 60 per cent. of which is devoted to foreign missions. Steps are now being taken by our society to inaugurate a plan for cultivating the missionary interests of our Baptist Sunday schools in co-operation with the auxiliary woman's societies. The plan involves the use of one half the Sundays of the year for supplementary mission study, which is designed to enlist the interest of the young people in the great foreign mission fields, the remaining Sundays being left entirely free for similar use as may be determined by our organizations in the interests of home work.

THE high tide of missionary interest in the leading denominations of the United States is in large part due to the systematic missionary campaign carried on through visitation by secretaries, by missionaries home on furlough, and by volunteers and other students in our colleges, universities, and theological seminaries.

The Missionary Union is planning to expand work of this character throughout our churches, young people's societies and Sunday schools. During the year, campaign work has been carried on by quite a number of the students in our schools, and it is planned that the campaign shall be continued on a somewhat larger scale during the vacation period. Now is the time for students and other volunteer workers to inquire about such service by addressing the Young People's Department of the Missionary Union, Boston.

SOME are planning for a short, sharp, effective campaign for mission study during the next few months. It may seem to you too late for a beginning, but now that most of the special church work of the winter is completed, why not inaugurate a seven weeks' study of "Princely Men in the Heavenly Kingdom," writing to Miss Ella D. MacLaurin for the helps that are furnished free to leaders? The primary obstacle is perhaps ignorance of the value of such a class. Those who have tried it would advise you not to waste the coming season by further delay. They would urge upon you also the consideration that this trial effort will open a way for the wisest plans and preparation for a more thorough course of mission study next winter with a larger circle of students.

PASTOR E. A. BOWEN of the Baptist Church in Willimantic, Conn., says: "I am quite sure that nothing I have suggested here has met with a more enthusiastic response than our study class. We have a copy of "Princely Men in the Heavenly Kingdom" for every member of the class, and have purchased the latest missionary library. The book has greatly deepened the respect of the young people for missionaries and mission work. The average attendance will probably reach 13 out of 16 enrolled. Those absent are young mothers who cannot meet when gatherings are far from their own homes. The last evening of my pastorate here the class is to have a public meeting in the church."

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THE new Prayer Cycle should be in the hands of all young people. Order of our Literature Department, and follow the daily topics suggested.

# HELPS *for* HOME WORKERS

## Program for the Monthly Missionary Meeting

## *The Telugu Mission*

1. SERVICE OF SONG.
2. PRAYER.
3. SCRIPTURE LESSON.
4. SINGING.
5. SNAP SHOTS OF THE FIELD, p. 193.
   Give the various paragraphs to different ones to read aloud.
6. CASTE, INDIA'S SOCIAL BLIGHT, p. 199.
   This article should be supplemented by more detailed information concerning this awful system. Consult any standard work on India.
7. THE CAUSE OF INDIA'S POVERTY, p. 195.
8. A PREVAILING CHARACTERISTIC, p. 200.
9. PRAYER FOR ALL WHO MAY BE "IN THE VALLEY OF DECISION."
10. TWO LEADING MISSIONARIES, p. 227.
11. THE SUNDAY SCHOOL AT ONGOLE, p. 196.
12. THE GOD WITH A BROKEN LEG, p. 198.
13. LATEST NEWS FROM THE FIELD.
    Gathered from recent numbers of the MAGAZINE.
14. SINGING.
15. OFFERING.
16. CLOSING PRAYER.

### Our Prize Contest

IN accordance with the offer made at the opening of the year the MAGAZINE is prepared to announce the names of the churches entitled to the prizes offered, namely:

I. To the church sending in the largest club before April 1, 1904, "The Missionary Campaign Library, No. I." This library went to the First Baptist Church of Pittsburg, Pa., which sent in a club of one hundred members.

II. To the church sending in the largest per cent. of resident members before April 1, 1904, "The Missionary Campaign Library, No. II." Three churches reached, and exceeded, the



THE "FUKUIN MARU" IN AN EASTER SERVICE

**The Calvary Baptist Church of New Haven,** Conn., held this special service on behalf of the little ship, **Rev.** G. H. Ferris, Pastor.

maximum of 100 per cent., and will receive equal reward:

(1) The Baptist Church of Mexico, Me., has 14 resident members and sends a club of 28 subscribers.

(2) The Baptist Church of Eaton, Colo., has 46 resident members and sends a club of 52 subscribers.

(3) The Baptist Church of Sidney, Me., has 18 resident members and sends a club of 18 subscribers.

III. To the church sending in the second largest per cent. of resident members before April 1, 1904.

The Baptist Church of Hebronville, Mass., which has a resident membership of 48 and sends a club of 25 subscribers — 52 per cent.

We wish we were able to award prizes to many other churches which came near winning, but we are glad at least to make "honorable mention" in the order of the per cent. obtained (ranging from 50 to 21 per cent.): Hampden, Mass.; Cœur d'Alene, Idaho; Ashpoint, Maine; Bridgewater, Mass.; Alamogordo, N. M.; Madera, Cal.; Providence, R. I., Branch Avenue Church; Seattle, Wash., University Station Church; Hopewell, N. J.; Xenia, Ohio; Grasmere, N. H.; Natick, R. I.; Asherville, Kansas. In several of these churches a MAGAZINE has been placed in nearly every home, and we sincerely hope that the increased interest and intelligence concerning our great work will more than reward the earnest pastors and club agents who secured the subscribers.

We congratulate the successful churches on the large clubs which have been secured. The First Church, Pittsburg, Pa., has made a record which, to our knowledge, has never been surpassed. There has been an encouraging growth also in many other clubs; so that we think it well to add to the "honor list" above the names of churches in which there are forty or more subscribers: —

| | |
|---|---|
| Oakland, Cal., Twenty Third Avenue | 41 |
| Hyde Park, Ill. | 50 |
| Council Bluffs, Ia. | 40 |
| Waterloo, Ia. | 43 |
| Racine, Wis. | 40 |
| Minneapolis, Minn., First | 40 |
| Detroit, Mich., First | 40 |
| Pontiac, Mich. | 50 |
| Fort Wayne, Ind. | 53 |
| Terre Haute, Ind. | 42 |
| Cleveland, Ohio, Euclid Avenue | 42 |
| Dayton, Ohio, Linden Avenue | 45 |
| Orange, N. J. | 60 |
| Erie, Pa. | 42 |
| Germantown, Pa. | 40 |
| Muncy, Pa. | 41 |
| Pittsburg, Pa., First | 100 |
| Brooklyn, N. Y., Fifteenth Street | 40 |
| " " Marcy Avenue | 59 |
| Mt. Vernon, N. Y. | 41 |
| Perry, N. Y. | 45 |
| Rochester, N. Y., First | 47 |
| " " Park Avenue | 50 |
| Saratoga Springs, N. Y. | 42 |
| Hamilton, N. Y. | 40 |
| Boston, Mass., Tremont Temple | 40 |
| Cambridge, Mass., First. | 69 |
| Lynn, Mass., Washington Avenue | 66 |
| Newton Centre, Mass. | 60 |
| North Attleboro, Mass. | 40 |
| Springfield, Mass., State Street | 40 |
| Wakefield, Mass. | 60 |
| Worcester, Mass., First | 50 |
| " " Lincoln Square | 40 |
| Providence, R. I., First | 68 |
| New Haven, Conn., Calvary | 46 |
| Putnam, Conn. | 40 |

### How It Is Done

I HAVE been asked to describe the method used in securing subscribers for the MAGAZINE. It was a delightful experience for pastor and people.

Three factors helped the pastor in his presentation of this important matter:

*First, the conviction that the people ought to know how God is working on the foreign fields.*

*Second, the conviction that the people would welcome this information, if it were properly presented.*

*Third, an increasing appreciation of the value of the* MAGAZINE *as a means of conveying this information.*

Certainly, the inspiring contributed articles, the evidence of the careful selection and arrangement of material and the attractive dress of recent numbers make it a powerful agent in spreading valuable information.

The Plan: On a recent Sunday, at the hour for morning worship, copies of the January and February numbers were taken into the pulpit. The striking statement of Jacob Riis on the first page of the January number secured attention at once. How could it be

otherwise when reading such words as these? "For every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home."

Glimpses of different fields, and abstracts from a few of the articles in the February number, were then presented. These can be indicated here only by a brief reference to each.

First come the Philippine Islands with a population of 7,000,000, many of whom are saying: "We don't know which way to turn for the true way, and we must turn somewhere. Will you make clear to us what is your faith and what is the teaching of God's word?" In this connection reference was made to Velasco, the native preacher, "faithful unto death." And now a word of cheer from Mrs. Parshley in Yokohama, who writes: "Our hearts are full of thankfulness. Our church is happy and united. Baptisms are frequent." The message of Mr. Brock, from South India, is interesting: 200 baptized since last July, ranging in age from 85 to 10 years. The account of the Burma Baptist Missionary Convention is a revelation, with its registered attendance of 4,063, its record of 3,040 baptisms and its representation of 490 churches with 44,518 members.

"Ready for Service" introduces us to the six young men recently appointed by the Executive Committee. Two other lives recently closed on earth bring their lesson on the value of consecrated giving; Simon Yandes of Indiana and Chester W. Kingsley, "a real Christian Steward," who kept an account with the Lord on his ledger. Then followed "A Bit of History," or the sad story of a church that was divided on the subject of missions — a true story with a picture that cannot be readily forgotten. The closing reference was to the article on "Our Pleasures and Our Benevolences." Here came the opportunity to appeal for contributions and subscribers.

The Result: Many expressions of interest by the congregation in the facts presented; the sample copies of the MAGAZINE were quickly taken; and a number were ready to give their names at once to the young woman who had consented to act as club agent. This agent visited, as soon as possible, those whom she knew to be interested, and secured their names, so that a club of new subscribers, equal in number to 25 per cent. of the resident membership, was formed. — WM. T. GREEN, Natick, R. I.




SOME SPECIMENS OF OUR LITERATURE. *For a special list, see page opposite page 234.*

# EDITORIAL.

**The Foreign Secretary's Articles**

We take special pleasure in calling the attention of our readers to the second of a series of "Outstanding Features," prepared by Dr. Barbour, the Foreign Secretary, which appears on another page. Receiving, as he does constantly, so much correspondence directly from the missionaries, and having under his immediate care all plans for their work, no one at the Rooms is so well qualified to speak regarding the important questions which arise in connection with such a wide-spreading enterprise. Dr. Barbour will not only speak informingly but authoritatively, and his communications should be read with great interest.

**The Anniversaries in Cleveland**

The present Anniversaries are the third to be held in Cleveland, the other two occasions having been in the years 1863 and 1878 respectively. Many of us were not present the last time, and some of us cannot remember anything that happened during the first-mentioned year.

We are all aware, however, of the great changes which have taken place since that earliest date, not only in our nation, but in our denominational and missionary life. We have been marvelously blessed as a people. From a small body we have grown until now we are more than a million. As regards the Missionary Union, the receipts have increased from $103,956.96 to $779,594.15, while the membership in our churches abroad has more than kept pace with the amount invested in the enterprise. During this period also three new and important missions have been established; in Japan, Africa and the Philippines.

We have not yet said that we are glad to meet in Cleveland again, but we are. No "welcome" by its churches can be any stronger than the "response" of our hearts, if not of our lips. We expect to have the best meetings ever held by Baptists in America. We expect to be able to look back upon this occasion as one from which a new era in our life dated; for after all, these anniversary gatherings are real epoch-marking events, and every attendant as well as every church represented and national society interested should be able to recognize distinct evidences of gain, of improvement, after passing such a milestone.

We thank the brethren of Cleveland for inviting us, and we shall try and make our stay a pleasant memory.

**The True Source of Power**

In connection with Dr. Downie's article on "The Rate Per Cent. Fallacy respecting Mission Progress," which appears on another page, we would call attention to a most discriminating paper which appeared in the August, 1903, number of *The Church Missionary Intelligencer*. The substance of the paper, which was on "Spiritual Life in the Indian Church," is contained in one paragraph, as follows: —

> It is felt, and strongly felt, that the real influence of the Indian Church is in direct proportion to the depth of its spiritual life, and that while we may possibly win "adherents" by an imposing show of numbers or by a vast machinery of schools, congregations and agencies, we can only win true "converts" by the power of the Holy Ghost working in and through the lives of sanctified believers.

An undue anxiety for immediate results in large accessions to the churches is quite as likely to result disastrously in India as it does in America.

**Knowing and Doing**

In this day when so much stress is being laid upon the importance of knowing more about missions we are liable to forget that there is a greater need than this, namely, to have

ep *conviction* regarding the nature purpose of the gospel and also ding our relation to this world prise. Knowledge will not always to true conviction or to prompt n. When the disciples had taken into the ship at the time he ap- ed unto them walking on the water, ead, that "they understood not rning the loaves (in connection the recent feeding of the multi- ), but their heart was hardened." on this passage one has well re- ted: "'They understood not con- ing the loaves,' yet they had counted , and knew how many there were; had distributed them, and knew many they had fed; they had ered the fragments of them, and how many baskets they filled. wledge may be mathematically cor- and yet not be 'understanding.'"

**ng Courses Churches**

The American Baptist Publication Society has issued a leaflet ng forth "The Church Library Sys- of Christian Education," which, if ted, would certainly be of great fulness in any church. Simply d the plan proposed is a series of ses in systematic reading in the f Christ, church history, doctrine missions. Full particulars will be shed upon application to the Pub- ion Society, 1420 Chestnut Street, ladelphia, Pa. We commend this most heartily, and trust that our ors will investigate it with a view resentation to their churches.

**l Conference he Telugu sionaries**

The annual conference of the Telugu missionaries which convened year at Hanamakonda was an in- ting occasion, due to various dis- ons and actions which will have an rtant bearing on the work of the ion in the future. Various mat- relating to the make-up and elec- of the reference committee were ed to the satisfaction of all. It is fying to see how really helpful the of the reference committee has ed to be in our various fields. Those who feared that too much influence would thereby be delegated to a few have been happily disappointed, and all are coming to feel that only in some such arrangement as this can the best interests of the entire mission be served. The question as to ways and means of self-support was discussed at length; the debate was profitable, although no uniform policy was adopted.

**A Japanese Christian Admiral**

It is interesting to recall at this time that the present rear-admiral of the Japanese fleet, Sotokichi Uriu, is a graduate of our own naval academy at Annapolis. Congress passed an act some time in the 70's allowing Japan to send cadets to our academy, and Uriu was one of the first four to take advantage of the opportunity. He was a boy of humble origin and worked his way up by perseverance and genuine ability. He was very popular in the academy, and sustained a reputation of high character and intellectual standing, holding the fourteenth place in a class of 136 upon graduation. He became an earnest Christian, and has ever since been true to his profession.

**Midsummer Rally of Missionaries**

The annual meeting of the International Missionary Union will be held as usual at Clifton Springs, New York, June 1–7, 1904. The general theme for the week is, "Christianity in Conflict with Non-Christian Religions"; and a strong program will be presented. Dr. Ashmore will preach the annual sermon, and it is hoped that J. Campbell White will have charge of the daily devotional hour. There will be a service in honor of the centennial of the British and Foreign Bible Society; a recognition service at which all the missionaries will be introduced; and a farewell service for all new appointees and missionaries going out this season. Missionaries and candidates under appointment will receive free entertainment during the week. Correspondence should be addressed to the secretary, Mrs. C. C. Thayer, Clifton Springs, N. Y.

**A Christian Students' Convention in Italy**

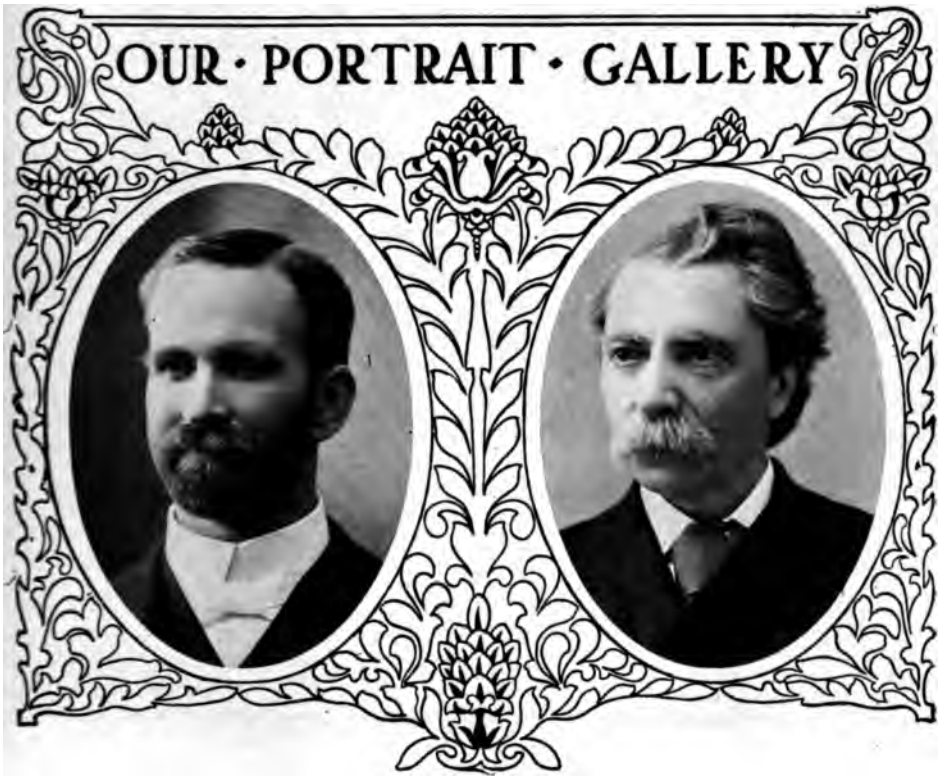
An interesting report of the first national gathering of Christian students in Italy, held in January at Rome, appears in *The Intercollegian* for April. All the Protestant denominations were represented and the meetings were full of interest and enthusiasm. Steps were taken toward a national organization and the appointment of a general secretary.

**Two Ways to Get into Tibet**

Tibet, long known as the great, closed land, appears at length to be yielding in a slight degree at least, to the onward march of progress on the one side and the tactful aggression of the heralds of the cross on the other. England has presented herself at the southern approach, by way of India, and will probably force her way to the great mysterious capital, Lhassa, the stronghold of Buddhism, a city which has rarely been entered by any representative of the occidental races. England is determined to open the country to trade from India, but more especially to discover how far Russian influence has penetrated the country. In a recent engagement with the Tibetans, Colonel Younghusband found the people armed with rifles (doubtless furnished by the Russians), and there is grave reason to believe that, in spite of agreement to the contrary, Russia is determined to take possession of Tibet. The country reaches too far south and is too close to India for England to stand by quietly and see any such step taken without protest. On the eastern border missionaries from China have recently met with a friendly reception. At Dachienlu, a large border town, representatives of the China Inland Mission have a firm hold, and are greatly encouraged by the eager response of the people to the gospel message. Our own missionaries, Rev. and Mrs. W. F. Beaman, also received a kindly welcome during their visit to the borderland last summer. Last year witnessed the completion of the translation of the New Testament in the Tibetan colloquial language. With a friendly people and a Bible in their language we can well hope to see some great triumphs for the gospel during the next decade. "The entrance of thy words giveth light."

**If We Only Knew the Facts**

We were very much interested in an editorial contained in a recent number of *The Outlook* upon the subject, "Is the President Extravagant?" — the reference being to President Roosevelt. It was not the details of the editorial that interested us, so much as the manner in which the writer answered so conclusively certain criticisms of the president, and showed how every one of them, although currently reported, and approved by many, were after all founded on misinformation, misunderstanding and mischief-making partisanship. Of the particular things mentioned we know nothing and care less; but we do sympathize with Mr. Roosevelt, the *man*, because of the annoyance and burden added to his already strenuous life by these carpings which he cannot answer, if he would, because of his position. How easy it is to criticize anyway. The "ins" must always expect more or less of it from the "outs"; but the longer we live the more we realize how unchristian it is for *brethren* to judge one another, especially when they know, if they stop to think, that they are violating every principle which should actuate one authorized to judge — they are passing judgment upon matters of which they have only the scantiest knowledge, and concerning which, in most cases, they have not attempted to secure first-hand information. If it be true that it is not work, but worry, that kills, it is also true that the thing that wears most on the person in a position of public trust is the knowledge that those who should support and be true to him are unjustly criticizing him; are saying things which he knows to be untrue, and which he could easily prove so; but to which he cannot reply, and concerning which it may not be best to offer even an explanation. Politicians, unbelievers — well, it should not be so among brethren.




PROFESSOR L. E. MARTIN has been since 1890 the efficient principal of the American Baptist Mission College at Ongole, South India. For this work he was well fitted, both by training and experience, having graduated from Kalamazoo College, Michigan, in the class of 1888, and taught in a government school in Nagasaki, Japan, for over two years. In 1891 he was married to Miss Nellora Clough, daughter of Dr. John E. Clough, and when later in the same year they went to Ongole, the field of their future labor, a welcome awaited them of more than ordinary cordiality. In the same year that Professor Martin assumed the direction of the school, the standard was raised from that of a high school to a college of secondary grade. There are at present nearly 375 students in all grades, including the senior and junior first arts and preparatory courses. A large number of the boys are Christians.

DAVID DOWNIE, D.D., for over thirty-one years a missionary to the Telugus in South India, was born in Glasgow, Scotland. His family came to America in 1852 and settled first in Connecticut and later in New York. When a young man of sixteen he was baptized and united with the Baptist church which is now known as the Central Church of New York. He early felt a call to the ministry and pursued his studies in preparation for his calling, at Phillips Academy, Andover, Brown University and Rochester Theological Seminary. In November, 1872, he married Miss Annie S. Hershey, and early in the following year received his appointment by the Missionary Union. He was designated to Nellore, to relieve Dr. Lyman Jewett, and with this station he has ever since been identified. Throughout the Asiatic mission fields of the Union Dr. Downie is looked upon as a leader, statesman and man of broad vision.

# PERSONAL & OTHER NOTES

**Arrivals:**

At San Francisco, by S. S. "Korea" April 6, Rev. and Mrs. R. A. Thomson, of Japan; Rev. and Mrs. S. R. Warburton of China; Rev. and Mrs. C. E. Burdette of Assam; Rev. George E. Finlay of the Philippine Islands.

Mrs. George R. Dye has been very ill with pneumonia at Granville, Ohio; but the last report was more favorable, and we hope for a full recovery.

Word has been received of the death of Rev. David Webster at West Rockport, Maine. He served as a missionary of the Union in Burma and Siam from 1877 to 1889.

Our attention has been called to an error in connection with the cartoon in the April Magazine, used by the Rochester Seminary Missionary Band. The drawing was made by Mr. S. F. Langford, although the idea was Mr. Maxfield's.

Rev. William Pettigrew is taking advantage of his furlough in England to pursue medical studies in the Livingstone College. All such knowledge is of great value in his remote station in Assam.

Rev. A. A. Bennett, D.D., who has been in this country for some time, has been again designated to the seminary at Yokohama when he shall return to Japan.

The Magazine extends very hearty congratulations to our brother, Rev. Eric Lund, of Barcelona, Spain, upon the occasion of his marriage to Miss Dahlander, at Marseilles, France, on the nineteenth of March. Mrs. Lund is a highly accomplished woman, speaking five languages; she is a cultivated musician and a devoted missionary of wide experience in Spain, Sweden, Cuba and the United States.

Dr. and Mrs. P. H. J. Lerrigo reached San Francisco March 21, and have arrived at their home in New York. Mrs. Lerrigo is improving, but is far from well.

Dr. George A. Huntley is enjoying greatly improved health in England and is giving frequent illustrated lectures on China. He has received quite a sum of money in aid of the new hospital in Hanyang.

We are sorry to have to correct a statement regarding rates of postage to China, made in a recent number of the Magazine. The rate of two cents an ounce is applicable to Shanghai only, and the former rate of five cents for half an ounce still prevails for all other ports and inland stations.

Just as we go to press a letter is received telling of the death of Mrs. Frank C. Briggs and little one at Kobe, Japan. More extended mention of the beautiful life and work of Mrs. Briggs (formerly Miss Hawley) will be made in a later issue. We extend our warmest sympathy to the bereaved husband and friends.

We are in receipt of "A Message to the Christian Students of all Lands from Three Hundred and Forty-three Student Volunteers in China." It is a strong appeal, and we wish a copy of it might reach hundreds of our young people who are wondering where they can live their lives to the greatest advantage to the world and the kingdom of Christ.

The government of India has decided to undertake the revision of "Hunter's Imperial Gazetteer of India." The original is a monumental work, but the new edition is planned upon even a more comprehensive outline, and will contain authoritative articles on every topic connected with Indian life and customs.

THE Rangoon Baptist College under the direction of Dr. St. John and Mr. Ingram, has recently formed a "Literary Society," for the promotion of public speaking and the use of the English tongue, which has proved very helpful in the development of the students. At one public meeting the subject of the debate was, *Resolved*, "That orators are born, not made." The government college has also organized a similar society, and we shall expect to hear of some interesting debating contests between the two societies.

THERE has come to the editor's table a finely illustrated souvenir of the Baptist Church House in Southampton Row, London, which was erected largely with money raised in connection with the Baptist Twentieth Century Fund. It contains a beautiful chapel, with schoolroom beneath, and spacious accommodations for the headquarters of the Baptist Union, with its various departments. Beautiful in its exterior, and admirably adapted within for the purposes for which it is used, we congratulate the Union on its new and elegant home.

SOME active Christian people in St. Louis, Mo., are considering what efforts can be made to present the gospel to the hundreds of representatives of oriental lands who will be temporarily in their city the coming summer in connection with the exposition. The Executive Committee of the Missionary Union will gladly cooperate in any such work so far as they are able. Dr. Bennett, of our Japan Mission, now at home on furlough, has been designated for this service. We hope that none may visit our country, and leave it without a true knowledge of that which is at the foundation of all our real greatness.

REV. C. L. DAVENPORT of Mandalay, Burma, who is at present in this country, has been doing some very effective work among the churches in New England. Incidentally he has spoken a good word for the MAGAZINE wherever he has gone, with the result that he has sent in nearly twenty different clubs aggregating 169 subscriptions, all but ten of which are new. He believes in the MAGAZINE and makes people realize that they are missing a good thing if they do not take it.

## The Literature of Missions

JUST as we go to press we note the receipt of a new book from the pen of Rev. Harlan P. Beach, editorial secretary of the Student Volunteer Movement for Foreign Missions. Its title is "India and Christian Opportunity," and later we hope to give it a more extended mention.

IN a recently issued booklet by Ernest Howard Crosby entitled, "Tolstoi and his Message," the author has devoted about seven pages to quotations from the addresses and writings of Rev. Henry Richards of our Congo Mission. The chapter in which the extracts occur is on "The Christian Teaching in Practice." Funk & Wagnalls Co. New York. Price, 50 cents.

MR. WILLIAM E. CURTIS of the Chicago *Record-Herald* has been visiting India, and in a series of most entertaining letters has been writing of what he observed. He has crowded into small compass more interesting facts about this wonderful empire than we have seen brought together before; and he speaks in the highest terms of missions and missionaries.

A TIMELY and informing article entitled "Unhappy Korea," by Rev. Arthur J. Brown, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church, appears in the May number of *The Century*. Protestant missions are only twenty years old in Korea but Dr. Brown believes that there is much to justify Mrs. Isabella Bird Bishop in her statements that, after her journey through Asia, she considered missionary work in Korea to be the most impressive of any she had seen in the world.

We are glad to call special attention below to two recent books on Korea. One is fiction founded on fact; the other history so crowded with strange facts and thrilling adventures as to be "better than fiction." Both books are well written, and are worthy of the large sale which they are having:

FIFTEEN YEARS AMONG THE TOP-KNOTS; OR, LIFE IN KOREA. By L. H. Underwood, M.D. 8vo. Cloth, 296 pages. 32 full-page illustrations in color. Price, $1.50 postpaid. American Tract Society.

This bright and interesting book from the pen of Mrs. L. H. Underwood, who has been a missionary in Korea for fifteen years, is most timely. The present conflict between Russia and Japan, in which Korea is the battleground, directs the attention of the world to the Hermit Kingdom.

Rev. Dr. Frank F. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, in his appreciative introduction, writes: "There is something naive and attractive in the way in which she takes her readers into her confidence while she tells her story, as trustfully as if she were only writing to a few relatives and friends." Mrs. Underwood is an enthusiastic admirer of the Koreans. With a peculiar loyalty to her convictions, the authoress details with remarkable frankness many of the interesting thrilling events of the Korean life.

THE VANGUARD, A TALE OF THE FAR EAST. By James S. Gale, author of "Korean Sketches." 12mo. Cloth, $1.50. Fleming H. Revell Co., New York and Chicago.

This story turns a new page in fiction, for it shows the picturesqueness, the humor, the romance and grim struggle of the life of a young man who elects to be a missionary among the Koreans. Willis, the hero, is singularly attractive, vigorous, patient, with that great saving sense of the ridiculous. The tale bears on every phase of life in one of the "Open Ports" of the far east.

Mr. Gale knows how to tell a good story, he provokes interest and stirs emotion to the very last page. He knows the life he writes about, having lived in Korea for the past fifteen years.

It is not necessary for one to be an enthusiast on missions to be fascinated by this story. It is crowded with telling incidents all based on actual occurrences. One sees too what Christianity really can do for a Korean, what simple-hearted practical Christians they become, and what problems cleanliness and mixed-up marital relations and their new faith produce.

PIONEER MISSIONARIES OF THE CHURCH. By Charles C. Creegan, D.D. Price, $1.25. American Tract Society, New York.

This admirable and helpful compilation of brief biographies has been prepared with the student class and young people particularly in mind. The appeal to youth of such characters as are here portrayed is irresistible. The author hopes that some who read this book may be led to throw themselves with whole-souled consecration into service for a lost world, even as did these great pioneers in mission work. Some twenty-four leading characters are here brought together, among whom are Reginald Heber, Robert Morrison, David Brainerd, Guido Verbeck, Alexander Duff, Cyrus Hamlin, John Scudder, John Murdoch, Hudson Taylor, John E. Clough, James Chalmers and others equally renowned. Some material prepared especially for this volume can be found nowhere else satisfactorily. We commend the volume especially to our young people as a valuable addition to a missionary library.

MIRACLE OF AFRICAN MISSIONS. By Rev. John Bell. Price, 60 cents net. Fleming H. Revell Co. New York, Chicago and Toronto.

The author, a missionary of the English Baptists at Wathen, a station near our own work on the lower Congo, tells in a striking and interesting manner the story of Matula, a native convert. The terrible superstition and cruelty of the heathen of that vicinity are set forth in the story of this poor fellow, who fell a victim to all the devices of the Evil One. Through the missionaries he comes into the light and joy of the gospel, and lives a transformed and Christlike life to the day of his death. This was caused by the terrible sleeping sickness which sweeps away thousands in this region every year. Many of the church members, including some of the strongest native preachers, have succumbed to this strange and terrible disease. The little story is a powerful witness to the saving and transforming power of the gospel, and is worthy of a wide reading.

THE American Baptist Missionary Union has just issued 17 New Orient Pictures, illustrating life in foreign lands. Address the Literature Department.

# FINANCIAL

## Donations Received in March, 1904 — In Part

*(To be concluded in July number)*

**Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. fo Honorary Life Member."**

### MAINE, $2 048 84

| | |
|---|---|
| Portland, Central Sq. ch. | $5 04 |
| Portland, 1st ch. | 132 57 |
| Portland, Free St. ch. | 173 32 |
| Portland, Free St., C. E. | 10 00 |
| Rumford Falls ch. | 28 91 |
| Portland, 1st Wom. Burman Circle, for wk. in Burma | 30 00 |
| Nobleboro, 1st ch., t. s. Pa Hah's successor | 6 00 |
| Yarmouth ch. | 50 00 |
| Yarmouthville S. S. | 17 75 |
| Yarmouth, C. E. | 5 00 |
| Houlton, Mrs. A. H. Berry | 10 00 |
| Houlton, 1st ch. | 30 00 |
| Houlton S. S. | 5 00 |
| Saco ch. | 9 00 |
| Oakland ch. | 6 98 |
| Castine ch. | 15 00 |
| Sedgwick ch. | 13 60 |
| N. Sedgwick ch. | 1 00 |
| E. Bluehill ch. | 1 40 |
| Bluehill ch. | 4 20 |
| Manset ch. | 1 75 |
| Brooklin ch. | 3 50 |
| Surry ch. | 1 40 |
| Lamoine ch. | 5 25 |
| Bayside ch. | 35 |
| Winter Harbor ch. | 1 40 |
| Skowhegan, Bethany C. E. | 5 00 |
| Skowhegan, Bethany ch., friends | 100 00 |
| Skowhegan, 1st ch. | 17 07 |
| Norridgewock, Mrs. F. E. Wright | 2 00 |
| Norridgewock, Sarah E. Taylor | 3 00 |
| Bath, 1st ch. | 18 50 |
| Buckfield, "M. A. W." | 2 50 |
| E. Jefferson, 1st ch. | 5 00 |
| Jefferson, 1st ch. | 8 00 |
| Livermore Falls, Helen R. Whittemore | 5 00 |
| Livermore Falls ch. | 25 00 |
| New Sweden Sw. ch. | 15 00 |
| New Sweden, Mrs. Louisa Nard, for Congo missions | 25 |
| New Sweden, J. D. Nylin, for do. | 75 |
| Warren ch. | 8 42 |
| Bryant's Pond ch. | 1 25 |
| N. Paris ch. | 3 70 |
| S. Paris ch. | 18 27 |
| W. Sumner ch. | 70 |
| Paris ch. | 2 11 |
| Paris, 1st ch., in memory of Mrs. Miranda P. King | 10 00 |
| Mechanic Falls ch. | 7 34 |
| Mechanic Falls, Oxford Co., Asso., Quarterly meeting | 5 00 |
| Buckfield ch. | $7 22 |
| Berry ch. | 5 02 |
| Mexico ch. | 10 01 |
| Monson C. E. | 1 65 |
| E. Corinth, Sewall Browne | 5 00 |
| Westbrook ch. | 4 00 |
| Limerick ch. | 3 00 |
| Wayne ch. | 5 00 |
| Wayne C. E. | 3 00 |
| Jay ch. | 4 00 |
| Cary ch. | 2 50 |
| Buck's Harbor ch. | 2 50 |
| Damariscotta, 1st ch. | 123 00 |
| Damariscotta, 1st C. E. | 10 00 |
| St. George, 1st ch. | 6 50 |
| Springvale ch. | 12 00 |
| Springvale S. S. | 2 38 |
| Thomaston ch. | 15 00 |
| Biddeford, 1st ch. | 18 03 |
| Dover ch., C. E. Day off. | 80 |
| Charleston ch. | 15 00 |
| Charleston, Nathan Hunt | 10 00 |
| N. Livermore ch. | 11 55 |
| E. Sumner ch. | 5 50 |
| Canton ch. | 5 41 |
| E. Dixfield ch. | 4 36 |
| Northeast Harbor, Hattie M. Gilley, for Loikaw Mission | 5 00 |
| Northeast Harbor ch. | 2 25 |
| Caribou, L. D. Todd | 5 00 |
| Caribou ch. | 23 50 |
| Tenant's Harbor ch. | 9 00 |
| Waterville, 1st ch. | 148 69 |
| Ft. Fairfield, J. F. Hopkinson | 10 00 |
| Fairfield ch. | 31 50 |
| Rockland, 1st ch. | 40 00 |
| Lyman, 1st ch. | 5 00 |
| Sanford ch. | 60 00 |
| Owl's Head ch., Ashpoint Branch | 9 54 |
| Owl's Head ch. | 10 00 |
| Hebron ch. | 1 00 |
| Lewiston, 1st Society | 62 92 |
| Kennebunk Village ch. | 40 00 |
| S. Berwick ch. | 90 00 |
| Milo, a friend | 20 00 |
| Lincoln Centre ch. | 1 78 |
| Oldtown ch. | 15 14 |
| Montague ch. | 60 |
| Brewer, 1st ch. | 6 72 |
| Brewer, 1st S. S. | 3 15 |
| Bangor, 2d S. S. | 14 16 |
| Bangor, 2d ch. | 25 22 |
| Millinocket, Jr. C. E. | 1 38 |
| Millinocket S. S. | 1 91 |
| Millinocket ch. | 15 27 |
| Camden, Chestnut St. ch. | 7 03 |
| Brunswick, W. W. Nearing | 25 00 |
| Turner ch. | 1 00 |
| Parkman ch. | 5 00 |
| Baring ch. & S. S. | 3 00 |
| Sedgwick, 1st ch. | 10 40 |
| N. Sedgwick, ch. | $6 51 |
| S. Penobscot ch. | 3 54 |
| E. Bluehill ch. | 2 00 |
| Franklin ch. | 1 94 |
| Lamoine ch. | 7 25 |
| Lamoine ch., add'l off. | 50 |
| Hancock ch. | 7 00 |
| China ch. | 4 00 |
| Hallowell ch. | 5 00 |
| Sidney ch. | 8 00 |
| Kennebunk Village ch. | 12 92 |
| Calais, 2d ch., add'l | 5 00 |
| Brunswick, Berean ch. | 2 20 |
| Topsham ch. | 2 50 |
| E. Winthrop ch., for term ending April 1, 1904 | 10 15 |
| Auburn, Court St. ch. | 55 50 |
| Freeport ch. | 5 00 |
| Topsham ch. | 3 00 |
| N. Windsor ch. | 1 00 |
| Franklin ch. | 7 00 |
| W. Sidney ch. | 4 75 |
| Belgrade ch. | 1 00 |
| N. Vassalboro ch. | 10 00 |
| W. Sumner, Mrs. A. H. Berry | 1 00 |
| Hudson, Mem'l ch. | 5 00 |
| Dover & Foxcroft ch. | 7 94 |
| N. Berwick ch. | 3 75 |
| N. Berwick Y. P. | 3 00 |
| E. Dixfield ch. | 1 25 |
| Lisbon Falls ch. | 8 12 |
| Lewiston, Bates St. ch. | 9 20 |
| Auburn, Court St. ch. | 9 20 |
| Leeds Centre ch. Deacon Seth Howard | 1 00 |
| | $2 050 09 |
| Less amount received in January from the Presque Isle S. S., transferred to Xmas Gift Plan Account | 1 25 |
| | $2 048 84 |

### NEW HAMPSHIRE, $1 017 75

| | |
|---|---|
| Nashua, 1st ch., t. s. H. I. Marshall | $10 00 |
| Nashua, Rufus T. King | 12 00 |
| Nashua, Crown Hill S. S. | 3 64 |
| Nashua, Crown Hill ch. | 4 19 |
| Cornish Flats ch. | 1 00 |
| Hopkinton, 1st ch. | 5 25 |
| Hanover, Mrs. N. S. Huntington | 10 00 |
| Concord, Pleasant St. ch., Rev. & Mrs. J. H. Robbins | 5 00 |
| Concord, 1st ch. | 81 35 |
| Salem Depot ch. | 3 50 |
| Antrim ch. | 20 00 |
| Antrim, Mrs. C. M. Abbott | 2 00 |
| Rumney ch. | 7 45 |
| Rumney C. E. | 7 00 |

Goshen C. E. ..... $2 50
Warner ch. ..... 2 00
Warner, J. T. Stevens ..... 9 00
New London, 1st ch. .. 85 58
New London, Wayside Chapel ..... 5 50
Wilton ch. ..... 5 00
W. Swansey ch. ..... 5 00
Claremont S. S. ..... 1 50
Suncook, 1st ch. ..... 6 50
N. Lyme, E. P. Merrifield ..... 8 12
Campton Village C. E. 2 00
Hindsdale, 1st ch. ... 3 25
Penacook, 1st ch. .... 23 02
Jay ch. ..... 3 00
Lebanon, 1st ch. .... 19 00
Franklin Falls, 1st ch. 24 38
Franklin Falls, 1st C. E., for wk. of S. E. Samuelson ..... 10 00
Newport ch. ..... 10 15
Fitzwilliam, 1st C. E. . 3 00
Stratford ch. ..... 35 00
W. Derry ch. ..... 43 25
Keene, 1st ch. ..... 28 05
Lakeport ch. ..... 10 00
Manchester, F. A. Hawley ..... 1 00
Manchester, 1st ch. ... 31 50
Manchester, Merrimack St. ch. ..... 35 00
Meredith, 1st ch. .... 13 30
Bradford, 1st ch. .... 21 00
N. Sutton, Dwight Spencer ..... 50 00
New Ipswich ch. ..... 2 00
S. Lyndeboro ch. .... 6 00
S. Lyndeboro C. E. ... 2 00
New Boston, Mrs. S. D. Atwood, t. motor power for Gospel Ship ..... 1 00
Troy ch. ..... 9 35
Troy C. E. ..... 2 67
Claremont ch., of wh. $5 is from V. V. Johnson's class .... 7 00
Exeter ch. ..... 45 00
Exeter C. E. ..... 5 00
Plymouth, 2d ch. ..... 70
Manchester, People's ch. ..... 9 88
N. Londonderry, W. H. Thorne ..... 5 00
Nashua, 1st ch., t. s. H. I. Marshall .... 86 82
Dover, Union Ave. ch. 26 17
Dover, Union Ave. Y. P. ..... 2 50
N. Sanbornton S. S. .. 1 50
Manchester, People's ch. ..... 125 00
Goffstown ch. ..... 6 53
Claremont Y. P. ..... 2 50
Pittsfield ch. ..... 2 15

**VERMONT, $1 236 95**

Hinesburg ch., t. s. S. R. Vinton ..... $15 00
Saxton's River S. S. .. 1 00
Saxton's River Mission Band ..... 1 12
Bennington, a friend .. 100 00
N. Bennington ch. .... 35 00
Bennington, 1st ch.... 234 67
Plainfield, Mrs. A. Betsey Taft, of wh. $10 is for wk., c. W. F. Beaman ..... 52 00
Georgia Plain, 1st ch. . 15 00
Fairfax ch. ..... 17 00
Fairfax Y. P. ..... 9 35
Fair Haven, Mrs. H. A. Merrick ..... 10 00
Essex Junction ch. .... 21 50
Essex Junction S. S. .. 2 00
Essex Junction B. U. . 2 00
Middlebury Ladies' Mission Circle ..... 6 00
E. Hubbardton ch. .... 10 50
W. Rupert Ladies ... $14 00
Barre, 1st C. E. ..... 3 00
St. Johnsbury, 1st ch. 7 10
St. Johnsbury, 1st B. U. ..... 1 30
Pownal, 1st ch. ..... 5 00
Manchester Centre ch. 10 00
Whiting ch. ..... 3 10
W. Cornwall ch..... 1 50
Bristol ch. ..... 25 13
Passumpsic ch. ..... 12 45
Bellows Falls, 1st ch. . 25 96
Colchester ch. ..... 5 45
Stamford ch. ..... 11 00
Townshend S. S. .... 2 50
Townshend ch. ..... 1 50
E. Wallingford ch. ... 6 62
Burlington Girl's Circle, for Dr. Huntley's wk. ..... 30 10
Ludlow ch. ..... 75 00
Brattlboro, 1st ch. ... 125 56
S. Londonderry ch. .. 8 36
S. Londonderry S. S... 75
Monkton ch., t. s. H. E. Dudley ..... 5 00
Hinesburg ch., for share in Rangoon, c. S. R. Vinton..... 20 00
Sharon ch., t. s. C. W. Briggs ..... 9 00
Sharon S. S., t. s. do. . 1 00
Cavendish ch. ..... 13 00
Derby, Mrs. H. A. Leland ..... 3 00
Newport ch. ..... 7 12
Middletown Springs S. S., Primary class 1 31
Panton ch. ..... 10 00
E. Hardwick, Mrs. D. B. Dye, t. s. wk. in Phil. Ids., c. C. W. Briggs ..... 15 00
Richford, Union Junior League, t. s. Francis, India ..... 36 00
Richford ch. ..... 18 00
Richford S. S. ..... 4 00
W. Haven Y. P. ..... 1 16
W. Haven ch. ..... 11 85
Randolph ch. ..... 11 62
Groton ch. ..... 22 42
Groton S. S. ..... 3 00
Montpelier ch. ..... 91 70
Montpelier S. S. ..... 7 00
Montpelier Y. P., Xmas off. ..... 6 09
Wilmington ch. ..... 6 78
Middletown Springs ch. ..... 6 68
Middletown Springs, M. L. Brown ..... 5 00
Barre, 1st ch. ..... 13 70

**MASSACHUSETTS, $15 566 62**

N. Attleboro, 1st ch., t. s. A. A. Forshee .. $13 25
Roslindale ch. ..... 87 31
Middleboro, Central ch. 58 72
Lawrence, 1st ch. .... 56 34
Lawrence, 2d ch., for Burma Mission .... 25 00
Lawrence, 2d B. U. .. 7 00
N. Bellingham C. E. .. 1 00
Orange, Mrs. M. C. Carpenter..... 30 00
Melrose, 1st ch. ..... 276 03
Melrose, 1st S. S. ..... 7 43
Melrose B. U. ..... 20 00
Melrose Highlands C. E. ..... 2 30
Fitchburg, 1st K. D., for Podili ..... 50 00
W. Fitchburg, Beth Eden ch. ..... 11 07
W. Springfield, 1st ch. 7 69
Springfield, State St. ch. ..... 69 96
Springfield, Highland ch., a friend ..... 50 00
Springfield, 1st ch. ... 42 20
Brookline, Rev. & Mrs. E. H. Dutton, to const. themselves H. L. M. ..... $100 00
Brookline ch., Mrs. M. B. Adams, t. s. wk. in Philippines, c. C. W. Briggs ..... 250 00
Brookline, Mrs. E. C. Wilson ..... 200 00
Brookline, Miss L. M. Wilson ..... 50 00
Brookline, Miss A. E. Wilson ..... 50 00
Brookline ch. ..... 368 09
Gloucester, 1st ch., Lenore Ayers .... 5 00
Gloucester, Chapel St. ch. ..... 19 00
Gloucester, Chapel St. Miss. Band ..... 23 00
Brewster ch. ..... 10 00
Rockland ch. ..... 8 00
Rockland, 1st ch. .... 14 10
Rockland, 1st C. E. .. 9 35
Boston, Tremont Temple C. E., t. s. Dr. Harper ..... 41 00
Boston, Caroline K. Nickerson, for orphan, c. H. Huizinga ..... 15 00
Boston, Tremont Temple ch. ..... 600 00
Boston, Clarendon St. ch., Mrs. S. P. Hibbard ..... 25 00
Boston, Clarendon St. ch. ..... 268 00
Boston, Jane Wallace, t. s. n. worker, c. P. Frederickson ..... 10 50
Boston, Wm. E. Noyes 2 00
Boston, Mrs. Helen McLeod, for Dr. East's hospital..... 5 00
Boston, Harvard St. ch. ..... 5 20
Boston, Harvard St., K. D. ..... 1 00
Boston, Harvard St. C. E. ..... 1 00
Boston, Sam'l N. Brown, 1st ch. .... 500 00
Boston, 1st ch., a member ..... 25 00
Boston, 1st ch..... 580 20
Boston, Clarendon St. ch., E. D. MacLaurin, in memory of Mrs. Ella B. Stevens, for work in West China ..... 50 00
E. Boston, Central Sq. ch. ..... 40 00
Boston, Bethany ch. . 216 76
Boston, Dudley St. ch. 415 94
Boston, Ruggles St. ch. ..... 225 00
Boston, Warren Ave. ch. ..... 133 03
Boston, Ruggles St. S. S., the Beaman class ..... 25 00
Boston, Muriel K. Mabie ..... 5 00
Boston, Warren Ave. ch., Dr. & Mrs. W. E. Witter, t. s. Dr. East ..... 20 00
Boston, Harvard St. C. E. ..... 1 00
Boston, Stoughton St. ch. ..... 145 40
Boston, Stoughton St. C. E. ..... 15 03
Boston, South ch. ..... 40 00
Boston, "In memory of J. D. Herr, D.D." 100 00
Fall River, Dr. & Mrs. D. B. Jutten, t. s. n. p., c. W. Bushell ... 20 00

| | |
|---|---|
| Fall River, 1st ch. | $489 75 |
| Fall River, Third C. F., t. s. J. S. Grant | 10 00 |
| Haverhill, Mt. Washington ch., for wk. in Phil. | 18 00 |
| Haverhill, 2d C. E. | 5 00 |
| Haverhill, 1st ch. | 12 43 |
| Haverhill, Portland St. ch. | 155 50 |
| Dorchester, Temple Farther Lights, for trans. exps., c. Dr. East | 10 00 |
| Dorchester, Blaney Mem'l ch. | 24 00 |
| Dorchester, Berean Temple ch. | 6 05 |
| Dorchester, Temple ch., t. const. Orris L. Beverage and George A. Linscott, H. L. M. | 229 00 |
| Arlington, 1st ch. | 59 91 |
| Arlington Line Mission, t. s. Chilaka Essac, c. W. E. Boggs | 30 00 |
| Worcester, Dewey St. ch. | 9 70 |
| Worcester, Dewey St. C. E. | 4 37 |
| Worcester, Sigrid Tjernlund | 2 00 |
| Worcester, Lincoln Sq. ch. | 71 42 |
| Worcester, Lincoln Sq. Y. P. Miss. Soc. | 9 20 |
| Worcester, 1st ch. | 267 53 |
| Worcester, 1st Chinese S. S., for wk. in China | 11 33 |
| Worcester, Adams Sq. ch. | 23 29 |
| Worcester, Pleasant St. ch. | 19 60 |
| Adams B. U. | 16 72 |
| Worcester, 1st Sw. ch. | 30 00 |
| New Bedford, Immanuel ch., Xmas gift | 3 35 |
| New Bedford, North ch. | 38 03 |
| New Bedford, North S. S. | 10 00 |
| New Bedford, North S. S., Mr. Leach's class | 3 17 |
| Worcester, Geo. C. Whitney | 100 00 |
| Lynn, Adelaide Geyer | 5 00 |
| Lynn, Washington St. C. E. | 5 00 |
| Lynn, Henry A. Pevear | 500 00 |
| Lynn, Washington St. ch. | 181 15 |
| Lynn, 1st ch. | 74 54 |
| Lynn, Essex St. C. E. | 5 00 |
| Greenfield, D. C. G. Field | 20 00 |
| W. Medford ch. | 19 30 |
| Medford, 1st ch. | 134 46 |
| Medford, 1st S. S. | 10 00 |
| Chelsea, Cary Ave. ch. | 57 00 |
| Chelsea, 1st ch., Clara B. Cushing | 40 00 |
| Lanesboro ch | 2 00 |
| Cambridge, Mrs. Sarah P. Fuller, in memory of her husband, Robert O. Fuller | 100 00 |
| Cambridge, Immanuel ch. | 8 07 |
| Cambridge, Wm. Howe | 300 00 |
| Cambridge, a friend, for Capt. Bickel's ship | 10 00 |
| Cambridge, Broadway ch. | 28 50 |
| Cambridge, Inman Sq. S. S., Pri. Dept., for wk. among Karens | $2 50 |
| Cambridge, Inman Sq. S. S., for wk. of Capt Bickel | 2 00 |
| Cambridge, 1st ch. | 595 00 |
| Cambridge, North Ave. ch., $50 of wh. in memory of Lydia B. Glover | 272 75 |
| Cambridgeport, Annie Fuller | 20 00 |
| Watertown, 1st B. U., for wk. in Naga Hills, Assam | 10 00 |
| Watertown, 1st ch. | 280 00 |
| Orleans, Tamsen Sherman | 5 00 |
| W. Townsend ch., Ladies | 5 00 |
| Georgetown ch. | 2 00 |
| Three Rivers, 1st ch. | 7 57 |
| Quincy Sw. Sewing Society, special, for nat. worker, c. O. L. Swanson | 20 00 |
| Hampden ch. | 30 00 |
| Newburyport S. S., for wk. in Telugu Miss., c. J. E. Clough | 5 00 |
| Allston, Brighton Ave. ch. | 65 12 |
| Brockton ch. | 5 00 |
| Brockton, Warren Ave. ch. | 9 00 |
| Holden ch. | 18 00 |
| E. Brookfield, a former member | 1 00 |
| Marshfield, M. S. S. | 10 43 |
| Somerville, 1st Bible School | 2 93 |
| Somerville, 1st ch. | 8 40 |
| Somerville, Mrs. A. A. Tower | 25 00 |
| Somerville, S. Newton Cutler | 10 00 |
| Somerville, Winter Hill ch. | 97 00 |
| Somerville, Perkins St. B. U. | 3 36 |
| Somerville, Perkins St. ch. | 8 40 |
| Wakefield, 1st S. S., for Ko Nee, c. C. L. Davenport | 30 29 |
| Wakefield, Mrs. Thomas Martin | 50 00 |
| Wakefield, 1st ch., a friend | 25 00 |
| Wakefield, 1st ch. | 10 00 |
| Wakefield, 1st B. U., t. s. W. F. Thomas | 12 70 |
| N. Abington ch. | 20 00 |
| Reading, 1st ch. | 4 42 |
| N. Reading ch. | 1 14 |
| N. Reading B. U. | 1 88 |
| Fayville ch. | 4 25 |
| Westboro, 1st ch. | 91 38 |
| Everett, 1st ch. | 53 44 |
| Everett, 1st B. U. | 50 00 |
| Vineyard Haven, D. F. Chessman | 10 00 |
| Framingham, 1st C. E. | 2 50 |
| Framingham, 1st S. S. | 10 00 |
| Framingham, 1st ch. | 54 95 |
| S. Hanson ch. | 8 23 |
| Bolton, 1st ch. | 18 05 |
| Revere, 1st ch. | 10 00 |
| Revere, 1st Y. P., t. s. S. R. Vinton | 21 00 |
| Westwood ch. | 12 00 |
| Montague, C. A. Shaw | 5 00 |
| Sheldonville, a friend | 5 00 |
| Lawrence, Joseph H. Safford | 5 00 |
| Lawrence, 2d ch. | 50 00 |
| Southbridge, Mrs. R. H. Cole | 100 00 |
| Southbridge C. E. | 70 |
| N. Oxford Y. P., for Philippine Mission | $33 40 |
| Plymouth, a friend | 3 00 |
| Randolph, 1st ch. | 44 75 |
| Randolph C. E., t. s. A. A. Forshee | 12 50 |
| West Acton ch. | 25 30 |
| W. Boylston, 1st ch. | 10 60 |
| Canton, 1st C. E. | 5 14 |
| Canton S. S. | 8 00 |
| Conway ch. | 12 25 |
| Mansfield C. E. | 7 00 |
| Mansfield S. S. | 5 00 |
| Shirley, Carrie L. Hartwell | 4 00 |
| Fayetteville ch. | 1 25 |
| Blackinton, Mary B. Palmer | 2 00 |
| Holliston S. S. | 4 57 |
| Gardner, 1st ch. | 5 00 |
| N. Tewksbury S. S. | 10 00 |
| Kingston ch. | 23 00 |
| Charlestown, Bunker Hill S. S., for work in Burma | 5 00 |
| Danvers, 1st ch. | 5 00 |
| Holliston ch. | 7 00 |
| N. Adams, 1st ch. | 350 00 |
| N. Adams, 1st B. U., t. s. W. H. Millard | 25 00 |
| Raynham S. S. | 10 41 |
| Raynham ch. | 10 00 |
| Newton Centre, Chas. S. Young | 25 00 |
| Newton, 1st ch. | 330 86 |
| Newton Theological Seminary | 40 00 |
| W. Newton, Isabelle Johnson | 1 00 |
| Newton Upper Falls ch. | 17 00 |
| West Newton, 1st ch. | 108 00 |
| Waltham, 1st ch. | 47 86 |
| Waltham, 1st ch., G. H. Case & wife, for Maw Oo, c. Dr. Bunker | 6 00 |
| Littleton, L. E. Warren | 5 00 |
| Chelmsford, Central ch. | 11 00 |
| Chelmsford, 1st ch. | 2 50 |
| Chelmsford, Central C. E. | 7 75 |
| Dedham, 2d ch | 15 00 |
| Maplewood C. E. | 5 00 |
| Maplewood, Florence A. Crosby, for sta. at Kisting | 5 00 |
| Jamaica Plain, Centre St. ch. | 34 10 |
| Jamaica Plain, 1st Y. P. | 20 00 |
| Salem, 1st ch., Henry W. Peabody | 100 00 |
| Salem, Central ch. | 18 84 |
| Mattapan Y. P., for share in sta., c. W. T. Elmore | 25 00 |
| Dighton, a friend | 2 00 |
| Dighton, 1st ch. | 5 00 |
| Dighton, 1st S. S., for Capt. Bickel's wk. | 4 50 |
| Dighton, 1st S. S. | 50 |
| Chicopee, Central ch. | 4 60 |
| Chicopee Falls, 1st ch. | 12 85 |
| N. Scituate, 1st ch. | 15 84 |
| Athol C. E., t. s. S. R. Vinton | 12 50 |
| Winthrop, 1st ch. | 25 00 |
| Wollaston, 1st ch., t. s. J. C. Robbins | 32 07 |
| Wollaston Heights, 1st ch., for wk. in Philippines, c. J. C. Robbins | 94 90 |
| Wollaston, "friends," for Dr. East's hospital | 10 00 |

*(To be concluded in July number)*

# THIS MAGAZINE

## How it grows. Why it should grow. Who helps it grow? Do you?

WE feel sure that the denomination in general and our readers in particular (we hope the necessity for this distinction may not long exist) will rejoice in the large increase in our subscription list, and the rapid growth of interest in the welfare of the MAGAZINE.

No other periodical can take its place, from the very nature of the case. It has a field and a function all its own. Since it must exist, how very wise to support it heartily, and make it possible for it to maintain itself as a publication worthy of the denomination and the special work which it represents. We owe it to our missionaries that it be widely read and studied.

We have been exceedingly gratified, and hereby express our thanks, for the noble manner in which pastors and others are seconding our efforts, and are bringing the MAGAZINE to the attention of the churches.

Experience has demonstrated over and over again that if only the right word can be spoken or the right method adopted, a failure to secure a club for the MAGAZINE need never be reported. Some pastors always succeed in this, and that too under varying circumstances and in different localities. A new voice is sometimes very helpful and convincing.

Our district secretaries have done a great deal to stimulate subscriptions. A recent letter from a pastor records his amazement at the ease with which his daughter secured 40 names, where formerly there had been no club in existence, and all because the district secretary stopped in the middle of his Sunday morning address, and startled the congregation by asking how many took the MAGAZINE. They were ashamed of the showing, and immediately remedied it.

Another pastor reports that a sister who had been reading the MAGAZINE on the afternoon of the weekly prayer meeting aroused great enthusiasm by employing her time in the service in calling attention to the MAGAZINE, and asking for subscriptions. She did not sit down till a full quota of names had been recorded by the pastor.

Have you tried, and failed? Try again, in a new way. You are certain to succeed.

Write to us for suggestions and printed helps. Inquire about our premium offers. These latter are meeting with universal favor.

The special contest for the three prizes offered by the MAGAZINE became exceedingly interesting, and not only proved beneficial to the MAGAZINE but to the churches entering into the competition, as evidenced from letters coming to the Rooms. Full particulars of this contest will be found on page 221.



Photo by Rev. G. H. Brock

A TENT USED AS A CHAPEL AT KANIGIRI, SOUTH INDIA

## SPECIAL TOPIC FOR JULY

# CHURCHES AND CHAPELS


KOBE ~ JAPAN
A Group of Chapels
NISANGRAM ~ ASSAM
INTERIOR ~ YACHOW CHINA
PODILI ~ S. INDIA

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THE
BAPTIST·MISSIONARY·MAGAZINE

Vol. 84 JULY, 1904 No. 7

## SPECIAL FOR AUGUST

**IN the August number of the MAGAZINE we hope to publish a portrait of Ko San Ye, the noted Karen evangelist of Burma, together with views of several of the large and expensive buildings he has erected, and some additional facts regarding his life and work.**

# The Impressions of Dr. W. W. Keen

DR. W. W. KEEN, the eminent Baptist surgeon of Philadelphia, who made a world tour in 1902, visiting, in the course of his journey, several of our mission stations, has written the following brief "observations" for the benefit of MAGAZINE readers. Dr. Keen was chosen first Vice-president of the Missionary Union at Cleveland:—

I can only write of my general impression, for I was not able to spend any great length of time with the missionaries, nor was I able to go into the interior. Moreover, in Japan, I saw none of the brethren, excepting Dr. Bennett in Yokohama and the Thompsons in Kobe, because I was there in the summer, when they were in the mountains.

The thing that impressed me most was their devoted self-sacrifice. To endure all of that heat, day in and day out, year in and year out, even with the little let-up that they get in the summer time by going to the hills; to endure all the discomforts they have, and more than discomforts, absolute dangers from beasts and insects of various kinds; to eat the very indifferent and often poor food that they get; and in some cases to endure what would be to me horrible loneliness, the passing of months and even years without seeing a fellow European, is heroic to the last degree; and they do it all so cheerfully. I heard no complaint from a single one. When I spoke of the matter, they acknowledged it freely, but *never* in a spirit of dissatisfaction.

The next point that impressed me was their intelligent zeal. Few, if any, were dull. Most of them were on the alert, zealous and devoted to their work. As far as I could judge their religious character was not only beyond reproach, but they were eminently pious men and women.

The medical missionaries were reasonably well posted, I thought. Naturally, without access to libraries or clinics in our great medical centers, they must fall behind somewhat, yet they took a few journals, and these they read faithfully and kept posted as well as could be expected. Their very loneliness and separation from other doctors, upon whose advice they might rely, bred in them a spirit of self-reliance and of ability to cope with emergencies which very often was most praiseworthy.

If I might venture to make one suggestion, it would be this: I am sure that if I were placed in the tropics as a missionary my health would be the better, and in the long run my service to the Union would be longer and better, if I were to have a furlough once in five years at the least. I do not think less frequent furloughs sufficient, either from the point of view of health of body or health of mind.

ALL changes of address for the summer months should be sent in as early as possible to avoid the loss of copies of the MAGAZINE. Notifications must reach us before the fifteenth of each month to secure the correct mailing of the next number. WE CANNOT UNDERTAKE TO DUPLICATE COPIES LOST BECAUSE OF INCORRECT ADDRESS. : : : : : : : : :

# Topic for the Month

## Churches and Chapels in Mission Lands



IMMANUEL BAPTIST CHURCH, RANGOON, BURMA

IT is needless to say that it could not have been simply the art or the architecture of the buildings to which Christians in heathen lands resort for worship that led to the selection, by the Baptist Union, of the above subject for consideration this month. Organized bodies of believers have not existed long enough in these lands to enable them to produce structures worthy of comparison with the stately edifices of Europe and America. The temples, mosques and pagodas of heathendom furnish, as yet, practically the only material for a technical study of the religious architecture of the East; and this is true notwithstanding the fact that, in nearly all the great cities of the Orient, there may be found churches and chapels for Christian worship which are both large and beautiful. These, however, are comparatively few in number, and plans for their construction are not of native design; they are all decidedly Western, except for slight modifications demanded by climatic conditions.

There is, for example, that pretty and typically American little building in Rangoon, the home of the Immanuel (English) Baptist Church. With this should also be classed those two well-known structures, the Judson Memorial Church at Mandalay and the Vinton Memorial at Rangoon, the latter being more of a compromise with Eastern ideas of construction than the two former. Other Indian cities, like Calcutta, Bombay and Madras; also Singapore at the Straits; Hongkong and Shanghai in China, and other Asiatic ports furnish specimens of large and well-appointed church edifices; but all of them are not only Western in conception, but in practically every case are Western in the make-up of their congregations. They are the religious centers for those large colonies of foreign tradesmen found in most cities of the East, and in most instances are under the control of the Church of England.

With these exceptions, the churches and chapels in which we are most interested, those on our own mission fields, are not only humble in appearance, but are usually thoroughly oriental in plan and construction, generally resembling very closely the simple dwellings of the people who erect them. To the occasional visitor among our mission stations these unpretentious, and oftentimes rude, structures are objects of the greatest interest. Their mute appeal on behalf



VINTON MEMORIAL, RANGOON

of peoples just emerging from the bondage of heathenism into the liberty of the gospel is eloquent and effective. The young missionary also, just on the field from home, finds within those mud or bamboo walls a source of inspiration which he often sorely needs at the beginning of his work. Unable to speak the language of the people, he looks into their shining faces; he clasps them by the hand; he hears them sing, and pray, and speak; he feels the thrill of brotherhood; and the Holy Spirit fills him with aspiration and girds him with power to help those who are moved to assemble themselves, even in such structures, for the worship of a common Lord and Redeemer.

These little temples of the Most High become, however, not simply the worship place of the villagers, but a kind of religious forum, a house of refuge, the center of an ever widening influence. To this center the missionary on tour oftentimes first makes his way when entering a village; and not infrequently it affords the only suitable or comfortable place in which to sleep during his short stay.

Very wisely our missionaries have not, as a rule, encouraged the erection of expensive buildings, even when the native churches were able to bear the entire burden, as is usually the case, although the Missionary Union has, in special cases, assisted in the construction of chapels or even paid their entire cost, at strategic points where there were either no Christians or only a very few.

" Custom " is king among the people of the Orient, so care must needs be exercised in doing the first things. The first chapel erected among any race or in a particular place will probably be the pattern for all others. We remember hearing Mr. Phillips of the Garo Mission in Assam relate how, unconsciously, they set the style for chapel construction in their first house of worship at Tura station, and how other chapels, built later by the natives in their villages, were patterned closely after this original. He expressed great joy over the fact that by the



ST. PAUL'S CATHEDRAL (CHURCH OF ENGLAND), CALCUTTA

adoption of a moderate and inexpensive style of building they had settled, early in the history of the mission, the question of "church architecture." The method of constructing one part or article of the church will illustrate how important this matter was, and also how closely these people were inclined to imitate the patterns given them. The floor was, of course, mother earth plastered over with a coating of mud to give a hard and firm surface. In front, a space about six feet square had been raised ten inches by piling up dirt, which also was plastered over. This was to serve as the preacher's platform. What, now, would they do for a pulpit? A tree was cut down, and a section six inches in diameter and five feet long was taken out and smoothed, after which it was set upright and tamped lightly into a hole which had been dug at the front edge of the dirt platform. On the top of this post a rough board was fastened, and upon this, in turn, another and smaller board was placed in a sloping position. Over this rude pulpit was then thrown a Garo cotton blanket, costing less than fifty cents. It was not exactly a work of art, but it answered every purpose, and furthermore, it established a "style" in pulpits which is followed to this day in those hills.

Space forbids a further enlargement of this very interesting theme, but it is believed that a study of the churches and chapels which are reproduced in this number of the MAGAZINE, as well as those which appear from time to time throughout the year, will help to strengthen the bonds of sympathy and love which exist between us who know the luxury of beautiful homes and great churches and those children of nature who have, at last, found nature's God, and who in these humble earthly tabernacles are learning how to serve him.



INTERIOR OF CHAPEL AT STANLEY POOL, CONGO, AFRICA

This chapel was built by Dr. Sims of our mission, but is loaned to the Congo Balolo Mission, as we do not have any work in this station at the present time.



INTERIOR OF ENGLISH BAPTIST CHURCH, MADRAS, SOUTH INDIA. NOTICE THE PUNKAHS OR FANS HANGING FROM THE CEILING

# The Cleveland Meetings

### Their Character



THERE are found at the Anniversaries each year some who are firmly convinced that "the present meetings are the best yet held"; and it was interesting to observe at Cleveland, not only that there seemed to be a larger number than usual of such persons in attendance, but also that the "fearful and unbelieving," the pessimists, who think our annual meetings are a poor excuse for a great religious gathering, and that as a denomination we are too weak, and growing weaker, in legislative ability, evidently stayed at home.

Our Baptist weeklies have already given excellent full reports of the meetings. This, together with the overcrowded condition of the columns of our annual report number and the necessarily late date of publication, renders it impracticable for us to do more than briefly mention some of the more important features.

### Greeting the Missionaries

THE reception for the missionaries on Thursday afternoon and evening at the Cedar Avenue Baptist Church of which Rev. Albert Ehrgott, formerly our missionary in Rangoon, Burma, is pastor, was a most appropriate and delightful affair. There was a large attendance, and the church was beautifully decorated. The informal program of speeches, songs in English

and in many foreign tongues, together with other accessories of a happy social hour, made an occasion of rare interest and permanent impressions.

#### Early Morning Prayer Meetings

HELD under the auspices of the Association of American Baptist Foreign Missionaries in the Euclid Avenue Presbyterian Church every day. They were not largely attended, but they were deeply spiritual — meetings of rare power and helpfulness. The missionaries and the new appointees were given opportunity to speak freely regarding their life and work. There was discussion also of a number of important questions relating to the work at home and abroad and to the Christian life of the individual and the Church.

#### The Denominational Outlook

PERHAPS the most notable feature of the Anniversaries was the address by President A. H. Strong, D.D., on "The Denominational Outlook," at the general meeting Thursday morning. For nearly two hours the speaker held the closest attention of the large audience, while, in a masterly manner, he reviewed the past, present and future of our denominational life. The full text of this remarkable address will be published later by the societies for free distribution.

#### Our New Missionaries

THE new missionaries made a most favorable impression and were given a most cordial greeting, as they well deserved. A more noble and capable group of recruits was never brought together for foreign service, and the denomination has great reason for praise and thankfulness that the Lord is providing the Missionary Union with such additions to its force.

THE presence of Rev. Charles Cuthbert Hall, D.D., president of Union Theological Seminary, New York, to deliver the principal address on the program of the Missionary Union was an innovation; but it was one heartily approved by those fortunate enough to hear the sweet-spirited, noble and inspiring message which he brought regarding his "impressions" from an extended visit in the far East. He dwelt upon three of these impressions: The essential unity of the human race; the fitness of the Christian faith for the human race; the fact that there is a gospel of world-wide application and power which is quite superior to all denominational and local coloring. He emphasized the right of the East to work out for itself an oriental type of Christianity. "That is what Baptists who believe in soul liberty must grant." The East, as well as the West, has its contribution to make to Christian belief and practice.

#### Educational Forward Movement

PRESIDENT N. E. WOOD, D.D., chairman of the Executive Committee, probably builded better than he knew when, in his striking address, he advocated the raising of an endowment for our educational institutions on the fields abroad. The suggestion was taken up with enthusiasm by the finance committee, the Board of Managers, and the Unioh as a whole, and it was voted unanimously to proceed with the raising of at least $500,000 for this purpose. Nothing can be more fundamental to our work than the proper training of a native ministry. This requires adequate facilities, which hitherto have not been provided. It is a mistake, however, to say, as some have said, that this advance step marks the inauguration of a "new policy" by the Missionary Union. There has always been a full recognition of the fact that *forcign* missionaries could never hope to evangelize the masses of heathendom — that natives were not only the most natural, but the absolutely indispensable agents for carrying on this work. Small endowments are now attached to at least two of our institutions. No new policy, therefore, is to be adopted, but the old policy is to be more vigorously pushed,

and an endowment is to be raised that will be somewhat commensurate with the task in hand. We believe our people will appreciate the need for this, and will heartily join to make effective the resolutions passed at Cleveland.

### Our Literature

THE literature booth of the Missionary Union made a most attractive corner in the Sunday school room of the church. It was thronged with visitors who admired its beauty and praised its helpful educational features. Quite a large amount of literature, maps, books, etc., was sold, and much information was imparted, by those in charge, about their value and use. It was gratifying to hear the many words of appreciation of the efforts of the Missionary Union to meet the demand for a missionary literature of real value and modern attractiveness. Rev. C. R. Blackall, D.D., editorial secretary of the Publication Society, voiced this general sentiment of approval and appreciation in a most cordial and generous impromptu speech made in one of the sessions of the Union. Of the annual report *The Standard* had the following to say: —

The report is a most impressive missionary document, a compendium of Baptist foreign missionary endeavor. It is the best arranged, best printed, most conveniently indexed, and most attractive publication of the sort ever presented to a missionary society of Baptists, to say the least. It actually looked interesting, and what higher praise could be given to an annual report! It provides every detail of our foreign missionary work for last year. Just think, also, of a report having excellent full-page illustrations! Naturally enough, Dr. Barbour did not read the 300 pages of the report. Indeed he did not read a line of it, but gave a running comprehensive survey of the principal portions of its opening pages in which are summarized the facts subsequently stated in detail. Fortunately for the history of missions and for friends of the Missionary Union, the report will be published in full in the forthcoming MISSIONARY MAGAZINE.




OUR LITERATURE BOOTH AT THE ANNIVERSARIES, CLEVELAND

# Mary Hawley Briggs

BRIEF mention has already been made of the sad loss the Missionary Union has sustained in the sudden death of Mrs. F. C. Briggs of Himeji, Japan. We cannot refrain from expressing more fully our sense of bereavement in the removal of one of such rare beauty of character, and whose success in her life work was so conspicuous.



MARY HAWLEY BRIGGS

Mary A. Hawley was brought up in Manchester, N.H., amid influences which early led her to Christ, and as her experience deepened and matured, her consecration to mission work was but the natural expression of a heart in tune with the Master in his love for a lost world. After a course at Wellesley College and a brief time spent in teaching, she went to Japan, and for six years was happily and successfully associated with Miss Converse in the Mary L. Colby school for girls in Yokohama.

While home on furlough in 1902 she was married to Rev. F. C. Briggs, and with him returned to Japan, and located at Himeji. A few months ago they removed to Kobe to take charge of the field left vacant by Mr. Thomson's return to America. While looking forward to the opportunities for usefulness in this important center the call came, and the bright spirit took its flight from earth to heaven. Could we but see beyond the veil, that which now appears so mysterious would all be understood in the clear light of the infinite love of a Father who makes no mistakes.

## War Restrictions in Japan

THE Japanese have gone into the present war confident of success. They admit, however, that the struggle may be a long one, and they are preparing to meet it courageously. The following illustrates the fact that they are ready for any necessary amount of self-denial to secure the required funds:

War is a curse to any country, but the Japanese are destined to reap some benefits from it. Some of our graduates are teachers in the public schools and consequently we get a glimpse of what the people are thinking and doing. The teachers are all required to deposit at least five per cent. of their salaries in the post-office savings bank. They have received directions from the mayor not to ride in a jinrikisha when they can avoid it, not to dress in silk, not to drink wine or use tobacco, not to serve wine or cakes to guests. They are to carry their lunches themselves and so dispense with the expense of having them brought to them, as many have been in the habit of doing. The lady teachers are to do their hair in foreign style and so dispense with the hair dressers. — *Gleanings.*

# FROM · THE · WORLD-WIDE · FIELD

I HAVE baptized a hundred people since coming back here, and hope to go to many inland *barrios* and receive the multitudinous believers there in the Lord's ordained way. Manikan and I will go to all the central *barrios*, have chapels built, and hold a week or so of continuous services in each center, following up at once with the baptism of fit candidates and the organization of a local church. As I look over the map of this island to the north of Iloilo, and think of the thousands, already believers, in these various towns and settlements, my heart falters at the task, and yet praises God for the tremendous harvest already white; and I rejoice that he is to be with us in further evangelizing these people and receiving them into our folds. Never has the opportunity here been as it is this year, doors open, calls urgent on every hand for the gospel. We must be well reenforced this fall: the denomination has no right to be slack in the face of such a call from God. If he sent an angel from heaven with a command, the duty resting upon us would not be more urgent, nor the responsibility heavier. I just had a visit from a man in southern Negros wanting us there and telling of the opportunity, and that too must be occupied. I have a couple of colporteurs there now with literature and New Testaments.

I am living in our new property, and old Si Loy lives in the room down stairs. My family are in the best of health, better than when in America, and we rejoice in this opportunity to serve. — REV. C. W. BRIGGS, Jaro, P. I.

IN recent months the three missionaries of Atmakur have visited 116 towns and hamlets with the gospel. Miss Booker toured constantly over one side of the field, while Mrs. Owen and I toured in another. Miss Booker visited 70 of the above villages, holding in some as many as ten services. We do not think it dis-



MISSION HOUSE AT JARO, PHILIPPINE ISLANDS
This was the first house purchased, and is the only one owned by our mission as yet. Others are greatly needed.

couraging that as yet none have come boldly forward. People of all classes have expressed great willingness to hear the gospel, some communities feeling slighted when we were obliged to pass by them; and the prevailing opinion among them is evident in the universal reply of the people to our message. They have said: "Yes, we believe you; Christianity has the true way of salvation, and were it not for opposition we would join you." What a state of affairs! The majority of the people, though willing enough to step over the line to Christ, fear and hinder one another. Though we never invite any to "join us" (since it is quite unnecessary), the people perceive that they ought to do so. We do not, as some suppose, force Christianity upon them. They welcome us, and in every instance hear of their own accord. They confessed in some instances that at the sight of the first missionary or two they feared some punishment or taxation, and both men and women ran away and hid themselves and their children. On this expedition the women and children ran out to see and hear us. It must be more than curiosity that inclines them to do so, for Mr. Hankins and other missionaries have preached again and again in these places.

The gospel itself possesses an attraction that these men and women of India cannot resist. You might well ask them, "What went ye out for to see, a reed shaken with the wind?" They would answer: "No, those people had every appearance of being sincerely bent on doing us good." You might add, "Then what went ye out for to see, a man clothed in soft raiment?" They would see the absurdity of the thought and say: "Hardly, for we saw but ill-fitting suits of *kaki* drill or *calicut* goods, overtopped by cumbrous sun hats. And as for the missionaries, they brought Bibles which we saw printed in our own language, and they read to us of a religion purer and better than any we have known." — REV. W C. OWEN, Atmakur, South India.

# EDITORIAL.

**The Detroit Meetings** Large plans are being made for the holding of the next convention of the Baptist Young People's Union of America at Detroit where the second convention was held in 1892; and the probabilities are that there will be a large attendance. The dates are July 7–10; and we sincerely trust this may be a most helpful occasion.

**The First Telugu Convert** We feel much chagrined that our Anniversary number should have gone forth with a glaring error on its cover. The old Telugu gentleman whose features were portrayed thereon, was Pariah, the first convert from the Madigas, one of the divisions of the outcast people, baptized on the Ongole field; not the first Telugu convert. The latter was baptized on the Nellore field in 1841.

**A Missionary Convocation at Chicago University** An event of interest and importance in the University of Chicago was the missionary rally held in Leon Mandel Hall May 25, in honor of the students of the university who are about to engage in religious and educational work in foreign countries. President Harper presided and Dr. Edward Judson led the devotional service. Enthusiastic and inspiring words followed by Rev. S. E. Moon, under appointment to the Congo by the Missionary Union; H. H. Nelson, also a Baptist, who goes to Beirut College, Syria; Miss M. M. Wilson, who goes to the Punjab, India, and Daniel J. Fleming, appointed to Lahore College, India. The last two are appointees of the United Presbyterian Board. Prof. George E. Vincent, of the University, delivered an address on "The University Spirit in Missions."

**The New Manual** The denomination has issued its first "Manual." It is a modest booklet of thirty-two pages, and contains a brief historical sketch of each of our three general and four woman's missionary societies. There are also lists of officers, outlines of the work being done and the needs of the fields cared for by each organization. While not all that it might be, this Manual forms the basis for a publication which ought, in future years, to become a handbook of great value and convenience. One hundred thousand copies were printed and are now being distributed.

**Plan for Auditing Mission Accounts** The missionaries in our Congo Mission are the first to adopt a plan for the auditing of their accounts on the field before they are sent to the Rooms. Heretofore these accounts have been matters of adjustment between the individual missionary and the Treasurer in Boston, but in many cases this has involved serious delay in correspondence necessary to the understanding of particular items. The Executive Committee is desirous of inaugurating a uniform system of auditing by the missionaries themselves, which will not only save time, but provide each account sent in with the endorsement of those who are especially qualified to examine it, pass upon, and explain the questions which arise in many cases. This plan, like that for the establishment of the reference committees and the preparation by the missionaries of the annual appropriation schedules for recommendation to the Executive Committee, is in harmony with the general desire to have the business of the Union conducted in a businesslike manner.

**Free from Debt** Our friends will recall that when the books of the Missionary Union closed March 31, there was a small deficit amounting to $7,954.86. When this became known, Mr. Samuel A. Crozer of Philadelphia, who for many years has been one of our most generous supporters, proposed that if we would clear off that deficit by the time of the Anniversaries, he would give $1,000 towards that end. The matter was taken up at the Rooms, and, as the result of an earnest canvass among a few friends of the Union, the whole amount was made up before the Anniversaries closed. The sum of $6,429 has been received in cash, and the balance in good pledges, to be paid presently. We are sure our friends will rejoice in this result; and we trust that the fact that we are, for a brief period at least, out of debt, will lead none to withhold gifts to the work of the current year from any presumptuous consideration; but that all will appreciate that, with the demands for the new year amounting to not less than $800,000 in the aggregate, a scale of giving will be required considerably increased above that of the year just closed. Let the offerings for the year begin as soon as possible, and the giving be increased all along the line. Let all be determined that there shall be no more debts to embarrass a cause so worthy, so divine.

# HELPS *for* HOME WORKERS

OUR normal class represented ten or twelve churches in Somerville and Medford, Mass. We were unfortunate in beginning late in February, when some local classes were already well advanced in the study of "Princely Men in the Heavenly Kingdom." Moreover, our first night proved disastrous, some misunderstanding leaving the church where our sessions

were held, unopened, while the prospective class shivered in the zero weather. So far as attendance was concerned it was uphill work. Nevertheless we averaged about fifteen at each lesson, for seven weeks.

We organized with a clerk and map-maker, who rendered valuable assistance. The method adopted was that of recitation, the presentation of assigned papers, and the preparation of a brief outline of each chapter for future use. Constant reference was made to the volumes of the "Forward Mission Study Library," emphasis being laid on the spiritual development of the men whom we were studying.

The benefits of our normal study were inestimable. The class proved a source of enduring friendship between many hitherto strangers. We became interested in and informed about China, and imbued with a new desire that it may indeed become a "heavenly kingdom." Our personal experiences were enlarged and deepened by contact with men who were used of God to lay foundations; who made spirituality intensely practical; who multiplied themselves through the lives of those whom they blessed; who "through faith subdued kingdoms, wrought righteousness, obtained promises, quenched the power of fire, escaped the edge of the sword," and many of whom "were tortured, not accepting their deliverance; . . . sawn asunder, . . . slain with the sword." We know more than we did, pray more than we did, and plan for larger things than before. The class generated motive power, so that already several local classes have been organized by members of our normal class. Every one of these, we trust, will in turn become a nucleus of missionary enthusiasm and a new center of spiritual power.—REV. M. A. LEVY, Medford, Mass.

WE have just heard of a missionary chairman in a Michigan young people's society, who during the past six months has secured the reading by members of her society of one hundred missionary books.

# Program for the Monthly Missionary Meeting

## *Glimpses of the Year's Work*

[In view of the fact that the special topic for this month on churches and chapels is hardly suitable for a meeting, we suggest the following program, based on the annual report which is included in this number. Such a program can be only suggestive, and many other things than those alluded to may be found by a careful perusal of the report. — EDITOR.]

1. SERVICE OF SONG.
2. PRAYER.
3. SCRIPTURE LESSON.
4. WORD BY THE LEADER CONCERNING THE ANNUAL REPORT OF THE UNION AND THE MANY GEMS OF INTEREST CONTAINED THEREIN.
5. BRIEF SKETCH OF OUR EDUCATIONAL WORK, INCLUDING RANGOON BAPTIST COLLEGE, ONGOLE COLLEGE, DUNCAN ACADEMY AND VARIOUS LOWER GRADE SCHOOLS. (Consult the index at end of report.)
6. PROPOSITION AT RECENT ANNIVERSARIES REGARDING THE RAISING OF AN ENDOWMENT FUND, p. (277) ix.
7. MEDICAL WORK. See pp. 91, 93, 103, 112, 124, 126, 129, 179, 214.
8. INCIDENTS: BAPTISM OF CHIEF'S SON, 110; BRAHMAN SCHOOL BOY'S MESSAGE, 134; AN AMUSING INCIDENT, 163; BIBLE SELLING, 183.
9. BEGINNINGS IN INDUSTRIAL WORK. pp. 103, 134, 137, 179.
10. THE WORK OF TRAINING NATIVE PREACHERS.
    In Japan, 186; South India, 120; Africa, 211; Assam, 99.
11. SPECIAL NEEDS, indicated on following pages: 58, 64, 71, 72, 85, 154, 157, 170, 171, 212, 225, 229.
12. THE OUTLOOK IN OUR NEWEST MISSION, THE PHILIPPINES, WITH DESCRIPTION OF THE AGLIPAY MOVEMENT. See report of Rev. C. W. Briggs, p. 224.
13. GENERAL OUTLOOK IN ALL FIELDS. Gleaned from the introductions to reports of each country.
14. SUMMARY OF STATISTICS, ESPECIALLY BAPTISMS FOR THE YEAR.
15. NEW CANDIDATES UNDER APPOINTMENT.
16. OFFERING.
17. CLOSING PRAYER.



CHAPEL AT AUNGBINLE, BURMA, THE SCENE OF THE SUFFERINGS OF DR. JUDSON
Built from funds given by friends in America.

# PERSONAL & OTHER NOTES

## Arrivals:

Miss M. M. Sutherland from Bhamo, Burma, at New York, May 2.

Rev. H. H. Tilbe, Ph.D., from Haka, Burma, at Boston, May 5.

Rev. S. R. McCurdy and family, from Moulmein, Burma, at New York, May 14.

Rev. J. E. Cummings and family and Miss Violetta Peterson, from Henzada, Burma, at Boston, May 10.

Rev. W. Bushell from Moulmein, Burma, at Boston, May 10.

Mrs. A. Loughridge from Vinukonda, South India, at Boston, May 10.

We wish to call attention to the change in address of Rev. C. L. Rhoades, our district secretary for New York. All correspondence should now be sent to Room 7076, 312 Fourth Ave., New York City.

After the sojourn in Italy of Mr. and Mrs. Loughridge, during which the health of Mrs. Loughridge improved so that she was able to come on to America alone, Dr. Loughridge returned to Vinukonda.

*The Indian Witness* reviews at some length the recent report of our Telugu Mission. In the number of workers, and the varied forms of work and converts gained, it is now recognized as among the leading factors in the evangelization of South India.

The Missionary Magazine extends hearty congratulations to Rev. John Packer, D.D., and Mrs. Packer upon the event of their marriage at Mandalay on April 5. Mrs. Packer was Miss Cora Spear, formerly a missionary of the Woman's Baptist Foreign Missionary Society of the West.

The United Society of Christian Endeavor and the Boston Christian Endeavor Union tendered a reception, June 20, to Rev. R. A. Hume, D.D., ex-president, and Rev. F. S. Hatch, general secretary of the Christian Endeavor Society in India and Ceylon. Interesting addresses on the progress of the society in India and its helpful influence in missionary endeavor were given by both gentlemen.

# FINANCIAL

## Concerning Wills and Annuities

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ..... ..... dollars for the purposes of the Union, as specified in the Act of In ration. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, his receipt therefor, within ..... months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot o with the buildings thereon standing (here describe the premises with exactness and particularity) to b and possersed by the said Union, their successors and assigns forever, for the purposes specified in the Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as yo wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquesti security. Correspondence upon this matter should be addressed to the Treasurer.

## Donations Received in March, 1904 (*concluded from June numb*

**Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for of"; t. s. for "toward support of"; asso. for "association"; H. L. M. fo Honorary Life Member."**

### MASSACHUSETTS

**March Donations (*concluded*)**

| | |
|---|---|
| Fiskdale ch. | $19 60 |
| Clinton C. E., for wk. in Myingyan | 11 94 |
| Carver ch. | 4 00 |
| Marlboro S. S. | 5 00 |
| Marlboro C. E. | 4 00 |
| Winchendon, 1st ch. | 70 00 |
| Wales ch. | 10 00 |
| Still River ch. | 13 20 |
| Chestnut Hill, M. Grant Edwards | 20 00 |
| Clinton, 1st ch. | 41 15 |
| Pittsfield, 1st ch. | 147 61 |
| Pittsfield, Morningside ch. | 20 00 |
| Pittsfield, Morningside C. E. | 10 00 |
| Pittsfield, Morningside S. S., Curtis class, for station at Hangchau, c. W. H. Millard | 25 00 |
| Marlboro, 1st ch. | 56 38 |
| Ashfield ch. | 6 00 |
| Long Plain C. E., t. s. A. A. Forshee | 5 00 |
| Taunton ch., a member. | 2 00 |
| Taunton, Winthrop St. ch. | 347 37 |
| Taunton, Joseph S. Eaton & family | 3 00 |
| Lowell, H. L. Tibbetts | 500 00 |
| Lowell, Fifth St. ch. | 16 00 |
| Lowell, Branch St. S. S. | 17 28 |
| Lowell, 1st ch. | 250 00 |
| Lowell, Branch St. S. S., Miss Fletcher's class | 3 22 |
| Malden, 1st ch. | 250 00 |
| Malden, 1st C. E. | 7 75 |
| Northampton, 1st ch. | 25 12 |
| Lowell, Worthen St. ch. | 41 29 |
| Bellingham C. E. for Phil. | 6 75 |
| Bellingham S. S. class for Phil. | $1 50 |
| Norwood ch. | 7 22 |
| Norwood C. E. | 8 00 |
| Weymouth, 1st ch. | 28 86 |
| Methuen, 1st ch. | 12 05 |
| Peabody, 1st ch. | 8 80 |
| Hyde Park S. S. | 10 00 |
| Needham, 1st ch. | 55 50 |
| Shelburne Falls, 1st ch. | 42 27 |
| Natick, 1st ch. | 31 39 |
| Andover ch. | 15 00 |
| Somerset, 1st ch. | 7 00 |
| Westminster ch. | 13 54 |
| N. Uxbridge ch. & C. E., for use of Dr. & Mrs. G. G. Crozier at Tura | 100 00 |
| Middlefield ch., Mrs. S. J. Alderman | 3 00 |
| Shirley, Carrie L. Hartwell | 2 00 |
| Woburn, 1st ch. | 77 80 |
| Hanover ch. | 80 00 |
| Colrain, 2d ch. | 3 00 |
| Westboro C. E. | 5 06 |
| Wenham B. U. for wk. in Phil. | 25 00 |
| Lee, 1st ch. | 3 00 |
| Holyoke, 2d ch. | 128 05 |
| Manchester, 1st ch., for wk. at Himeji, c. F. C. Briggs | 8 10 |
| Winchester, 1st B. U., for Dr. Bunker's asst. | 16 00 |
| Campello Sw. ch. | 15 00 |
| Agawam, 1st ch. | 31 80 |
| Agawam, 1st S. S. | 4 48 |
| A friend, for L. M. | 100 00 |
| Millbury ch. | 17 32 |
| Florida ch. | 2 00 |
| Charlestown, 1st ch. | 73 00 |
| Swampscott, Bethany ch. | 16 47 |
| Holden, a friend | 1 00 |
| Springfield, Highland Ave. ch., t. s. G. H. Brock | $1 |
| N. Grafton Society | |
| N. Grafton, J. H. Smith | |
| W. Sutton ch. | |
| Worcester, Harlem St. Sw. Y. P. | |
| Bernardston, 1st ch. | |
| Turner's Falls ch. | |
| Rockport ch. | |
| Cummington, Ruth E. Ellis | |
| Cummington, E. R. Ellis | |
| Springfield, Highland Ave. ch., t. s. G. H. Brock | |

### RHODE ISLAND, $2 019

| | |
|---|---|
| Providence, Union C. E. | $ |
| E. Providence, 2d ch. | |
| Providence, Broadway ch. | 1 |
| Providence, Calvary C. E., for wk. at Kiaying, China | |
| Providence, 4th ch. | |
| Providence, Cranston St. ch. | 2 |
| Providence, Cranston St. ch., a friend | 1 |
| Providence, Central B. U., for share in station plan, c. S. R. Vinton & J. Taylor. | |
| Providence, Central ch. | |
| Providence, Jefferson St. C. E., t. s. Rev. & Mrs. J. C. Robbins. | |
| Providence, Jefferson St. ch. | |
| Providence, Jefferson St. S. S., for wk. of J. C. Robbins | |
| Providence, South ch. | |

Providence, Union ch., Mrs. Caroline F Lyon ..... $400 00
Providence, Pearl St. Y. P. ..... 2 00
Providence, Pearl St. ch. ..... 52 00
Providence, Pearl St. C. E. ..... 15 00
N. Providence, Farmer's B. U. ..... 1 00
Providence, Calvary S. S. ..... 21 44
E. Providence, R. W. .. 5 00
Providence, 1st ch., M. Josephine Peckham ..... 5 00
Providence, Eliz. B. Welch ..... 50 00
Providence, Mt. Pleasant Y. P. ..... 5 00
Providence, Roger Williams ch. ..... 18 25
Providence, Roger Williams S. S. ..... 7 00
Providence, 1st C. E., t. s. C. H. Heptonstall ..... 27 00
Providence, Broadway Men's Mission League ..... 30 00
Providence, Broadway ch., t. s. Syah Aung Baw, c. Dr. Eveleth ..... 28 00
N. Kingston, 1st ch. 6 69
Providence, 1st ch. ... 25 00
Bristol, 1st ch. ..... 8 31
Wickford, 1st ch. ..... 28 94
Wickford S. S. ..... 10 00
Warren ch. ..... 79 71
Warren, 1st C. E. ..... 25 00
E. Greenwich, 1st ch.. 5 05
Pawtucket, Woodlawn ch. ..... 40 00
Pawtucket, Broad St. ch. ..... 13 98
Pawtucket, 1st ch. ... 83 68
Harrisville, Berean S. S. ..... 4 60
Westerly, H. F. York. 1 00
Westerly, Calvary ch. 20 00
Pawtuxet ch. ..... 3 85
Jamestown, Central ch. 5 00
Newport, Central ch.. 48 83
Newport, 2d ch. ..... 15 00
E. Greenwich S. S., classes of Mrs. Carrie Brown & Mrs. J. D. Miner ..... 10 00
Rockville, Thos. A. Hall ..... 5 00
Tiverton, Central ch.. 42 53
Tiverton, Central S. S. S. Soc. ..... 2 00
Wakefield S. S., for Gospel Ship ..... 5 00
Natick ch. ..... 25 00
Woonsocket ch. ..... 5 00
Perryville ch. ..... 5 00
Lonsdale, 1st ch. ..... 43 32
Lonsdale, 1st B. U., for sta. plan ..... 10 00
Hope Valley, 1st ch... 30 25
Warren ch., German Dept. ..... 2 00
Shawomet ch. ..... 5 00

**CONNECTICUT $2 736 47**

New Britain, 1st ch., E. M. Wooster, in memory of Ann E. Woodruff ..... $20 00
New Britain, Sw. Elim ch. ..... 4 41
Packerville, J. G. Ward ..... 1 00
Montville, Union ch... 10 00
Hartford, Asylum Ave. ch. ..... 157 03
Hartford, Asylum Ave. C. E., t. s. wk. of S. R. Warburton. $30 00
Hartford, Olivet ch... 6 35
Hartford, South ch., t. s. Dr. Bunker.... 20 00
Hartford, Geo. M. Stone ..... 25 00
Hartford, Mem'l S. S. . 11 80
Hartford, Mem'l B. U., for motor for Gospel Ship ..... 25 15
Hartford, Mem'l ch.. 15 67
Hartford, 1st ch., for mission house at Kiaying, c. G. E. Whitman ..... 13 20
Hartford, Jas. L. Howard ..... 250 00
Hartford, H. M. Gerry, for share in Dr. Dearing's sta. ..... 2 00
Noank S. S. ..... 50 00
Noank, Elbert E. Gates ..... 5 00
Noank ch. ..... 50 00
Stonington, 1st ch.... 56 51
Putnam ch. ..... 107 26
New London, Huntington St. ch., t. s. S. R. Vinton. ..... 5 00
New London, Huntington St. ch. ..... 35 00
New London, Ruth Darrow ..... 2 00
New Britain, 1st ch., t. s. R. Wellwood... 124 50
Stafford ch. ..... 15 65
Waterford, Henry S. Smith ..... 1 00
Plainville, A. Locke.. 2 00
Norwich, Central ch., t. const. P. C. Wright, H. L. M.... 125 00
Norwich, Central ch., Extra Cent a Day Band ..... 15 00
Norwich, Carrie E. Hopkins ..... 5 00
Brooklyn, Sarah Searls 5 00
Bridgeport, Wm. A. Grippen ..... 250 00
Bridgeport, 1st ch... 175 51
New Haven, Olivet ch. 16 13
Cromwell ch. ..... 38 93
Cromwell S. S. ..... 3 07
Groton Heights ch.... 13 44
Deep River ch. ..... 36 45
Stamford, Mrs. Susan E. Hoyt. ..... 100 00
Mystic, Chas. D. & Lucy D. Wiggin.... 100 00
Mystic, Hannah Miner 5 00
Colchester, Borough ch. ..... 10 13
E. Cornwall ch. ..... 5 80
Essex, 1st ch. ..... 26 43
Wallingford, 1st ch... 224 02
Willimantic, 1st ch., for Tokyo sta. ..... 90 54
Meriden Sw. ch. ..... 6 95
Willington ch. ..... 17 00
S. Norwalk ch. ..... 144 17
Middletown ch. ..... 19 00
Meriden, Main St. ch.. 19 41
Meriden, Main St. Jr. Y. P. ..... 10 00
Southington, 1st ch... 61 35
Southington, 1st S. S.. 20 00
New Haven, 1st ch.... 103 43
Poquonock Bridge ch. 7 35
Danielson ch. ..... 26 83
N. Stonington, 1st ch.. 10 00

**NEW YORK, $123 478 58**

New York, Mrs. Mary D. Harris. ..... $100 00
New York, Chas. L. Boynton ..... 10 00
New York, a friend... $5 000 00
New York, John D. Rockefeller ..... 100 000 00
Buffalo, Prospect Ave. ch. ..... 32 24
Buffalo, 1st ch. ..... 149 26
Buffalo, Prospect Ave. ch., t. s. A. E. Carson ..... 550 00
Buffalo, Reid Mem'l ch. ..... 29 47
Buffalo, Emmanuel ch., G. S. Graves... 15 00
Whitesville S. S. ..... 5 00
Halfmoon, 1st ch. ..... 8 00
Etna C. E. ..... 3 00
Batavia, F. J. Huntley $1 000, B. E. Huntley $1 000 ($500 of wh. t. s. J. Heinrichs, & $500 for wk. in Philippines, ..... 2 000 00
Batavia, 1st S. S., t. s. n. p. in India. ..... 50 00
Albany, Emmanuel ch. 204 45
Albany, Mem'l ch. ..... 96 26
Albany, Mr. & Mrs. A. J. Roy, in memory of Mrs. Ella B. Stevens, for evangelist, c. Capt. Bickel. ..... 50 00
Albany, 1st ch. ..... 50 40
Albany, Mrs. Elnathan Sweet ..... 25 00
Albany, Mrs. W. J. Holding ..... 20 00
Altamont, C. F. Seabury & wife. ..... 12 00
Brooklyn, C. B. Stinson, for share in work at Kanigiri, c. G. H. Brock ..... 10 00
Brooklyn, Ralph L. Cutter, t. s. Rev. & Mrs. G. A. Huntley. 200 00
Brooklyn, Pierrepont St. 1st ch. ..... 341 31
Gloversville, John Langford, Jr. ..... 16 53
Gloversville, 1st B. U., t. s. Gospel Ship .... 25 00
Hoosick Falls, 1st C. E. ..... 2 28
Hoosick Falls, 1st ch.. 61 22
Hamilton, 1st S. S., Pri. Dept., for H. Huisinga ..... 10 00
Hamilton, 1st ch. ..... 242 67
Hamilton, 1st S. S. .... 3 30
Hamilton, Colgate University ..... 50 00
Hamilton, Mrs. Edith A. Fletcher. ..... 5 00
Albion S. S. ..... 2 20
Albion ch. ..... 200 00
Franklinville, 1st ch.. 12 50
Fredonia, F. B. Palmer ..... 10 00
Portlandville ch. ..... 6 26
Portlandville S. S. .... 2 28
Westfield, 1st S. S. .... 3 59
Rochester, Niagara ch. 17 95
Rochester, Parselles Ave. ch. ..... 6 40
Rochester, Parselles Ave. S. S. ..... 9 33
Rochester, Meigs St. ch. ..... 33 95
Rochester, Park Ave. ch. ..... 126 12
Rochester, Jennie M. Clark, for fittings for the Gospel Ship. .... 15 00
Rochester, George W. Ham ..... 100 00
Rochester Theological Seminary Y. M. C. A. ..... 28 90
Rochester, Lake Ave. ch., t. s. S. R. Warburton ..... 800 00

Rochester, Lake Ave. ch., t. s. T. Moody.. $17 75
Rochester, 1st ch..... 150 00
Rochester, 2d ch., t. s. C. B. Tenny..... 192 42
W. Henrietta ch..... 19 43
W. Henrietta S. S..... 3 10
Mumford ch..... 79 18
Parma, 1st ch..... 72 59
Binghamton, Conklin Ave. C. E..... 3 50
Binghamton, Conklin Ave. Jr. C. E..... 50
Andover ch..... 19 25
Andover S. S..... 4 63
Cobleskill, 1st ch..... 5 88
Lowville ch..... 49 00
Royalton ch..... 8 25
Royalton S. S..... 1 00
Mannsville B. U..... 5 00
Bath ch..... 28 00
Sloansville ch..... 5 00
Olean, 1st C. E..... 5 00
Newark, Henry Hyman, for work in the Philippines..... 100 00
Yates, Harry E. Miles. 1 00
N. Java, Minnie A. Warren ..... 1 00
Massena C. E. ..... 3 00
E. Marion ch..... 138 42
Hilton, F. C. Archer, for Ramapatam sta..... 12 50
Union, a friend, t. s. S. R. Vinton..... 10 00
La Grange C. E., for nat. pr. in Loikaw.. 50 00
La Grange ch..... 34 45
La Grange S. S..... 7 32
Utica, Tabernacle C. E., for wk. in W. China ..... 25 00
Utica, Tabernacle S. S. 21 21
Utica, Park C. E., t. s. E. T. Welles..... 25 00
Appleton, R. W. Noble 40 00
Farmersville S. S..... 17 50
Odgen, Ellen F. Ross. 2 00
Ogden ch., for Podili station ..... 34 25
Churchville S. S., Xmas off..... 5 50
Schenevus ch..... 7 00
Schenevus S. S..... 1 50
Schenevus C. E..... 1 50
Warsaw, 1st ch..... 61 65
Warsaw, 1st C. E., t. s. n. student in India. 25 00
Newport, 1st ch..... 20 00
Hermon ch..... 7 00
Greenwich, Bottskill ch. ..... 5 00
Mechanicsville, Mem'l ch. ..... 10 00
Mechanicsville, Mem'l S. S..... 3 75
Fort Edward Village ch., for P. I. Launch 10 42
Huntington ch..... 12 00
Cohoes, 1st S. S., for Gospel Ship..... 25 00
Webster ch..... 13 00
Sardinia ch..... 5 80
Whitesboro Society .. 13 97
Barrington C. E..... 8 50
Barrington ch..... 1 50
Saratoga Springs, 1st ch. ..... 143 01
Parma, 2d ch..... 41 29
McLean ch..... 2 00
Brockport ch..... 45 15
Brockport C. E., t. s. T. Moody..... 6 72
Chili ch..... 6 91
Chili C. E., t. s. T. Moody ..... 7 63
Malone C. E., t. s. S. R. Vinton..... 25 00
Williamsbridge, Emmanuel Miss. Soc. for share in Narsaravapetta..... $10 00
Williamsbridge, Emmanuel B. U., for do..... 10 00
Williamsbridge, Emmanuel ch., special for do..... 5 00
Williamsbridge, Emmanuel ch..... 30 13
Hamburg C. E., for wk. at Banza Manteke..... 25 00
Geneva, 1st ch..... 127 25
Alps, Mrs. Jennie Missner ..... 5 00
Friendship, 1st ch.... 51 05
Oswego ch..... 65 99
Troy, Fifth Ave. S. S.. 100 00
Troy, 1st ch..... 203 70
Newburgh, People's ch., Chinese class.. 37 50
Newburgh, Moulton Mem'l ch..... 50 67
Fairport, 1st ch..... 48 40
Fairport, 1st S. S..... 10 00
Fairport, 1st W. M. Cir. ..... 10 00
Fulton ch..... 23 48
Northville ch..... 10 00
Corning, 1st ch..... 54 21
Angelica ch..... 16 85
Arcade ch..... 17 27
Newfane ch..... 7 00
Newfane S. S..... 2 50
Watkins ch..... 10 00
Lancaster ch..... 11 82
Lancaster S. S..... 5 05
Meredith Society..... 10 00
Mt. Vernon, 1st ch.... 120 00
Central Square, Rev. & Mrs. D. D. Owen 3 00
Scotia ch..... 60 00
Scotia B. U..... 10 00
LeRoy ch..... 26 00
Watertown ch..... 33 25
Philadelphia ch..... 9 25
Redwood ch..... 15 00
Conklin ch..... 7 31
Binghamton, Conklin Ave. ch..... 10 00
Lestershire ch..... 5 02
Lestershire Y. P..... 23 65
W. Danby Jr. Y. P.... 1 27
Buffalo, Fillmore Ave. ch. ..... 11 49
Hinsdale, W. S. T..... 5 00
Hinsdale ch..... 6 75
Salamanca ch..... 2 50
Salamanca Y. P..... 2 50
Salamanca S. S..... 7 30
Great Valley ch..... 4 00
Humphrey ch..... 2 00
Olean ch..... 25 00
Olean S. S..... 5 00
Weedsport ch..... 25 00
Cherry Creek ch..... 8 25
Fredonia ch..... 97 73
Portland, 1st ch..... 12 00
Elmira, 1st ch..... 50 00
Elmira S. S..... 25 00
Horseheads ch..... 15 95
Waverly ch..... 40 54
Earlville Y. P..... 12 23
Brisben Y. P..... 2 25
Norwich, Calvary ch.. 16 43
Sherburne Y. P..... 4 18
Smyrna ch..... 1 75
Smyrna S. S..... 1 00
Smyrna S. S. Xmas gift ..... 1 25
S. New Berlin ch..... 24 00
Cortland, 1st ch., for Elmore fund..... 52 10
Cortland, Mem'l S. S.. 5 00
McGraw ch..... 6 68
Milan ch..... 9 00
Hancock ch..... 2 00
Amenia, a friend..... 20 00
Amenia ch..... 32 00
Pawling, Central ch... 24 28
Dover, 2d ch..... $6 00
Moriah ch..... 6 55
Milford ch..... 1 70
Mt. Upton ch..... 4 75
Otego ch..... 7 49
Otego Y. P..... 4 25
Walton ch..... 10 85
Attica Y. P..... 7 05
Bethany ch..... 15 00
Hermitage ch..... 8 70
Perry, 1st Y. P., t. s. n. p., c. E. T. Welles 30 00
Pavilion ch..... 10 00
Portageville ch..... 3 25
W. Middleburg ch.... 15 00
W. Middleburg S. S... 2 00
Ossining ch..... 75 10
Kingston, 1st ch..... 80 00
Warwich ch..... 60 53
Warwich, a friend.... 100 00
Newburg, 1st ch..... 75 00
Peekskill ch..... 42 87
Middletown ch..... 16 66
Rhinebeck ch..... 187 40
Rhinebeck S. S..... 12 60
Poughkeepsie ch..... 100 00
Athens ch..... 4 00
Hudson ch..... 35 08
Schenectady, 1st S. S.. 19 00
Troy, 2d ch..... 62 14
Troy, South S. S..... 7 00
Waterford ch..... 50 00
Chester, North ch..... 1 60
Horicon ch..... 3 47
Indian Lake ch..... 1 00
Canasseraga ch..... 4 00
Dansville ch..... 4 82
Nunda ch..... 7 85
Nunda S. S..... 2 03
Nunda Y. P..... 1 00
Portage ch..... 5 00
Portage S. S..... 1 50
Brooklyn, Bergen St. ch. ..... 2 00
Brooklyn, Immanuel ch. ..... 1 950 00
Brooklyn, Greenwood ch. ..... 108 60
Brooklyn, Borough Park ch..... 125 63
Brooklyn, Central Wiliamsburg Y. P.. 10 00
Brooklyn, Central Adelphi ch..... 138 90
Brooklyn, Euclid Ave. ch. ..... 5 00
Brooklyn, Bushwick Ave. ch..... 2 76
Brooklyn, Lenox Road ch. ..... 35 26
Brooklyn, Strong Place ch..... 471 00
Brooklyn, 15th St. ch. 26 35
Brooklyn, Marcy Ave. ch. ..... 845 04
E. Marion S. S..... 25 00
Rockville Centre ch... 6 00
Greenport, E. L. B.... 50 00
Woodside ch..... 50 00
E. New York ch..... 43 55
Canastota ch..... 2 00
Casenovia Village ch. 52 00
Lebanon ch..... 3 10
Madison ch..... 21 25
Madison S. S..... 12 50
Randallsville ch..... 23 88
Ilion ch..... 25 00
Mendon ch..... 3 23
Pittsford ch..... 31 50
Akron ch..... 15 00
Clarence ch..... 4 00
Sanborn ch..... 1 00
Clinton ch..... 6 50
S. Trenton ch..... 7 50
Baldwinsville ch..... 22 23
Camillus ch..... 90 00
Camillus S. S..... 8 49
Elbridge ch..... 104 00
Elbridge Y. P., for Jewett Memorial Chapel ..... 50 00

Marcellus ch..... $9 20
N. Manlius ch..... 9 00
N. Syracuse ch..... 5 00
Syracuse, Delaware St. ch..... 41 00
Syracuse, Olivet ch... 33 25
S. W. Oswego ch..... 13 12
Bethel ch..... 34 08
Clifton Springs ch.... 20 00
Clifton Springs S. S... 9 52
Junius & Tyre Y. P... 2 00
Reeds Corners ch..... 22 00
Alabama ch..... 37 00
Knowlesville ch..... 14 00
Medina ch..... 27 81
Yates ch..... 9 26
Yates Y. P..... 2 19
Exeter, 1st ch..... 2 02
Hawerville ch..... 9 16
Preston Hollow ch.... 16 25
Ballston Spa ch..... 80 60
Ballston Spa S. S..... 13 37
Clifton Park Centre ch. 9 54
Corinth ch..... 16 51
Johnstown ch..... 16 37
Saratoga, Regent St. ch..... 51 05
Ithaca, 1st ch..... 128 97
Ithaca Y. P..... 5 25
Ithaca, Tabernacle ch. 3 21
Kendaia S. S..... 7 52
Kendaia Y. P..... 25 00
New Rochelle S. S.... 75 00
Port Chester ch..... 20 00
Port Richmond ch.... 18 41
Port Richmond Y. P.. 5 00
Tottenville ch..... 10 00
Yonkers, Nepperhan Ave. ch..... 72 65
New York City, Calvary Y. P..... 2 50
New York City, Ascension Y. P..... 25 00
New York City, Ascension S. S..... 5 01
New York City, ch. of the Redeemer..... 51 74
New York City, Epiphany ch..... 7 05
New York City, Fifth Ave. ch..... 492 85
New York City, German Immanuel ch.. 10 00
New York City, Home for Aged..... 7 35
New York City, Lexington Ave. Y. P... 38 50
New York City, W. H. H. H., for asst. to Dr. MacLaurin.... 25 00
New York City, Lexington Ave. ch..... 1 90
New York City, Mariner's Harbor ch.... 8 55
New York City, Mt. Morris ch..... 120 00
New York City, Madison Ave. ch..... 1 288 41
New York City, New Brighton ch..... 25 00
New York City, 2d Ave. ch..... 115 14
New York City, Tremont ch..... 25 00
E. Roestenkill ch. ... 1 00
Nassau ch..... 4 00
Stephentown ch..... 4 42
Stephentown S. S..... 2 50
Howard ch..... 6 50
Wayne ch..... 18 20
Richville ch..... 1 00
Bedford, Antioch ch.. 1 00
Mt. Carmel S. S..... 3 00
Mt. Carmel Y. P..... 3 00
Patterson ch..... 15 00
Bottakill ch..... 131 50
Glens Falls ch..... 43 50
Granville ch..... 39 20
Granville S. S..... 10 00
Granville Y. P..... 10 00
Salem ch..... 6 00
Salem Y. P..... $2 50
Sandy Hill ch..... 64 25
Whitehall ch..... 10 35
Ontario ch..... 36 15
Walcott ch..... 29 15
Walcott S. S..... 2 00
Worcester ch..... 10 00
Worcester Y. P..... 2 50
Dundee ch..... 24 73
Dundee Y. P..... 4 00
Himrod ch..... 12 90
Himrod Y. P..... 2 10
Lake Keuka ch..... 18 62
Lake Keuka S. S..... 2 93
Penn Yan ch..... 17 53
Second Milo ch..... 28 15
Second Milo Y. P..... 5 50
Mrs. L. A. Kibbs..... 5 00
H. C. Kibbs..... 5 00

**NEW JERSEY, $5 509 67**

Hopewell, Calvary C. E..... $4 50
Hopewell, Calvary ch. 15 70
Jersey City, Parmly Mem'l S. S..... 20 00
Jersey City, Benjamin Otto, for the deficit. 6 00
Elisabeth, Central S. S. 54 58
Elisabeth S. S..... 22 00
E. Orange, 1st ch. of the Oranges..... 211 76
Orange, North Orange ch..... 1 414 85
Hightstown, T. S. Griffiths, of wh. $5 is for the debt..... 15 00
Hightstown, Mrs. T. S. Griffiths ..... 5 00
S. River, Tabernacle ch..... 10 00
Red Bank C. E., for wk. in Yachau..... 35 00
Clinton ch..... 10 00
Bloomington, D. G. Garabrant ..... 200 00
Holmdel ch..... 67 33
Keyport, a friend.... 10 00
Long Branch ch..... 24 60
Point Pleasant ch..... 14 20
Bloomfield ch., for Carvell fund..... 450 69
Bloomfield S. S., for Carvell fund..... 150 00
Brookdale ch..... 20 00
Milburn Y. P..... 9 00
Millington ch..... 46 60
Millington Y. P..... 10 00
Millington S. S..... 5 00
Morristown ch..... 485 00
W. Orange S. S..... 5 00
Elizabeth, East ch.... 6 75
Elizabeth, 1st Y. P... 5 00
Hackensack, 1st S. S.. 8 00
Jersey City, Bergen ch. 78 69
Jersey City, Immanuel ch..... 8 25
Mt. Bethel ch..... 3 88
Newark, North ch.... 39 18
Newark, Fairmount ch..... 18 78
Newark, Peddie Mem'l ch..... 250 00
Newark, Peddie Mem'l S. S..... 42 90
Piscataway ch..... 62 41
Piscataway S. S..... 10 00
Plainfield, Park Ave. ch..... 44 58
Rahway ch..... 20 67
Roselle ch..... 12 00
Newark, Roseville Ave. ch..... 32 37
Arlington, 1st ch..... 14 40
Bloomingdale ch..... 22 79
Bloomingdale Y. P... 10 00
Bloomingdale S. S.... 9 50
Butler S. S..... 1 77
Hackensack, 1st ch... 81 74
Hackensack, Calvary ch..... 48 00
Hoboken, 2d ch..... $2 50
Hoboken, West ch.... 29 63
Glenwood ch..... 15 00
Glenwood, C. A. C.... 50 00
Newton ch..... 70 00
Ridgewood S. S..... 27 55
Ridgewood Y. P., for Bible woman..... 12 50
Rutherford ch..... 14 40
Wantage ch..... 14 74
Miss Eva P., for Dr. Crumb ..... 6 25
Mrs. R., for n. p. Bander Luke, c. Dr. Clough ..... 50 00
Burlington, 1st ch., Mrs. Hall's class, t. s. n. p., c. A. H. Henderson ..... 12 50
Medford ch..... 10 00
Haddon Heights ch... 9 30
Beverly ch..... 3 00
Linden ch..... 32 87
Camden, Grace ch.... 38 00
Camden, 1st ch., acct. sal. J. Taylor..... 239 17
Camden, 1st S. S., for do..... 65 83
Camden, 1st S. S. classes, for three orphans, c. H. Huisinga..... 45 00
Camden, North ch., acct. sal. J. Taylor.. 193 00
Haddonfield ch. Q'y.. 55 42
Bordentown ch., acct. sal. J. C. Robbins.. 200 00
Princeton ch., for do.. 15 00
Clifton Ave. ch., for do. 94 50
Rev. J. Conklin, for do. 5 00
Fort Morris ch..... 11 13
Paulsboro, Taylor Mem'l ch..... 3 50
Dividing Creek S. S... 7 80
Dividing Creek ch.... 5 00
Pittsgrove ch..... 11 40
Cape May Court House B. U., for Ko Hmwa Kalay, c. C. L. Davenport..... 6 21

**PENNSYLVANIA, $9 851 33**

Carbondale, W. B. Grow..... $100 00
Erie, Calvary C. E., t. s. S. R. Vinton... 25 00
Collingdale C. E., for share in Suifu sta... 2 50
Pittsburg, Oakland ch., E. D. MacLaurin, t. s. B. Corlies ..... 25 00
Pittsburg, Mrs. F. T. Lusk..... 300 00
Pittsburg, Fourth Ave. Ladies' Aid Society, 35 00
Pittsburg, 1st Ger. Y. L. Soc..... 15 00
Pittsburg, 1st ch., Mrs. Emma Hamel..... 5 00
Huntingdon, S. F. Forgeus ..... 5 25
Philadelphia, Mrs. M. E. Butcher..... 25 00
Philadelphia, Francis E. Weston..... 200 00
Smethport ch..... 2 80
Conshohocken Y. P., for wk. in Phil. Ids. 3 50
Huntingdon, K. A. Lovell ..... 5 00
Canton, Mrs. P. M. Watrous ..... 10 00
Hillsville, Zoar ch.... 30 00
Parsons, 1st ch..... 9 05
Elisabeth, Mrs. & Mr. Z. Clark Marten, for bed in hospital, c. Dr. Huntley..... 25 00
Philadelphia, Fifth B. U., for Yachau..... 22 00

Philadelphia, Lehigh Ave. ch. $14 20
A Christian Steward ($100 being for the appropriation of Dr. Briton Corlies, Yachau) 500 00
Mr., Mrs. & Master Richards 15 10
Philadelphia, Epiphany ch., add'l 20 00
Philadelphia, Mem'l ch. add'l 8 00
Philadelphia, Pilgrim ch. 23 31
Philadelphia, Pilgrim C. E. 4 11
Philadelphia, Pilgrim S. S. 1 51
Pasayunk ch. 18 00
Philadelphia, Grace ch. C. E., Section D, for Yachau 25 00
Lower Merion S. S. 20 47
Miss T. Elseasser for station 18 00
Bethlehem ch. 218 73
Bethelhem ch., acct. sal. of W. A. McKinney 50 00
Bethlehem S. S. 42 26
Dr. T. A. Gill 5 00
Emmanuel C. E., for Son Tay, c. L. W. Cronkhite, 2 yrs. 60 00
Newtown Sq. ch. 11 67
Miss L. B. Morgan 5 00
Germantown, 2d ch., acct. sal. S. R. Vinton 221 03
Philadelphia, Mrs. S. A. Trevor, ($500 in memory of M. R. Trevor) 1 000 00
Philadelphia, Gethsemane ch., add'l 136 41
Philadelphia, Gethsemane S. S. 30 00
New Tabernacle Y. P., for wk. of F. W. Goddard 60 00
Philadelphia, Grace ch. 92 17
Philadelphia, 1st ch. in part 382 66
Miss A. G. Dubois 3 00
Philadelphia, Lehigh Ave. B. U., for Yachau 5 00
Philadelphia, Chestnut Hill ch., add'l 31 00
Philadelphia, Robert H. Crozier 2 500 00
Mrs. A. S. Quinton 5 00
Roxborough ch. 18 09
Roxborough S. S. 47 80
Roxborough S. S., Class A, t. s. n. miss., c. L. W. Cronkhite. 73 28
New Covenant C. E., for Yachau 6 25
Philadelphia, Calvary B. U. for Yachau 15 00
Oak Lane ch. 48 72
Lower Merion ch. 14 89
Lower Merion ch. for Yachau 5 00
Alleghany Ave. C. E., for Yachau 5 00
Hatboro ch. & S. S. 28 69
Frankford ch. 24 49
Frankford S. S. 20 00
Oreland S. S. 1 47
Nicetown ch. 59 81
Ardmore C. E., for Yachau 7 17
Ardmore S. S., t. s. n. p., c. L. W. Cronkhite 35 00
Mrs. C. H. McCarter, Evangel ch. 75 00
H. S. Hopper, Evangel ch. $50 00
Bridgeport ch. 9 01
Solebury ch. 11 94
Germantown, 1st Y. P. 2 50
Newtown ch. 3 00
Wycombe ch. 2 00
Philadelphia, Olivet ch. 17 00
Tacony B. U., for Yachau 18 50
Scranton, 1st S. S., special 8 50
Dudley St. ch. 10 20
Scranton, Pennsylvania Ave. ch. 113 70
Factoryville C. E., for Yachau 5 00
Peckville ch. 5 30
Ulysses C. E., for Jaro 4 50
Roulette ch. 1 50
Smethport ch. 13 50
Zion ch., Beaver Asso. 50 00
Zoar S. S. 12 50
Sewickly ch., Mrs. J. L. Clark, t. s. n. p., c. J. S. Adams, Hanyang 30 00
E. Smithfield ch. 10 00
Hallstead ch. 5 00
S. New Milford ch. 1 00
Forest Lake ch. & S. S. 2 00
Rev. A. V. Still 15 00
Rev. A. V. Still, for orphan, c. H. Huisinga 5 00
E. Nantmeal ch. 5 50
Olivet ch., W. Chester 9 50
Windsor ch. 8 50
Kennett Sq. C. E. 50 85
Altoona, Mem'l ch. 9 40
Hollidaysburg ch. 67 00
Lewistown ch. 50 00
Altoona, 1st ch., in part 7 50
Philipsburg ch., for Kurnool sta. 12 50
E. Brady ch. 10 35
E. Brady B. U. 4 00
Clarion C. E. 5 00
Barnsboro ch. 5 75
Clearfield ch. 15 00
DuBois ch. 21 00
Orangeville ch. 4 50
Franklin, 1st ch. 334 35
Ambrose ch. 5 40
Crooked Creek ch. 4 50
Homer City B. U. 2 00
Indiana B. U., for Jaro sta. 6 25
Redstone ch. 3 00
Jersey Shore S. S. 7 03
Picture Rock B. U. 3 33
Newburg, Mem'l ch., Augustus Canson 106 25
Bloomsburg ch. 30 00
Milton ch. 40 00
Muncy ch. 35 39
Berwick ch. 26 19
Williamsport, 1st ch., Q'y 43 94
Kane ch. 6 00
Erie, Calvary ch. 109 33
Warren ch. 47 16
Warren ch., t. s. n. p., c. L. W. Cronkhite. 45 00
A. B. Cody 15 00
Johnsonburg ch. & B. U. 5 00
Erie, 1st ch. 65 90
Hazleton ch. 7 50
Bethlehem ch. 4 00
Easton, South Side ch. 1 50
Ashland ch. 5 11
Centralia ch. 1 50
Minersville ch. 37 79
Reading, 1st ch. 55 56
Reading, 1st S. S. 6 50
Tioga ch. 4 25
Burlington ch. 5 00
Mansfield ch. 20 00
Honesdale ch.
Edwardsdale B. U.
Wiconisco ch.
Allegheny, Beth Eden ch.
Allegheny, Sandusky St. ch.
Industry ch.
Maple Ave. ch.
Midway ch.
Oakland ch., Pittsburg, for sal. of B. Corlies
Pittsburg, Wylie Ave. S. S., add'l to appro. of T. E. Schumaker
Pittsburg, Fourth Ave. ch.
Elisabeth ch., Q'y
Pittsburg, 46th St. ch.
Mrs. A. M. Bartlett
Upland Crozer Theo. Seminary students
Brandywine ch.
Village Green ch. & S. S.
Ridley Park ch.

**DELAWARE, $217 6**

Wilmington, Bethany S. S.
Wilmington, Delaware Ave. S. S.
Wilmington, 2d ch.

**DISTRICT OF COLUM $565 63**

Washington, Calvary ch.
E. Washington Heights ch.
Washington, Grace ch.
Washington, Temple C. E., for Loikaw sta.
Washington, Metropolitan ch.
Anacostia ch.
Temple ch.
Washington, 1st ch., acct. sal. A. C. Darrow
Washington, Kendall ch.

**OHIO, $8 377 56**

Salem ch.
Cincinnati, John Weddell
Cincinnati, W. H. Doane
Cincinnati, G. M. Peters
Norwood ch.
Dayton, Linden Ave., W. M. C., of wh. $27.65 is for Mrs. Water's Bible woman, and $33.50 for wk. on Congo
Dayton, Third St. ch.
Dayton, 1st Regular ch.
Dayton, F. P. Beaver, 2
Dayton, Williams St. ch.
Dayton, Mrs. H. A. Wilburn in memory of Mrs. Ella B. Stevens, for wk. in W. China
Dayton, Edward Canby, for wk. of n. p. in Mem'l Judson Chapel of Aungbinle, c. F. W. Kelly
Dayton, Linden Ave. ch.
Marietta, 1st C. E., for work in Phil.

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| Euclid | |
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| eld ch. | 26 68 |
| U. | 20 86 |
| st ch. | 5 00 |
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| ch. | 31 25 |
| Zion ch. | 1 25 |
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| e ch. | 3 00 |
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| | 25 81 |
| h. | 28 53 |
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| h. | 8 50 |
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| h. | 1 96 |
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| n. bal. | 5 50 |
| ch. | 8 00 |
| h. | 2 50 |
| ch. | 25 00 |
| S. S. | 2 50 |
| ch. | 9 00 |
| ch. | 14 00 |
| h. | 4 46 |
| | 41 00 |
| Cedar Ave. | |
| | 83 34 |
| East ch. | 58 40 |
| East End | |
| | 115 62 |
| Cleveland, 1st ch. | $766 92 |
| Cleveland, Olivet B. U., t. s. n. p., c. G. H. Brock | 12 50 |
| Cleveland, West ch. | 8 30 |
| Cleveland, Willson Ave. ch. | 73 32 |
| Euclid ch. | 10 00 |
| Centerville, Rev. & Mrs. B. L. Neff | 10 00 |
| New Vienna ch. | 2 00 |
| Addyston ch. | 5 10 |
| Cheviot, Bethel ch. | 2 15 |
| Cincinnati, Ninth St. ch. | 159 27 |
| Cincinnati, Price Hill ch. | 8 60 |
| Cincinnati, Walnut Hills ch. | 137 96 |
| Lebanon, East ch. | 45 00 |
| Lebanon, East S. S. | 16 45 |
| Wyoming ch. | 96 65 |
| Ohio ch. | 6 00 |
| Ironton, 1st ch. | 163 78 |
| Licking B. U. | 5 00 |
| Newark, Fifth St. ch. | 27 41 |
| Defiance ch. | 12 00 |
| Fostoria ch. | 6 25 |
| Toledo, Ashland Ave. ch. | 111 04 |
| Toledo, 1st ch. | 67 12 |
| Toledo, Riverside ch. | 9 80 |
| Bethany ch. of Wayland | 4 50 |
| Hubbard ch. | 17 36 |
| Warren, 1st ch. | 19 26 |
| Youngstown, Himrod Ave. ch. | 4 64 |
| Alliance ch. | 10 00 |
| Canton, 1st ch. | 212 57 |
| Wooster, Judge Swarts & wife | 10 00 |
| Wooster, Miss G. Heaton | 1 00 |
| Zanesville, Fair Oaks ch. | 17 00 |
| Zanesville, Market St. ch. | 39 46 |
| East Liverpool, Rev. & Mrs. H. H. Bawden, t. L. M. | 40 00 |
| Ashland, Miss Anna Thomson | 1 00 |

CORRECTION. — The $25 published in January receipts as coming from Columbus church, should have been credited to Columbia church.

### WEST VIRGINIA, $155 11

| | |
|---|---|
| Beckley, S. M. Huddleston | $1 00 |
| Center Branch ch. | 7 00 |
| Providence ch. | 1 50 |
| Salem ch. | 20 00 |
| Weston ch., t. s. A. J. Tuttle | 34 10 |
| Lenox, C. W. Forman, | 2 00 |
| Morgantown, H. F., t. s. B. Manikan, Jaro. | 8 00 |
| Beaver Creek ch. | 5 33 |
| Ripley ch. | 2 66 |
| Bonds Creek ch. | 5 00 |
| Harrisville, B. F. Cunningham | 2 50 |
| North Fork ch. | 9 00 |
| Gypsy ch. | 6 60 |
| Hepzibah ch. | 27 40 |
| Parkersburg Calvary ch. | 5 00 |
| Raleigh ch. of Beckley | 18 02 |

### INDIANA, $1 592 21

| | |
|---|---|
| S. Bend, 1st ch., Peter Stocker | $30 00 |
| Indianapolis, 1st ch. | 577 19 |
| Indianapolis, Miss McCarty | 30 00 |
| Indianapolis, M. M. Day | 25 00 |
| Indianapolis, Harry Day | $25 00 |
| Angola, Alex. Kinmont | 5 00 |
| Marshall ch. | 4 51 |
| Alexandria, 1st B. U., t. s. Rev. & Mrs. A. C. Darrow | 6 25 |
| Indianapolis, Bluff Ave. ch. | 2 55 |
| Lebanon ch. | 57 33 |
| Marion, 1st ch. | 32 81 |
| Friendly Grove ch. | 2 68 |
| Oregon ch. | 1 00 |
| Terre Haute, 1st ch. | 25 00 |
| Terre Haute, 1st S. S. | 15 00 |
| Terre Haute, 1st Shining Stars, for wk. in S. A. Perrine's sta. | 10 00 |
| Sharon S. S. | 7 60 |
| Sharon ch. | 12 40 |
| S. Whitley ch. | 3 70 |
| Columbia City ch | 9 10 |
| Fort Wayne, 1st ch. | 121 60 |
| Freedom ch. | 2 07 |
| Union ch. | 3 00 |
| Brown's Valley ch. | 9 50 |
| Centre ch. | 5 50 |
| Frankfort ch. | 12 00 |
| Thornton ch. | 9 80 |
| Young America ch. | 8 00 |
| Middle Fork ch. | 5 00 |
| Russiaville ch. | 2 00 |
| Michigan Town ch. | 10 00 |
| Rising Sun ch., A. J. Skinner for wk. in Africa | 1 00 |
| Peru, Mrs. Milton Shirk | 100 00 |
| Denver ch. | 9 80 |
| Denver B. U. | 1 30 |
| Moami ch. | 24 70 |
| Perrysburg ch. | 3 93 |
| Metea ch. | 5 00 |
| Royal Centre ch. | 9 10 |
| Royal Centre S. S. | 5 00 |
| Rochester ch. | 11 27 |
| Rochester B. U. | 2 33 |
| Rochester S. S. | 1 40 |
| Niconsa ch. | 3 60 |
| Graham ch. | 3 40 |
| Mt. Zion ch. | 1 00 |
| Wolcott ch. | 5 65 |
| Liberty Township ch. | 6 00 |
| Burnettsville ch. | 3 50 |
| Goodland ch. | 5 00 |
| Morocco ch. | 2 85 |
| Michigan City ch. | 25 00 |
| Goshen ch. | 59 60 |
| Kingsbury ch. | 20 31 |
| Hammond ch., of wh. $5 is for L. M. W. H. Jones | 15 50 |
| Mishawaka ch. | 16 88 |
| Mishawaka B. U. | 4 17 |
| Baugo ch. | 1 50 |
| S. Bend ch. | 20 00 |
| Muncie, 17th St. ch. | 1 70 |
| Waynestown ch. | 14 50 |
| Lafayette ch. | 73 57 |
| Lafayette B. U. | 2 50 |
| Lafayette Jr. B. U. | 2 50 |
| Lafayette ch., Mem'l Mission | 21 43 |
| Delphi ch. | 12 78 |
| Newtown ch. | 3 95 |
| Newtown S. S. | 2 20 |
| Sullivan ch. | 12 00 |
| Plainfield ch. | 2 35 |
| Amo ch. | 3 35 |

### ILLINOIS, $5 404 92

| | |
|---|---|
| Chicago, Eri B. Hulbert | $10 00 |
| Chicago, J. P. Webster, t. s. n. p. Rangoon, c. W. F. Armstrong | 2 00 |
| Chicago, Englewood Sunshine Band, for work in China | 5 00 |

Chicago, a friend..... $444 25
Chicago, Chas. L. Rundell..... 5 00
Chicago, Mrs. M. L. Halteman..... 4 00
Normal, E. C. Hewitt, 5 00
Lanark, Julia Cea.... 2 00
Litchfield B. U., t. s. A. C. Darrow..... 16 75
A friend..... 90 00
Taylorville ch., R. C. Hull, for share in W. China ..... 4 00
Payson ch..... 10 80
Rantoul, 1st ch..... 20 00
Ocoya ch., by A. F. C. Circle ..... 8 00
Chicago, Moody Bible Institute, for evangelistic work..... 10 00
Alton, 1st ch..... 81 86
Alton, 1st S. S..... 15 29
East Alton B. U..... 1 53
Upper Alton ch..... 80 50
Woodburn ch..... 3 20
Aurora, Marion Ave. ch. ..... 4 00
Aurora, Claim St. ch.. 17 32
Aurora, 1st ch..... 55 95
Lockport ch..... 2 00
Ridgewood ch..... 2 50
Custer Park ch..... 17 27
Morris ch..... 31 50
Somonauk ch..... 12 93
Joliet, 1st ch..... 53 85
Big Rock ch..... 9 80
Joliet, Eastern Ave. ch. 42 00
Plainfield ch..... 15 00
Benson ch..... 5 00
Delavan ch..... 5 00
Atlanta ch..... 21 42
Bloomington, 1st ch... 94 78
Latham ch..... 2 75
El Paso S. S., t. s. Ongole student.... 25 00
El Paso, Mrs. E. C. Evans, for do..... 25 00
Urbana, 1st ch..... 43 95
Danville S. S..... 4 00
Pierson S. S..... 7 50
Paris S. S..... 18 55
Carlinville S. S..... 2 50
Carlinville, Rev. Gilleorey, for wk., c. A. C. Darrow..... 5 00
Dundee ch..... 36 53
Chicago, Mem'l ch.... 195 00
Chicago, Oak Park 1st ch. ..... 202 50
Chicago, Berwyn ch... 60 00
Chicago, Woodstock ch. ..... 6 00
Chicago, Calvary ch... 55 22
Chicago, Millard Ave. ch. ..... 56 74
Chicago, Millard Ave. ch., in memory of Deacon Worth..... 5 00
Chicago, Millard Ave. B. U., t. s. n. helper, Mukimvika ..... 8 00
Chicago, Covenant ch. 50 00
Chicago, Western Ave. ch. ..... 78 06
Chicago, Western Ave. Dr. & Mrs. R. E. Manning ..... 100 00
Chicago, Pilgrim Temple ch..... 31 13
Chicago, Pilgrim Temple ch., a friend.... 25 00
Chicago, Humboldt Park ch..... 18 81
Chicago, Bethel ch.... 1 00
Chicago, 1st ch..... 208 56
Chicago, 1st ch., Dr. & Mrs. D. Shepardson ..... 50 00
Chicago, Immanuel ch. 138 00
Chicago, Immanuel S. S..... 130 47
Chicago, Immanuel S. S., Morris Bible class ..... $5 00
Chicago, 48th St. ch... 17 96
LaGrange ch..... 67 00
Wheaton ch..... 34 75
Harvey ch..... 13 10
Barrington ch..... 12 00
Morgan Park ch..... 95 40
Chicago, Trinity ch... 9 25
Chicago, Bethany ch.. 23 00
Chicago, Lexington Ave. ch. ..... 47 65
Chicago, Maywood ch. 7 00
Chicago, Galilee ch... 4 85
Chicago, Evanston ch. 423 79
Chicago, Englewood ch. on the Hill..... 5 00
Chicago, Austin 1st ch. 104 16
Chicago, Austin 1st S. S..... 100 00
Chicago, Central Branch Immanuel B. U..... 3 25
Chicago, Lexington Ave. S. S..... 9 19
Chicago, Highland Park B. U., for wk., c. Dr. Clough..... 9 47
Chicago, LaSalle Ave. ch. ..... 31 27
Chicago, Auburn Park ch. ..... 36 92
Makanda ch..... 8 00
Savana ch..... 15 75
Dixon ch..... 75 00
Hoopeston ch..... 20 19
Kankakee ch..... 63 70
Gardner ch..... 7 50
Effingham Jr. B. U., for wk., c. A. C. Darrow ..... 3 00
Honey Point ch..... 3 00
Pinckneyville ch..... 16 35
Paw Paw ch..... 15 50
Princeton ch..... 13 98
Streator ch..... 10 00
Streator B. U..... 5 00
Bradford, Dr. & Mrs. J. M. Boardman... 3 00
Ottawa ch..... 76 98
Toulon ch..... 14 48
Hull ch..... 1 63
Rockton, Mrs. J. E. Forward..... 2 00
Rockford ch..... 17 00
Rockford, State St. ch..... 128 66
Rockford, State St. B. U..... 5 00
Belvidere ch..... 31 00
De Kalb, 1st ch..... 52 50
Cordova ch..... 50
Rock Island, 1st ch., ($10 of wh. is from the B. U.), const. Miss Alwilda Young L. M..... 55 00
Geneseo ch..... 25
Rochelle ch..... 9 00
Marengo ch..... 23 80
Orian ch..... 5 00
Lee ch., Mrs. M. E. Douglass..... 5 00
Roseville ch., E. Mitchelle, t. s. n. p., c. Dr. Clough..... 50 00
Carthage S. S..... 6 61
Carman ch., $10 of wh. is from Rev. E. Cady ..... 11 50
Galatia ch..... 1 00
Diamond Grove ch.... 7 50
Springfield, Central ch. 2 25
Chicago, 1st Sw. ch... 64 80
Chicago, 1st ch., Lad. Cir., t. s. n. p. in Telugu ..... 100 00
Chicago, 1st S. S..... 15 00
Chicago, 1st Jr. Union, for wk., c. Dr. East. 4 31
**Chicago, 1st Jr. Mission Circle, t. s. n. p. Levi, c. O. L. Swanson ..... $36 00**
**Chicago, Evanston Sw. ch. ..... 13 23**
**Chicago, Evanston Sw. B. U..... 3 00**
Chicago, 3d Sw. Y. Lad. ..... 20 00
Chicago, 4th Sw. ch., J. A. Johnson..... 1 00
Chicago, Austin Sw. ch., for wk. in Spain 12 50
Chicago, 1st ch., Jno. Berg, $3 of wh. is t. s. Phillip..... 28 00
Chicago, Englewood Sw. ch., C. E. Wylia, $10 for wk., c. O. L. Swanson ..... 20 00
Rockford Sw. ch., for wk., c. O. L. Swanson ..... 50 00
**Joliet Sw. Y. P..... 25 00**
**Berwyn Sw. ch., t. s. n. p., c. O. L. Swanson ..... 54 00**
Moline Sw. ch..... 11 00
Moline Sw. Y. P..... 50 00
Princeton ch..... 3 42
Moline Sw. Ladies, for wk. in Philippines.. 50 00
Chicago, Elim Sw. ch.. 28 09
Chicago, Elim Sw. S. S. 3 25
Chicago, 1st Sw. ch., Christine Hallgren, t. s. n. p., c. O. L. Swanson ..... 26 00
Chicago, 1st Y. P., c. O. L. Swanson..... 50 00
A Swedish friend, per Nya Wecko Posten. 10 00
Chicago, Englewood Sw. ch..... 50 00
H. L. M. to following of the 1st Sw. ch., L. J. Johnson, C. A. Websterling, J. E. Spawn..... 10 00
Chicago, 1st ch., Mary & Anna Johnson for wk. in Haka, c. Dr. East ..... 50 00

## IOWA, $1 901 07

Jordan's Grove B. U., for Philippines..... $2 50
Washington, "What I Can" Society, t. s. Gospel Ship..... 5 00
LaPorte City, D. Hanchett ..... 240 00
Bradgate, M. J. Mowe, 5 00
Webster City, Rev. & Mrs. L. N. Call..... 5 00
Waterloo, I. E. Munger & wife, for Garo Hymns, c. M. C. Mason ..... 25 00
Maquoketa, Geo. C. Chandler, for the deficit ..... 2 00
Maquoketa B. U. & S. S., for Jaro sta... 10 00
Creston B. U. for Suifu sta. ..... 15 00
Maloy B. U. for Suifu sta. ..... 15 00
Bedford B. U. for Suifu sta..... 20 00
Hudson B. U., for the Philippines..... 14 50
Boone, 1st S. S..... 4 00
Ottumwa "No. 11".. 21 00
Keokuk ch..... 26 70
Farmington ch..... 8 00
Farmington S. S..... 5 00
Northwood S. S..... 3 75

| | |
|---|---|
| ..... | $5 00 |
| ..... | 12 05 |
| ch..... | 319 02 |
| ..... | 18 25 |
| U..... | 3 15 |
| niors... | 2 30 |
| ..... | 5 00 |
| ch.... | 21 28 |
| S. S.... | 1 82 |
| ..... | 2 73 |
| ..... | 11 25 |
| ..... | 11 00 |
| Calvary ..... | 10 50 |
| Calvary ..... | 5 59 |
| st ch.... | 45 80 |
| st S. S... | 10 00 |
| orest Ave. ..... | 13 55 |
| ..... | 5 00 |
| ..... | 4 45 |
| ..... | 4 45 |
| ..... | 7 63 |
| Walnut ..... | 9 25 |
| Walnut ..... | 1 04 |
| ..... | 5 00 |
| ..... | 2 50 |
| ove ch... | 2 50 |
| ..... | 2 50 |
| ..... | 12 20 |
| w. ch.... | 31 57 |
| ..... | 6 25 |
| ..... | 22 00 |
| ..... | 118 20 |
| ..... | 19 00 |
| ..... | 1 00 |
| ..... | 3 00 |
| ..... | 5 00 |
| G. Ren- ..... | 1 00 |
| ..... | 14 57 |
| Chandler from Iowa, per o Posten | 2 00 |
| ..... | 40 00 |
| ..... | 18 00 |
| ..... | 7 83 |
| ..... | 11 60 |
| ..... | 3 00 |
| ..... | 1 00 |
| ..... | 30 00 |
| ..... | 3 10 |
| ..... | 4 95 |
| ch..... | 8 00 |
| h S. S... | 5 38 |
| Calvary ..... | 100 00 |
| ..... | 23 80 |
| w. Y. P.. | 13 14 |
| Sw. ch.. | 2 00 |
| ..... | 3 00 |
| ..... | 7 00 |
| ch..... | 13 05 |
| ..... | 6 50 |
| ..... | 3 50 |
| sy ch.... | 2 00 |
| L. Massie ..... | 25 00 |
| Forest ..... | 73 83 |
| Forest U., for | |
| ..... | 5 00 |
| ..... | 21 48 |
| ..... | 2 45 |
| ..... | 10 00 |
| ..... | 3 25 |
| Calvary ..... | 22 72 |
| ..... | 3 33 |
| ..... | 2 12 |
| ige, Mt. ..... | 5 00 |
| ..... | 9 55 |
| ..... | 3 75 |
| n ch..... | 4 40 |
| ..... | 6 25 |
| S..... | 1 38 |
| Grundy Centre ch., of wh. $10 is on L. M. from A. C. Brockway ..... | $66 86 |
| Eldora ch..... | 2 00 |
| Waverly ch..... | 10 00 |
| Cuppy's Grove ch..... | 25 00 |
| Des Moines, L. W. Rich ..... | 5 00 |
| Council Bluffs, Lillie Norene ..... | 5 00 |
| Forest City, L. Swanson, for share in station, India..... | 25 00 |
| Harlan, a friend, for wk. among children, c. P. Frederickson.. | 50 00 |
| **MICHIGAN, $2 350 82** | |
| Saginaw, 1st C. E., t. s. Rev. & Mrs. F. J. White ..... | $25 00 |
| Pontiac B. U., for n. w., c. Dr. Bunker... | 25 00 |
| Detroit, Clinton Ave. B. U., for Podili sta., c. Rev. & Mrs. W. T. Elmore ..... | 28 00 |
| Detroit, Clinton Ave. ch. ..... | 51 80 |
| Detroit, Immanuel ch. | 12 65 |
| Detroit, Immanuel S. S..... | 4 50 |
| Detroit, Immanuel B. U. ..... | 10 00 |
| Detroit, E. P. Tuller.. | 10 00 |
| Detroit, 14th Ave. ch.. | 40 33 |
| Detroit, a friend..... | 1 00 |
| Detroit, Woodward Ave. B. U., for use of Dr. Harper..... | 600 00 |
| Manistique, Scand. ch. | 30 00 |
| Kalamazoo, Portage St. ch..... | 10 75 |
| Paw Paw ch..... | 33 00 |
| Kalamazoo, Samuel Brooks ..... | 5 00 |
| Kalamazoo, Mrs. M. R. Millspaugh, c. orphan girl in H. Huisinga's school.. | 6 50 |
| Kalamazoo, T. B. Close ..... | 5 00 |
| Kalamazoo, Emma Boekman ..... | 5 00 |
| Kalamazoo, 1st B. U., for Sandoway Mission ..... | 16 55 |
| Hale ch..... | 1 00 |
| Reno ch..... | 4 00 |
| H. Road ch..... | 3 27 |
| Curtis, 1st ch..... | 1 50 |
| Curtis, Harvest Home ch. ..... | 1 50 |
| Gaylord S. S..... | 3 02 |
| Perry, Isaac W. Lamb | 5 00 |
| Rives Junction, 1st ch. | 12 00 |
| Rives Junction, 1st B. U. ..... | 1 16 |
| Charlevoix, 1st ch.... | 7 50 |
| Milan ch..... | 6 00 |
| Marquette ch., Ladies, for wk. of Mrs. G. G. Crosier ..... | 7 00 |
| Twining ch..... | 1 31 |
| Lincoln ch..... | 1 25 |
| Kilmaster ch..... | 1 00 |
| Prairieville ch..... | 2 75 |
| Brighton, 1st ch..... | 2 00 |
| Harrisville, Calvary ch. ..... | 3 23 |
| Harrisville, Dean Missions ..... | 2 50 |
| Harrisville S. S..... | 1 37 |
| Detroit, North ch., $25 of wh. is from A. H. Finn, t. s. n. p. in W. China..... | 111 48 |
| Detroit, 1st ch..... | 5 00 |
| Port Huron, 1st ch.... | 33 00 |
| Birmington ch..... | $7 00 |
| Pontiac ch..... | 62 78 |
| Wyandotte ch..... | 2 45 |
| Flint, 1st ch..... | 46 55 |
| Ortonville ch..... | 10 60 |
| Hadley ch..... | 6 00 |
| Grand Rapids, Scribner St. ch..... | 15 00 |
| Grand Rapids, Fountain St. ch..... | 200 00 |
| Grand Rapids, D. W. Cronkhite ..... | 10 00 |
| Grand Rapids, J. S. Collins..... | 5 00 |
| Ionia, 1st ch..... | 24 50 |
| Kingsley ch..... | 12 66 |
| Harbor Springs ch.... | 6 00 |
| Eastport ch..... | 9 60 |
| Traverse City, 1st ch.. | 28 00 |
| Port Austin Lad. Soc.. | 3 00 |
| Brown City ch..... | 1 00 |
| Eaton Rapids ch..... | 5 00 |
| Kalamazoo, Bethel ch. | 6 00 |
| Kalamazoo, Bethel S. S..... | 6 30 |
| Kalamazoo, Bethel Jr. Union ..... | 5 00 |
| Lawton ch..... | 8 50 |
| Plainwell ch..... | 100 00 |
| Clinton ch..... | 13 00 |
| Flat Rock ch..... | 2 00 |
| Morenci, 1st ch..... | 10 00 |
| Tecumseh ch..... | 11 11 |
| Tecumseh S. S..... | 4 28 |
| Adrian, 1st ch..... | 54 45 |
| Manistique, 1st ch.... | 76 10 |
| Manistique, 1st S. S.. | 10 98 |
| Manistique, 1st B. U.. | 2 99 |
| Manistique, 1st Jr. B. U. ..... | 47 |
| Manistique, 1st ch., Calvary Mission.... | 2 28 |
| Sault Ste. Marie ch... | 16 00 |
| Hancock, Portage Lake ch., for three shares in Hensada station ..... | 30 00 |
| LeRoy, Bristol ch. .. | 1 50 |
| Evart ch..... | 4 52 |
| Evart B. U., for wk. c. A. A. Forshee.... | 3 05 |
| Evart S. S..... | 84 |
| Bear Lake ch..... | 4 00 |
| Cadillac ch..... | 17 65 |
| Cadillac S. S..... | 85 |
| Vernon ch..... | 7 85 |
| Owosso ch..... | 12 16 |
| Ovid ch..... | 19 36 |
| Ovid S. S..... | 1 06 |
| Lansing, 1st ch., to const. L. M. for F. M. Lake ..... | 114 00 |
| Webberville ch..... | 5 95 |
| Hartford ch..... | 15 34 |
| New Buffalo B. U.... | 3 00 |
| Burr Oak ch..... | 7 00 |
| Ishpeming Sw. ch..... | 25 00 |
| Ludington Sw. ch.... | 5 67 |
| Ludington Sw. S. S... | 1 59 |
| Ludington Sw. B. U... | 8 32 |
| Iron Mountain Sw ch., Ladies, for wk. in Phil. Islands ..... | 25 00 |
| Traverse City, Mr. Ellstrom ..... | 2 50 |
| West Bay City Sw. ch. | 3 30 |
| West Bay City Sw. S. S..... | 26 |
| West Bay City Sw. B. U. ..... | 1 83 |
| Muskegon, 1st Sw. Ladies' Soc..... | 10 00 |
| A friend, per Nya Wecko Posten..... | 5 00 |
| Chelsea ch..... | 6 20 |
| Ypsilanti ch..... | 32 65 |
| Walled Lake ch..... | 10 50 |
| Parshallville ch..... | 6 40 |
| Holly ch..... | 7 10 |
| Salem ch..... | 3 50 |
| Salem B. U..... | 5 00 |

| | |
|---|---|
| Plymouth ch. | $9 00 |
| Plymouth S. S. | 1 00 |
| Farmington ch. | 3 00 |
| Hart ch. | 2 25 |
| Riverrouge Mission ch. | 5 10 |

**MINNESOTA, $3 551 38**

| | |
|---|---|
| Kenyon, 1st ch. | $2 15 |
| Richland ch. | 1 50 |
| Minneapolis, 1st Y. P. t. s. Rev. & Mrs. W. A. McKinney | 70 00 |
| St. Paul, Woodland Park ch. | 11 10 |
| Wolverton, J. R. Barlow | 10 00 |
| Mound, Edwin L. Cressey | 1 00 |
| Sleepy Eye ch. | 4 00 |
| Sleepy Eye S. S. | 3 00 |
| Austin ch. | 30 45 |
| Austin ch., Oakland Branch | 22 40 |
| Lansing ch. | 8 00 |
| W. Concord ch. | 30 41 |
| Faribault ch. | 8 05 |
| Faribault Y. P. | 11 00 |
| Waterville ch. | 2 50 |
| Rush Lake ch. | 25 00 |
| Stanchfield ch. | 20 05 |
| Wellington Sw. ch. | 119 08 |
| Wellington Sw. ch., for school, Finland | 6 00 |
| Wellington Sw. Y. P. | 20 00 |
| Minneapolis, Elim Y. P., for share in sta., c. O. Hanson | 35 00 |
| Isanti N. ch. | 12 95 |
| Rush City ch. | 11 15 |
| Spring Vale ch. | 10 20 |
| Rush City, P. Lovene | 5 00 |
| Willmar, Dr. C. W. Riches | 5 00 |
| Grove City Y. P. | 25 00 |
| Mankato Sw. ch. | 18 80 |
| Mankato Sw. ch., for school in Finland | 7 00 |
| Fish Lake ch., for nat. pr. | 60 00 |
| Feeley, Mr. & Mrs. Hebly | 5 00 |
| Clear Lake ch. | 13 00 |
| Houston Soc. | 15 00 |
| Minneapolis, 1st Sw. ch. | 169 68 |
| Duluth, 1st Sw. ch. | 13 00 |
| Cokato ch. | 21 30 |
| Isanti N., a friend | 22 00 |
| Miscellaneous from Sw. friends, per Veck Posten | 63 50 |
| Minneapolis, Bethel Soc. | 10 00 |
| Red Wing ch. | 3 00 |
| Duluth, Bethel ch. | 10 00 |
| Sandy Lake ch. | 3 11 |
| St. Paul, 1st Sw. ch. | 35 47 |
| St. Paul, Birthday Soc., for Phil. Islands | 20 00 |
| St. Paul, Ebenezer ch., for Congo | 50 00 |
| St. Paul, N. Lindahl, special, for Shway Tike, c. C. L. Davenport | 40 00 |
| Scandia ch. | 14 00 |
| Scandia Y. P. | 5 00 |
| Carlisle ch. | 10 00 |
| Leenthrop ch. | 105 25 |
| Leenthrop Y. P. | 20 00 |
| Lake Elizabeth ch. | 10 00 |
| W. Duluth ch. | 8 50 |
| Harris ch. | 6 75 |
| Lincoln ch. | 38 22 |
| Lincoln, Sunlight Band | 2 50 |
| Wanger Sw. ch. | 1 35 |
| Aitkin ch. | 3 00 |
| Granite Falls, F. Hochny | 2 00 |
| Montevideo ch. | $20 00 |
| Minnesota ch. | 6 50 |
| New Auburn ch. | 5 00 |
| Bird Island ch. | 5 00 |
| Campbell ch. | 6 50 |
| Tenney ch. | 1 00 |
| Detroit ch. | 109 93 |
| Little Falls ch. | 7 50 |
| Sauk Centre ch. | 9 55 |
| Breckenridge ch. | 1 25 |
| Bemidji ch. | 10 50 |
| Park Rapids ch. | 12 20 |
| St. Paul, Immanuel ch. | 9 50 |
| St. Paul, Hebron ch. | 1 50 |
| St. Paul, 1st Am. ch. | 170 38 |
| St. Paul, Burr St. ch. | 45 00 |
| St. Paul, Immanuel S. S. | 1 60 |
| Northfield ch. | 49 25 |
| Minneapolis, Trinity ch. | 43 40 |
| Anoka ch. | 35 35 |
| Anoka S. S. | 7 00 |
| Minneapolis, Centennial ch. | 230 00 |
| Minneapolis, Calvary ch. | 100 00 |
| Minneapolis, Olivet ch. | 34 75 |
| Minneapolis, Tabernacle ch. | 28 05 |
| Minneapolis, 4th ch. | 132 36 |
| Minneapolis, 1st ch. | 600 00 |
| Minneapolis, 1st S. S., for Rungiah, c. Dr. Clough | 33 00 |
| Lake Crystal, a friend | 90 00 |
| Kasota ch. | 7 10 |
| Good Thunder, W. Garvin | 1 00 |
| Lake Crystal ch. | 24 00 |
| Sherburne ch. | 34 00 |
| Adrian ch. | 2 50 |
| Worthington Am. ch. | 10 00 |
| Lake Benton ch. | 10 00 |
| Westbrook ch. | 39 10 |
| Springfield, Mr. C., for Frederickson's orphans | 5 00 |
| Alden ch. | 36 50 |
| Blooming Prairie ch. | 35 50 |
| Albert Lea Dan. ch. | 41 91 |
| Minnesota City ch. & S. S. | 4 00 |
| Leroy ch. | 19 33 |
| Leroy S. S. | 4 69 |
| Leroy C. E. | 76 |
| Wasioja ch. | 1 50 |
| Winona ch. | 60 00 |
| Money Creek ch. | 15 00 |
| Rochester ch. | 75 00 |
| Duluth ch., Miss B. | 2 00 |

**WISCONSIN, $1 452 15**

| | |
|---|---|
| Racine, Lydia J. Christopherson, for Udianosi, c. P. Frederickson | $26 00 |
| Milwaukee, J. A. Roundy | 100 00 |
| Milwaukee, 2d German ch., Temple Builders | 7 00 |
| La Crosse, 1st ch. | 35 31 |
| La Crosse, 2d ch. | 5 00 |
| Dodgeville ch. | 44 41 |
| Racine, Mr. W. T. | 1 00 |
| Stevens Point, Mrs. G. H. Keller | 1 00 |
| Milwaukee, South B. U., for n. p. in China | 50 00 |
| Sheboygan Falls ch. | 13 00 |
| Miscellaneous, Mrs. S. E. Barrett | 10 00 |
| Oconomowoc ch. | 8 60 |
| Milwaukee, S. ch. | 166 12 |
| Milwaukee, Bay View ch. | 102 55 |
| Pewaukee ch. | 4 50 |
| Sheboygan ch. | $13 15 |
| Gibbsville ch. | 5 00 |
| Kenosha, 1st ch. | 11 50 |
| Milwaukee, Mrs. M. B. Lindsay | 100 00 |
| Racine ch. | 182 37 |
| Racine Y. P., for share in Bassein sta. | 25 00 |
| Milwaukee, Tabernacle ch. | 150 00 |
| Wauwatosa ch. | 60 39 |
| Superior ch. | 5 05 |
| Wood River ch. | 9 85 |
| El Salem ch. | 12 00 |
| Wood River, John Person | 25 00 |
| Gowrie, Lottie Peterson | 25 00 |
| Ashland, L. W., for Dr. East | 5 00 |
| Amherst S. S. | 1 00 |
| Miscellaneous from Sw. friends, per Wecko Posten | 3 50 |
| Ellsworth ch. | 4 00 |
| Primrose, Mrs. Kittleson | 10 00 |
| Union Grove Soc. | 5 00 |
| Florence, a friend | 2 00 |
| La Crosse, Nor. ch. | 17 00 |
| Menominee ch. | 2 75 |
| Barron ch. | 6 00 |
| Hillsdale ch. | 2 70 |
| Waubeek ch. | 4 85 |
| River Falls ch. | 5 53 |
| River Falls S. S. | 2 68 |
| River Falls B. U. | 2 00 |
| Eau Claire, Bethel Mission | 3 35 |
| Eau Claire, 1st ch. | 31 90 |
| Eau Claire, Washington Chapel | 4 35 |
| Campbellsport ch. | 4 50 |
| Detroit, Harbor ch. | 3 00 |
| Green Bay, 1st ch. | 48 17 |
| Berlin ch. | 25 00 |
| Ashland B. U. | 2 00 |
| Broadhead ch. | 12 00 |
| Clinton ch. | 41 20 |
| Greenwood S. S. | 3 87 |

**MISSOURI, $415 26**

| | |
|---|---|
| St. Louis, F. H. Ludington | $150 00 |
| Kansas City, 1st C. E. | 20 00 |
| Kansas City, Olive St., W. M. Soc., for bed or surgical instruments, for Dr. Eubank's hospital | 20 00 |
| Kansas City, Tabernacle S. S., Inter. Dept., for Dr. Eubank's hospital | 8 00 |
| Board of Home & Foreign Missions | 152 26 |
| Marceline, Mrs. Frances Allen | 25 00 |
| Kansas City, Sw. ch., t. s. n. p. | 25 00 |
| Kansas City, Sw. Y. P., t. s. n. p. | 15 00 |

**KANSAS, $1 457 06**

| | |
|---|---|
| Harveyville, Mission Point S. S., Xmas off. | $ 50 |
| Winfield, F. E. Pierce & wife | 5 00 |
| Stafford ch. | 20 00 |
| Hutchinson ch. | 13 25 |
| Sterling ch. | 1 00 |
| Harmony ch. | 30 75 |
| Alden ch. | 7 60 |
| Alden S. S. | 1 50 |
| Onaga ch. | 1 25 |
| Onaga, Miss Mary Jenison | 5 00 |
| Marshall Centre ch. | 38 75 |
| Elm Creek ch. | 4 00 |

| | |
|---|---|
| hington ch. | $16 00 |
| body ch. | 17 42 |
| ton ch. | 40 50 |
| herson ch. | 35 65 |
| herson S. S. | 13 00 |
| herson Y. P. | 2 00 |
| herson, M. L. unnell | 2 00 |
| tory ch. | 26 86 |
| rgan ch. | 1 50 |
| rgan W. C. | 1 00 |
| ong City, J. C. Davis | 5 00 |
| rrington ch. | 1 00 |
| rrington Y. P. | 1 00 |
| rion ch. | 14 50 |
| ellington ch. | 44 00 |
| thony ch. | 14 25 |
| thony S. S. | 1 75 |
| ll River, Neodesha ch. | 3 00 |
| eka, Mrs. A. Williams | 5 00 |
| rr Oak ch. | 1 00 |
| ringame ch. | 5 00 |
| wrence ch. | 40 28 |
| wrence, Mr. & Mrs. J. Grovener | 25 00 |
| peka, 1st ch., for he sup. of Dr. Lerigo's work, Phil. slands | 63 00 |
| Topeka ch. | 11 55 |
| isburg ch. | 4 70 |
| ia ch. | 18 00 |
| awa, 1st ch. | 169 11 |
| nsas City, Edgerton Place S. S. | 3 17 |
| nsas City, 3d Y. P. | 5 00 |
| nsas City, 1st ch. | 30 00 |
| sing ch. | 10 00 |
| sdale ch. | 14 00 |
| ourdale ch. | 5 00 |
| ourdale S. S. | 2 50 |
| ourdale Y. P. | 2 50 |
| nworth ch. | 32 25 |
| nid S. S. | 70 |
| nid Y. P. | 3 00 |
| City Y. P. | 1 00 |
| Day | 4 00 |
| rty ch. | 8 05 |
| ty Y. P. | 81 |
| ia, 1st ch. | 151 94 |
| ia, 1st S. S. | 22 09 |
| ia, 1st Y. P. | 10 76 |
| ch. | 6 00 |
| Y. P. | 1 25 |
| h. | 1 22 |
| ch. | 3 00 |
| e ch. | 39 64 |
| e S. S. | 5 00 |
| , J. S. Tyler | 50 00 |
| a ch. | 64 10 |
| , G. Kinsie. | 5 00 |
| Rev. S. J. t. L. M. for Coffey, Wav- | 5 00 |
| d ch. | 2 00 |
| | 2 00 |
| | 6 00 |
| e ch. | 30 00 |
| | 16 19 |
| | 8 35 |
| | 3 00 |
| | 6 38 |
| Judge C. | 5 00 |
| | 5 00 |
| | 10 50 |
| | 3 15 |
| | 2 00 |
| | 6 08 |
| Mrs. E. in memJames | 10 00 |
| | 1 50 |
| to Foote | 50 50 |

| | |
|---|---|
| Barnard ch. | $5 00 |
| Lincoln ch. | 3 00 |
| Altamont Y. P. | 5 40 |
| Labette ch. | 2 00 |
| Thayer ch., A. A. Coffield | 2 00 |
| Mound City S. S. | 8 79 |
| Parsons ch. | 1 72 |
| Dighton ch. | 39 36 |
| Dighton S. S. | 3 81 |
| Elgin Y. P. | 2 00 |
| Downs ch. | 2 65 |
| Fairport ch. | 1 00 |
| Woodston ch. | 5 52 |
| Hays S. S. | 3 50 |
| Hill City ch. | 4 60 |
| Hill City S. S. | 41 |

**NEBRASKA, $798 07**

| | |
|---|---|
| Tilden B. U. | $2 15 |
| S. Omaha, 1st S. S., Xmas off. | 8 30 |
| Oakland, Olof Morell. | 5 00 |
| Omaha, Calvary ch., J. F. Carpenter | 50 00 |
| Omaha, Calvary ch., I. W. Carpenter | 100 00 |
| Omaha, Calvary ch., Dr. N. B. Rairden & wife | 100 00 |
| Beatrice B. U., for Podili sta. | 7 25 |
| Atkinson ch. | 3 00 |
| Middle Branch ch. | 2 75 |
| Grand Island, for L. M., Walter Lyndon Pope and for Phil. Islands launch | 50 00 |
| Gothenburg, Sw. Sewing Soc. | 10 00 |
| Omaha, Sw. B. U., for nat. worker, c. O. L. Swanson | 12 50 |
| Creighton ch. | 11 75 |
| Carroll ch. | 20 00 |
| Bridgeport ch. | 1 37 |
| Miscellaneous from Swedes in Nebraska per "Nya Wecko Posten" | 43 00 |
| Oakland, Sw. ch. | 43 30 |
| Peru ch. | 11 00 |
| Turtle Creek ch. | 14 00 |
| Wayne ch. | 32 10 |
| Beacon ch. | 1 00 |
| Ponca ch. | 16 54 |
| Plainview ch. | 15 25 |
| Prairie Union | 34 00 |
| Omaha, 1st ch. | 8 00 |
| Anoka ch. | 6 90 |
| Liberty ch. | 3 00 |
| Battle Creek ch. | 5 50 |
| Cedar Rapids ch. | 4 50 |
| Cedar Rapids S. S. | 2 00 |
| Palestine ch. | 60 00 |
| Palestine S. S. | 5 00 |
| Columbus ch. | 13 00 |
| Tilden ch. | 5 00 |
| McCool, W. Blue ch. | 3 50 |
| Gibbon ch. | 3 00 |
| Grand Island, a friend for Phil. Islands | 50 00 |
| Silver Creek, Mrs. S. H. Tolman & daughters | 5 00 |
| Mead, Sw. Sewing Soc., for n. worker Assam | 12 50 |
| Alliance ch. | 10 00 |
| Mason City, Herbert E. Hall | 5 00 |
| Emerald S. S. | 1 91 |

**COLORADO, $1 527 95**

| | |
|---|---|
| Boulder, 1st C. E. | $21 50 |
| Colorado Springs, a friend | 1 00 |
| Denver, Capitol Hill ch. | 21 65 |
| Delta ch. | $48 00 |
| Montrose ch. | 13 10 |
| Greeley, 1st ch., O. H. Gallup | 10 00 |
| Colorado Springs, 1st ch. | 214 22 |
| Colorado Springs, 1st ch., t. s. n. worker | 20 00 |
| Hotchkiss ch. | 2 75 |
| Colorado Springs, L. L. Radford, for share in Kengtung, Burma | 10 00 |
| Cripple Creek ch. | 11 35 |
| Cripple Creek S. S. | 11 41 |
| Fountain ch. | 8 02 |
| Denver, Galilee ch. | 50 35 |
| Denver, Galilee S. S. | 15 00 |
| Denver, Galilee ch., Mrs. A. C. MacDonald | 5 00 |
| Loveland S. S. | 4 15 |
| Loveland W. C. | 10 86 |
| Denver, Judson Mem'l ch. | 6 45 |
| Denver, Broadway ch. | 63 35 |
| Fort Collins ch. | 49 45 |
| Fort Collins S. S. | 10 41 |
| Louisville ch. | 16 00 |
| Bowlder ch., t. s. Palapurta Francis | 39 49 |
| Bowlder ch., t. s. Ma Thein Kin | 25 00 |
| Bowlder ch. | 35 51 |
| Denver, 1st ch. | 170 00 |
| Eaton ch. | 30 00 |
| Ault ch. | 5 00 |
| Denver, Calvary ch. | 103 80 |
| Monte Vista ch. | 14 13 |
| Canon City ch. | 224 75 |
| La Junta ch. | 69 60 |
| Rocky Ford Y. P., for share in W. China | 5 00 |
| Pueblo, Pilgrim S. S. | 5 00 |
| Florence, Mrs. Rose J. Clarke, t. s. n. worker c. J. R. Goddard | 12 00 |
| Pueblo, 1st ch. | 47 60 |
| Pueblo, 1st S. S. | 10 00 |
| Pueblo, 1st Y. P., for station in Burma | 25 00 |
| Pueblo, 8th St. ch. | 3 05 |
| Trinidad ch. | 34 50 |
| Trinidad S. S. | 3 00 |
| Trinidad Y. P. | 10 00 |
| Durango ch. | 31 50 |

**CALIFORNIA, $4 418 31**

| | |
|---|---|
| Pasadena, W. S. Chase, for work on Congo | $10 00 |
| San Jose, Tabernacle ch. | 5 00 |
| Santa Monica ch. | 26 33 |
| Tulare ch., t. s. A. C. Darrow | 5 00 |
| Alhambra, 1st ch. | 15 00 |
| Wheatland ch. | 10 00 |
| Willetts ch. | 8 00 |
| Middletown ch. | 13 25 |
| Corning ch. | 9 25 |
| Grimes ch. | 2 60 |
| Orland ch. | 2 25 |
| Ono ch. | 10 00 |
| Redding ch. | 13 00 |
| Redding S. S. | 2 00 |
| Delano ch. | 3 30 |
| Dinuba ch. | 5 10 |
| Exeter ch. | 5 00 |
| Fresno ch. | 1 75 |
| Madera ch. | 43 25 |
| Madera Y. P. | 5 00 |
| Madera S. S. | 5 00 |
| Madera Wom. Aid | 5 00 |
| Kingsburg Sw. ch. | 14 20 |
| Visalia ch. | 3 06 |
| Selma ch., $4.50 of wh. is for Danish wk. | 20 50 |
| Aromas ch. | 5 00 |

Gonzales ch. $12 51
Lake ch. 2 60
Morgan Hill ch. 6 75
Mountain View ch. 8 05
Palo Alto ch. 25 00
San Jose, 1st ch. 125 00
Santa Clara ch. 59 50
Santa Cruz ch. 11 50
Shiloh ch. 5 00
Pleasant Valley B. U. 2 00
Santa Barbara ch., for n. p. Ah He, Ungkung 12 00
Banning S. S. 2 00
Corona ch. 220 00
Redlands ch. 205 00
Redlands Y. P. 20 00
Redlands S. S. 25 26
Riverside, J. P. D. Hungate 5 00
Santa Ana, 1st ch. 160 48
Santa Ana, 1st Y. P. 12 90
Fullerton ch. 9 07
Azusa ch. 33 00
Azusa Y. P. 4 00
Azusa S. S. 2 00
Chino ch. 17 85
Chino S. S. 3 50
Los Angeles, 1st ch. 210 00
Los Angeles, Bethel ch. 45 68
Los Angeles, Bethel S. S. 6 50
Los Angeles, Calvary ch. 122 02
Los Angeles, Central ch. 117 70
Los Angeles, Central Wom. Cir., t. s. Francis, c. Dr. Clough 15 00
Los Angeles, Sw. ch. 26 75
Los Angeles, Memorial ch. 125 00
Los Angeles, Sw. Y. P. t. n. p. Assam 15 00
Pasadena ch. 243 39
Pomona ch. 123 36
Pomona Y. P., s. Kondiah, Atmakur 12 50
San Dimas ch. 7 00
Los Angeles, Temple ch. 421 10
Los Angeles, Temple S. S., for Philippine work 50 00
Alameda ch. 36 50
Alameda Y. P. 1 00
Berkeley ch. 53 85
Berkeley Y. P. 4 20
Oakland, 1st ch. 247 50
Oakland, 1st Y. P. for Tura 25 00
Oakland, Gray Mem'l Mission 6 00
Oakland, 23d Ave. ch. 50 00
Oakland, Golden Gate ch. 29 00
Oakland, Golden Gate S. S. 6 30
Oakland, Nor.-Dane Y. P. 5 00
Oakland, Calvary ch. 40 00
Oakland, Tenth Ave. ch. 426 90
Oakland, Tenth Ave. Y. P. for sta. at Kiating 7 00
Oakland, Chinese Mission 4 25
San Francisco, 1st ch. 148 00
San Francisco, 1st Y. P., t. s. student, c. D. A. W. Smith 6 25
San Francisco, 1st S. S. 3 05
San Francisco, Sw. ch. t. s. n. p., Sandoway 12 50
San Francisco Chinese Mission 20 00
Sonora ch. 7 75
Point Richmond ch. $2 95
Point Richmond S. S. 5 30
Modesto ch. 5 00
San Francisco, M. J. Ames, Abbie Rose, Ida Egli, Jennie Egli, 6 50
Long Beach, Thomas Lovell 100 00
San Jose, K. D., for Philippine lorcha 5 00
Escondido ch. 11 50
Julian ch. 4 45
National City ch. 26 25
Otay ch. 37 00
San Diego, 1st ch. 163 40
San Diego, 1st Y. P. 25 00
San Diego, 1st S. S. 51 60
Salinas ch. 39 85
Salinas B. U. 12 80
Salinas S. S. 2 85

**OREGON, $753 72**

Portland, 1st ch. $265 95
Albany ch. 8 75
Lebanon ch. 16 17
Oak Creek ch. 4 80
Canyonville ch. 2 50
Riddle ch. 2 35
Riddle S. S. 1 15
La Grande ch. 9 00
Pendleton ch. 13 95
Pendleton Y. P. 4 35
Pendleton S. S. 3 00
Pendleton Ladies' Aid, 2 05
Grants Pass ch. 1 75
Heppner ch. 10 00
Grass Valley ch. 5 00
Arlington ch., per Mrs. A. M. Tobey 3 00
Gales Creek ch. 3 00
Hillsboro ch. 4 35
Montavilla ch. 21 50
Montavilla Y. P. 2 50
Portland, 3d ch. 29 50
Portland, 3d Y. P. 5 00
Portland S. S. 5 50
Portland, Mt. Olivet ch. 1 10
Amity ch. 11 50
Carlton ch. 10 00
Carlton Miss. Soc. 10 00
Corvallis ch. 10 00
Dallas ch. 10 00
Dayton ch. 15 05
Independence ch. 23 61
McMinnville ch. 80 78
McMinnville Y. P. 10 00
Newberg ch. 63 00
Yamhill ch. 25 00
Yamhill Y. P., for Philippine station 12 50
Monmouth ch. 11 26
Yamhill Miss. Soc. 1 50
Deep Creek ch. 2 30
Portland, Sw. ch. 21 50
Elgin, Carroll Ghent 5 00
McMinnville, College Y. M. C. A. 4 50

**NORTH DAKOTA, $311 63**

Kenmare ch. $20 15
Bismarck ch. 3 35
Coal Harbor ch. 4 00
Rutland ch. 4 55
Miscellaneous, from Sw. friends, per Vecko Posten 3 00
Hillsboro ch. 5 00
Fargo, Rev. O. L. 2 00
Griswold ch. 15 00
Tower City S. S. 3 85
Fairmount ch. 8 35
Fargo, Am. ch. 20 00
Page ch. 14 00
Lisbon ch. 10 00
Grand Forks ch. 140 00
Bathgate ch. 7 00
Hamilton ch. 5 00
Grafton ch. 11 95
Grafton S. S. $4 93
Cavalier ch. 11 50
Langdon ch. 18 00

**SOUTH DAKOTA, $579 92**

Big Springs S. S. $7 56
Big Springs ch. 22 85
Mead, Sophia B. Johnson 50 00
Chicago, Miss Gustafson, for Phil. Islands 25 00
Athol ch. 6 75
Bethel ch. 8 80
Strandburg ch. 10 50
Miscellaneous from Sw. friends, per Vecko Posten 5 00
Irene ch. 18 50
Orleans ch. 1 00
Daneville, friends. 6 00
Sioux Falls, Sw. ch., for school in Finland 6 38
Spink Co. ch. 67 05
Aberdeen ch. 5 00
Rose ch. 3 00
Hill City ch. 3 00
Deadwood ch. 55 00
Goodwin ch. 7 00
Brookings ch. 92 50
Clark ch. 3 00
Bradley ch. 29 00
Bradley S. S. 4 50
Clear Lake ch. 7 16
Canton ch. 10 37
Parker ch. 8 00
Vermilion ch., $50 of wh. is for C. B. Antisdel 80 00
Sioux Falls ch. 35 00
Egan ch. 2 00

**WASHINGTON $2 338 68**

Cheney, T. C. Tennesson & family $25 00
Davenport, 1st B. U., for Podili sta. 6 25
Quincy, Alfred S. Hill, for Gauhati sta., c. A. J. Tuttle 10 00
Cle Elum ch. 12 50
Ellensburg ch. 5 00
N. Yakima ch. 8 00
Wenatchee ch. 6 50
Dayton ch. 41 85
Pomeroy ch. 34 45
Pomeroy S. S., for Podili sta., c. W. T. Elmore 3 40
Walla Walla ch. 25 00
Black Diamond & Ravensdale ch. 19 10
Burton ch. 46 00
Dunlap ch. 35 00
D. C. Ellis 15 00
Seattle, Fremont ch. 23 36
Seattle, Fremont Y. P. 2 33
Seattle, Fremont S. S. 12 12
Seattle, Fremont Birthday off. 4 19
Seattle, 1st ch. 348 87
Seattle, Market St. ch. 13 30
Seattle, North ch. 145 25
Seattle, University Place ch. 58 65
Seattle, University Place B. U., for Sendai sta. 9 00
Seattle, West Green Lake ch. 9 15
Seattle, West Green Lake S. S. 2 36
Bellingham, 1st ch. 58 65
Bellingham, Emmanuel ch. 23 90
Bellingham, Emmanuel Y. P. 5 00
Bellingham, Emmanuel S. S. 4 85
Issaquah ch. 5 00

LaConner, Bethesda ch. ..... $75 00
LaConner, Bethesda Ladies' Aid..... 5 00
Vashon ch..... 11 00
Colfax ch..... 33 15
Colfax S. S..... 10 00
Hay ch..... 5 00
Palouse ch..... 5 23
Steptoe ch..... 2 70
Diamond ch..... 18 65
Almira ch..... 10 75
Zolville ch..... 3 00
Enon ch..... 10 00
Enon Y. P..... 5 25
Latah ch..... 18 25
Ritzville ch..... 18 75
Spangle ch..... 15 00
Spokane, 1st ch..... 142 15
Spokane, 1st Wom. Soc. ..... 1 00
Spokane Sw. ch..... 10 00
Spokane, Union Park Mission ..... 81
Tekoa ch..... 6 60
Davenport ch..... 14 50
Harrington ch..... 13 75
Ballard, Sw. Ladies' Soc. ..... 10 00
Ballard, Sw. Girls' Soc..... 10 00
Delta, Sw. Wom. Soc., for Philippines..... 25 00
Everett, Sw. ch..... 2 00
Ferndale, Sw. ch..... 5 00
Ferndale, Sw. Wom. Sewing Soc..... 5 00
Preston, Sw. ch..... 165 00
Seattle, Sw. ch..... 324 50
Seattle, Sw. Y. P..... 10 00
Bellingham, Sw. ch... 19 00
Bellingham, Sw. Ladies' Aid ..... 10 00
Bellingham Sw., S. S.. 5 00
La Center, Sw. ch..... 11 80
Oysterville, R. H. Espy, for Phil. Islands .. 50 00
W. K. Southard, for Chapel, Kityang... 10 00
Chehalis ch..... 2 58
Puyallup ch..... 12 70
Pe Ell ch..... 7 50
Tacoma, Sixth Ave. ch. ..... 18 60
Tacoma, Sixth Ave. S. S..... 5 47
Vancouver ch..... 3 46
Waterville ch..... 7 45
Waterville S. S..... 2 30
Spokane, Grace ch.... 61 75

### ARIZONA, $143 30

Buckeye ch..... $17 00
Buckeye B. U..... 5 00
Mesa ch..... 7 90
Mesa B. U..... 5 30
Phœnix ch..... 52 00
Phœnix B. U..... 24 10
Phœnix Juniors, for wk. in China..... 10 00
Palo Verde ch..... 5 00
Prescott B. U..... 5 60
Safford ch..... 5 40
Safford, C. Wardlaw .. 1 00
Tempe ch..... 5 00

### NEVADA, $16 00

Reno ch..... $11 00
Reno Y. P..... 3 00
Reno, Mrs. R. P. Squiers ..... 2 00

### IDAHO, $304 45

Soldier, 1st ch..... $5 55
Lost River, 1st ch.... 10 00
Moscow ch..... 21 30
Lewiston ch..... 25 00
Grangeville ch..... 25 75
Coeur d'Alene ch..... 16 70
Harrison ch..... $1 30
Payette ch..... 12 00
Shoshone ch..... 87 00
Weiser ch., for W. China ..... 6 20
Pocatello ch..... 30 40
Mountain Home ch... 5 00
Blackfoot ch..... 18 00
Hailey ch..... 12 00
Midvale ch..... 9 00
Idaho Falls ch..... 19 25

### WYOMING, $25 00

Evanston ch..... $5 00
Beaver Creek ch..... 8 00
Gillette ch..... 2 00
Sheridan, a friend.... 10 00

### UTAH, $20 50

Springville ch..... $5 50
Salt Lake City, 1st ch., for share in Talaings, c. A. C. Darrow.... 10 00
Utah, I. N. Clark.... 5 00

### TENNESSEE, $1 00

Nashville, Joanna P. Moore ..... ... $1 00

### NORTH CAROLINA, $3 00

Franklinton, Alice M. Roberts..... $3 00

### ALABAMA, $0 50

Guin, a friend..... $ 50

### MONTANA, $68 46

Corvallis ch..... $3 75
Bozeman ch..... 13 01
Belt ch..... 4 65
Missoula ch..... 35 00
Stevensville ch..... 6 50
Anaconda, Sw. ch.... 5 55

### TEXAS, $12 00

Dallas, Lancaster Ave. ch., E. E. Barakat, for student in Seminary, c. D. A. W. Smith ..... $2 00
Dallas, Lake Ave. ch., E. E. Barakat, for student, c. Dr. Smith ..... 2 00
Reinhardt ch., E. E. Barakat, for do..... 4 00
Garland ch., E. E. Barakat, for do..... 4 00

### FLORIDA, $29 00

Daytona, Mr. & Mrs. Bert Underwood... $15 00
A. S. Ritenour..... 14 00

### CUBA, $2 00

Santiago Y. P., for Yachau station.... $2 00

### INDIAN TERRITORY, $195 40

Bacone ch..... $48 00
Delaware Asso. coll... 3 00
Maimi, Calvary ch.... 2 25
Wewoka, A. J. Brown 35 00
Emahaha S. S..... 2 50
Emahaha, Miss Brenda Parsons..... 5 00
Emahaha, Miss N. Henrikson ..... 5 00
Emahaha, Miss Estelle Wadsworth ..... 2 50
Emahaha, Mrs. Eugenia Moore..... 2 50
Ardmore, 1st ch..... 11 10
S. Ardmore ch..... 2 50
Wagoner ch..... 13 05
Atoka ch..... $25 00
Durant ch..... 25 00
Tahlequah ch..... 9 00
Tate, Alec Chambers. 4 00

### OKLAHOMA, $201 85

Blair ch..... $3 50
Corinth ch..... 3 15
Oklahoma City, 1st ch. 100 00
Yukon ch..... 15 00
Hennessey ch..... 15 70
Guthrie ch..... 4 50
Cheyenne, 1st ch., for station in Burma... 3 50
Cheyenne, 2d ch., for station in Burma... 1 50
Mountain View, W. H. Thompkins, for Japan..... 50 00
Taupa, E. C. Deyo 5 00

### NEW MEXICO, $93 35

Santa Fe, Prof. & Mrs. J. A. Wood..... $5 00
Croser, Rev. & Mrs. R. B. Wright..... 5 00
Aztec ch..... 6 00
Las Vegas, Mina S. Everett..... 5 00
Albuquerque ch..... 31 86
Albuquerque S. S.... 3 69
Albuquerque Y. P.... 1 70
Albuquerque W. C.... 4 60
Roswell ch..... 25 50
I. N. Clark..... 5 00

### NOVA SCOTIA, $47 00

Bear River, a friend, t. wk. in Yachau... $22 00
Wolfville, "Memorial" for wk. in Kanigiri, c. G. H. Brock..... 25 00

### NORWAY, $113 00

Churches in Norway.. $113 00

### ENGLAND, $24 33

Dorset, Mrs. Emily Banks (£5)..... $24 33

### GERMANY, $15 21

Hamburg, Ebenezer ch. ..... $15 21

### PHILIPPINE ISLANDS, $62 98

Bacolod, A. Mex. A. Forshee 125 96 $62 98

### BURMA, $57 43

Zigon, E. C. Stark Rs. 172-5-3 $57 43

### CHINA, $55 00

Swatow, H. A. Kemp. $25 00
Kinwha, Chas. S. Keen 5 00
Kinwha, T. D. Holmes 25 00

### AFRICA, $559 21

| | | |
|---|---|---|
| Banza Manteke, H. Richards | £94-11-3½ | $460 53 |
| Bwemba, A. Billington . | 20-5-3 | 98 68 |

### JAPAN, $589 78

| | Yen | |
|---|---|---|
| Tokyo, M. A. Clagett ... | 5 00 | $2 53 |
| Otaru, T. E. Schumaker | 32 42 | 16 40 |
| Sendai, A. S. Buzzell ..1 | 129 80 | 570 85 |
| Total..... | | $204 174 67 |

### LEGACIES

| | | |
|---|---|---|
| Concord, N. H., Stephen Sewall | $50 00 | |
| Cambridge, Mass., Est. Luther Goodnow | 179 93 | |
| Boston, Mass. Est. D. S. Ford | 8 833 33 | |
| Waltham, Mass., Grace Fisk | $4 000 00 | |
| Marshfield Hills, Mass. Jacob Davis | 200 00 | |
| Needham, Mass., Est. Mary C. Hodges | 307 95 | |
| Cortland, N. Y., Est. Abram Letts | 17 41 | |
| Brooklyn, N. Y., Est. John Hills | $5 200 00 | |
| Albany, N. Y., Est. Ezra G. Benedict | 9 525 00 | |
| Holland, N. Y., Nunigunda Pickle | 23 75 | |
| Montgomery, Pa., Est. M. A. Heydrick | 6 218 49 | $34 555 86 |
| | | $238 730 53 |
| Donations and legacies from April 1, 1903, to March 1, 1904 | | $282 349 23 |
| Donations and legacies from April 1, 1903, to April 1, 1904 | | $521 079 76 |

### DONATIONS RECEIVED TO APRIL 1, 1904

| | | |
|---|---|---|
| Maine | $4 306 16 | |
| New Hampshire | 2 094 00 | |
| Vermont | 2 253 32 | |
| Massachusetts | 37 533 63 | |
| Rhode Island | 5 220 61 | |
| Connecticut | 6 641 86 | |
| New York | 154 367 42 | |
| New Jersey | 12 015 42 | |
| Pennsylvania | 34 329 97 | |
| Delaware | 470 87 | |
| District of Columbia | 1 745 52 | |
| Maryland | 17 50 | |
| Virginia | 27 00 | |
| West Virginia | 3 069 57 | |
| Ohio | 19 183 93 | |
| Indiana | 4 803 75 | |
| Illinois | 25 779 34 | |
| Iowa | 7 740 24 | |
| Michigan | 7 178 14 | |
| Minnesota | 7 643 52 | |
| Wisconsin | 3 380 41 | |
| Missouri | 2 025 86 | |
| Kansas | 4 231 86 | |
| Nebraska | 3 354 89 | |
| Colorado | 2 682 28 | |
| California | 9 601 02 | |
| Oregon | 1 643 58 | |
| North Dakota | 467 65 | |
| South Dakota | 1 689 96 | |
| Washington | 3 620 60 | |
| Nevada | 31 00 | |
| Idaho | 461 81 | |
| Utah | 271 00 | |
| Wyoming | 152 20 | |
| Montana | 213 38 | |
| Arizona | 233 60 | |
| North Carolina | 53 00 | |
| Kentucky | 11 75 | |
| Tennessee | 8 00 | |
| Texas | 8 00 | |
| Louisiana | 11 29 | |
| Florida | 233 00 | |
| Alabama | 40 50 | |
| Arkansas | 10 00 | |
| Mississippi | 5 00 | |
| Indian Territory | 351 49 | |
| Oklahoma | 586 16 | |
| New Mexico | 118 59 | |
| Texas | 12 00 | |
| Nova Scotia | 72 00 | |
| Ontario | 195 00 | |
| Norway | $113 00 | |
| Denmark | 500 00 | |
| Germany | 371 36 | |
| England | 195 02 | |
| Cuba | 3 00 | |
| Spain | 22 88 | |
| Alaska | 3 05 | |
| Philippine Islands | 62 98 | |
| Burma | 7 932 20 | |
| Assam | 278 29 | |
| India | 17 508 03 | |
| Japan | 589 78 | |
| Africa | 584 33 | |
| Miscellaneous | 5 930 20 | |
| | $408 061 44 | |

### LEGACIES RECEIVED TO APRIL 1, 1904

| | | |
|---|---|---|
| Maine | $20 00 | |
| New Hampshire | 250 00 | |
| Vermont | 867 08 | |
| Massachusetts | 57 539 32 | |
| Rhode Island | 3 165 96 | |
| Connecticut | 1 675 66 | |
| New York | 18 358 06 | |
| Pennsylvania | 7 568 07 | |
| Ohio | 1 359 95 | |
| Illinois | 2 026 00 | |
| Iowa | 15 000 00 | |
| Michigan | 696 27 | |
| Minnesota | 1 515 00 | |
| Wisconsin | 2 626 95 | |
| South Dakota | 250 00 | |
| North Dakota | 100 00 | |
| | $113 018 32 | |

### DONATIONS RECEIVED FOR THE DEBT

| | |
|---|---|
| N. Y., Albany, Ezra H. Stevens, balancing debt of 1901–2, | $619 87 |
| Ohio, Cleveland, F. H. Robinson | 105 00 |
| | $724 87 |
| Previously reported | 2 257 00 |
| | $2 981 87 |

# Donations Received in April, 1904

### MAINE, $64 28

| | |
|---|---|
| Bangor, 1st ch. | $25 00 |
| Bangor, a friend | 2 50 |
| W. Rockport ch. | 4 00 |
| Belfast, 1st ch. | 10 00 |
| Islesboro C. E. | 5 00 |
| Skowhegan, Bethany ch. | 9 23 |
| S. Hope ch. | 2 05 |
| Belfast ch. | 6 50 |

### NEW HAMPSHIRE, $19 55

| | |
|---|---|
| E. Jaffrey, 1st ch. | $9 05 |
| Newport C. E. | 10 00 |
| New London ch. | 50 |

### VERMONT, $53 76

| | |
|---|---|
| Essex, 1st ch. | $4 00 |
| Whitingham ch. | 5 00 |
| Windsor, 1st ch. | 7 70 |
| Stamford ch., a friend | 1 00 |
| E. Hardwick, a friend | 4 00 |
| Poultney, 1st ch. | 25 60 |
| Bennington, 1st S.S. | 6 46 |

### MASSACHUSETTS, $2 206 57

| | |
|---|---|
| Chelsea, 1st B. U | $20 00 |
| Granville ch. | 7 00 |
| Charlestown, Bunker Hill ch. | 10 22 |
| Malden, 1st ch. | $308 15 |
| Cambridge, Broadway ch. | 100 00 |
| Cambridge, Alice Appleton, for Dr. East's hospital | 5 00 |
| Cambridge, Old Cambridge ch. | 890 03 |
| Newton, 1st ch., Edw. H. Haskell, for deficit | 100 00 |
| Newton Centre S. S. | 10 71 |
| Chicopee Falls, 1st ch. | 25 00 |
| Gloucester, 1st ch. | 28 80 |
| Hudson ch. | 26 91 |
| Dedham, 2d C. E. | 5 00 |
| Melrose, 1st ch. | 25 00 |
| Worcester, South ch. | 14 13 |
| Athol, 1st ch. | 25 44 |
| Allston, Brighton Ave. Y. P., for wk. of Wm. Axling | 25 00 |
| Allston, Brighton Ave. Y. P., for Philippine Islands | 25 00 |
| Boston, Sw. ch. | 80 00 |
| Boston, a friend | 7 50 |
| Boston, Wm. A. Somerby | 8 37 |
| Boston, Gordon Training School, Walter S. Smith | 1 00 |
| Boston, Tabernacle B. U., for W. China Miss. | $30 00 |
| Boston, E. D. Seccomb, for Gospel Ship | 10 00 |
| Arlington Heights ch. | 10 00 |
| Belchertown, N. E. Barrett | 15 00 |
| Northampton, 1st ch. | 4 76 |
| N. Tisbury ch. | 2 40 |
| Needham C. E., t. s. Mg. Aung Min, c. C. L. Davenport | 20 00 |
| W. Medford ch., for Kengtung sta. | 30 00 |
| S. Medford C. E. | 2 22 |
| Wenham ch. | 22 83 |
| New Bedford ch. | 50 53 |
| Elm Hill ch. | 15 00 |
| N. Scituate, Henry T. Bailey | 10 00 |
| Dorchester, Mrs. W. C. Cannon, t. s. n. p. David Vukuka, c. H. Richards | 30 00 |
| Foxboro, 1st ch | 7 38 |
| Weymouth C. E., for Suifu work | 12 50 |
| Huntington, E. H. Cross | 40 00 |
| Waltham, Beth Eden Y. P., t. s. W. H. Millard | 34 75 |

| | |
|---|---|
| Beverly Farms, 1st ch. | $10 00 |
| Taunton, Winthrop St. S. S. | 13 59 |
| Newburyport ch. | 42 90 |
| Southbridge, 1st ch. | 22 00 |
| Littleton Common ch., special | 5 00 |
| Quincy, Sw. ch. | 5 45 |
| Quincy, Sw. K. D. | 10 00 |
| N. Attleboro, Cora F. Barden, for Gospel Ship, c. Capt. Bickel | 2 00 |

CORRECTION:—The amount ($3.14) published in the January receipts as coming from the Natick ch. should be $31.14; also the amount ($201.54) published as coming from the Central ch., Southbridge, should be $210.45.

### RHODE ISLAND, $366 13

| | |
|---|---|
| Bristol, 1st S. S. | $4 54 |
| Providence, Stewart St. S. S. | 20 41 |
| Providence, Stewart St. C. E. | 25 00 |
| Providence, Cranston St. S. S., t. s. Mg. Se Du, c. C. H. Heptonstall | 18 75 |
| Providence, 1st ch. | 236 73 |
| Point Judith ch. | 50 25 |
| Richmond, 2d ch. | 5 00 |
| Tiverton, Broadway C. E. | 2 00 |
| Newport, 1st S. S. | 3 45 |

### CONNECTICUT, $254 88

| | |
|---|---|
| Montowese, Union ch. | $7 50 |
| Ekonk C. E. | 5 00 |
| New London, Huntington St. C. E., t. s. wk. in Rangoon, c. S. R. Vinton | 5 00 |
| Willimantic C. E., for wk. at Tokyo | 25 00 |
| S. Colebrook ch. | 6 50 |
| Bozrah ch. | 22 88 |
| Waterford, 1st C. E., for nat. miss'y, c. Dr. Bunker | 25 00 |
| Waterbury, 1st ch. | 116 00 |
| Bridgeport, Sw. ch. | 24 00 |
| Norwich, 1st ch. | 18 00 |

### NEW YORK, $3 103 87

| | |
|---|---|
| Oswego, Jessie S. Himes, for Yachau | $20 00 |
| New York, Mt. Morris C. E., for sta. wk. in Rangoon, c. W. F. Armstrong | 21 90 |
| New York, W. 33d St. ch., t. s. C. S. Keen | 200 00 |
| Rochester, North ch., Walter C. Mason | 10 00 |
| Albany, Mem'l S. S. | 13 86 |
| Albany, Calvary ch., Mrs. F. S. Brooks | 100 00 |
| New Rochelle, Fannie L. Griswold, for share in Shaohsing, c. F. W. Goddard | 10 00 |
| Forks, Mary G. Boothroy, for share in Rangoon sta., c. S. R. Vinton | 12 00 |
| Manlius ch. | 35 00 |
| Brooklyn, Tabernacle ch. | 38 40 |
| Brooklyn, Tabernacle ch., W. D. Hoag | 25 00 |
| Brooklyn, Tabernacle ch., S. C. Hoag | 50 00 |
| Brooklyn, Tabernacle ch., G. B. Forrester | 60 00 |
| Johnson Creek S. S., t. s. C. S. Keen | $5 61 |
| Victory ch. | 4 70 |
| W. Somerset S. S. | 1 50 |
| W. Somerset F. L. Society | 5 00 |
| Gloversville, 1st S. S., Primary dept. | 10 00 |
| Gloversville, 1st ch. | 49 13 |
| Binghamton, 1st ch. | 87 83 |
| Syracuse, Immanuel ch. | 3 25 |
| Palmyra Y. P., for sta. wk., c. Dr. Bunker | 1 00 |
| Palmyra S. S., for do. | 3 00 |
| W. Winfield, 1st ch. | 8 34 |
| Gowanda ch., for share in Philippine sta. | 6 25 |
| Yonkers, Bethany ch., Miss. Soc., for Gospel Ship | 25 00 |
| Rose ch. | 27 10 |
| Rose B. U. | 3 00 |
| Troy, Fifth Ave. S. S. | 3 00 |
| New Berlin ch. | 27 00 |
| Pavilion, 1st S. S. | 13 00 |
| Binghamton, Main St. ch. | 41 25 |
| Addison ch | 4 05 |
| Norwich, 1st ch. | 19 50 |
| Norwich, 1st Y. P. | 5 00 |
| Norwich, 1st S. S. | 5 00 |
| Middletown Y. P. | 2 00 |
| Ossining, a friend | 2 00 |
| Brooklyn, Marcy Ave. ch. | 28 81 |
| Brooklyn, Bedford Heights ch. | 19 35 |
| Brooklyn, Washington Ave. ch. | 400 00 |
| Cold Spring Harbor ch. | 9 34 |
| Flushing ch. | 37 25 |
| Oyster Bay ch. | 20 00 |
| Chittenango ch. | 5 00 |
| Oneida ch. | 19 55 |
| Boonville Y. P., t. s. Ban Co They, c. A. V. B. Crumb | 10 00 |
| Syracuse, Tabernacle ch. | 20 69 |
| Edmeston, 2d Y. P., t. s. n. p., c. C. E. Bousfield | 40 00 |
| Amsterdam ch. | 81 83 |
| Greenfield ch. | 3 70 |
| N. Y. City, Calvary Y. P., t. s. D. Gilmore | 410 29 |
| N. Y. City, 16th ch. | 7 52 |
| N. Y. City, North ch. | 16 08 |
| N. Y. City, Madison Ave. ch. | 200 00 |
| N. Y. City, Central ch. | 163 63 |
| N. Y. City, First ch. | 650 16 |
| Savona, friends | 2 00 |

### NEW JERSEY, $1 553 95

| | |
|---|---|
| Mt. Holly, Mrs. H. A. Rhees | $7 50 |
| Arlington Y. P., for Jaro sta. | 3 00 |
| Edgebrook S. S., for motor for Gospel Ship | 25 00 |
| Orange, Washington St. ch. | 45 59 |
| Newark, Clinton Ave. ch. | 71 57 |
| Newark, Clinton Ave. S. S. | 10 00 |
| Newark, South ch. | 250 00 |
| Elizabeth, 1st ch. | 39 50 |
| Plainfield, 1st ch. | 925 00 |
| Bayonne, 1st ch. | 11 04 |
| Lafayette ch. | 16 00 |
| Burlington, 1st ch. | 48 43 |
| Camden Asso., a friend, for Mg. Shwe Ya, c. C. L. Davenport | 16 25 |
| Mt. Holly S. S. | 15 00 |
| Phillipsburg ch. | 20 40 |
| Somerville ch. | $44 67 |
| Clinton Ave. ch., add'l t. s. J. C. Robbins. | 5 00 |

### PENNSYLVANIA, $1 196 66

| | |
|---|---|
| Peckville, Mrs. H. L. Mace | $1 00 |
| Williamsport, 1st German S. S. | 10 29 |
| Washington, 1st ch. | 31 47 |
| Pittsburg, Fourth Ave. S. S. | 30 09 |
| Philadelphia, East ch., Mispah Circle of K. D., for share in sta. wk., c. Dr. Tompkins | 25 00 |
| Crafton, 1st ch. | 9 25 |
| Harrisburg, Tabernacle S. S. | 19 47 |
| Warren, Sw. ch., Dorcas Society | 25 00 |
| Pottsville, 1st ch. | 45 60 |
| Girardville ch. | 14 50 |
| Reading, Berean ch. | 10 00 |
| Easton, 1st ch. | 17 25 |
| Derry Station ch. | 3 00 |
| Oakmont ch. | 28 00 |
| Pittsburg, Shady Ave. ch. | 335 00 |
| Greensburg ch., add'l, | 11 91 |
| McKeesport, 1st ch., Q'y | 27 84 |
| Pittsburg, Mt. Washington ch., Q'y | 7 05 |
| Bellevue ch. | 24 00 |
| Shenandoah ch. | 15 00 |
| Daniel Keefer | 18 00 |
| Prospect Hill S. S., Pastor's class, for orphan, c. H. Huizinga | 15 00 |
| Philadelphia, Bethlehem ch., a member, for urgent needs | 100 00 |
| Chestnut Hill ch., add'l | 5 00 |
| Chestnut Hill S. S. | 2 10 |
| Germantown 2d S. S., acct. sal. S. R. Vinton | 7 91 |
| Wissahickon S. S. and B. U. for Yachau | 12 50 |
| Gethsemane ch. | 5 00 |
| Dotterer Mem'l ch., for Kiating | 6 50 |
| Tioga, Temple C. E., for Yachau | 12 50 |
| Tioga, Temple C. E., for station wk. | 6 25 |
| Philadelphia, Calvary ch. | 9 50 |
| Angora ch. | 18 65 |
| Epiphany S. S. | 3 27 |
| Bethlehem ch., acct. sal. W. A. McKinney | 50 90 |
| Bethlehem C. E., for Yachau | 12 50 |
| Mantua S. S., for Din Tsin Yang, c. J. R. Goddard | 50 00 |
| Oak Lane ch., add'l | 1 00 |
| Church of Evangel, add'l | 14 41 |
| N. Frankford ch., add'l | 13 34 |
| Fox Chase, Bethany ch. | 26 93 |
| Five Points Bapt. Miss. | 6 00 |
| Sewickley ch. | 33 00 |
| New Brighton ch. | 34 20 |
| Rush ch. | 7 00 |
| Auburn ch. | 4 00 |
| Wayne, 1st ch. | 4 00 |
| Kittanning ch., add'l, | 7 12 |
| Beulah ch. | 2 26 |
| A. D. Wirts, for Africa | 10 00 |
| Turbutville ch. | 8 00 |

### DISTRICT OF COLUMBIA, $34 61

| | |
|---|---|
| Washington, a friend, for share in Mr. Briggs' sta. | $6 25 |

Washington, 1st ch., t. s. A. C. Darrow.. $28 36

**WEST VIRGINIA, $54 01**

Mannington, Y. P. for Yachau..... $11 15
Morgantown, H. F., t. s. B. Manikan, Jaro ..... 8 00
Shiloh ch..... 3 50
Strait Creek ch..... 3 90
Little Sewall S. S. ... 2 56
Lookout S. S. ..... 7 00
Grantsville, Bethlehem ch. ..... 4 10
Stillwell ch. ..... 7 80
Centerville ch. ..... 6 00

**OHIO, $1 222 39**

King's Mills S. S. .... $12 07
Cleveland, Euclid Ave. ch., t. sal. Dr. Crozier ..... 680 72
Cleveland, East End B. U., t. s. J. Taylor 7 00
Sidney B. U. ..... 1 01
N. Royalton ch., t. s. C. E. Tompkins ... 9 00
Columbus, Tenth Ave. ch. ..... 23 45
Columbus, 1st B. U., t. s. J. Taylor ..... 5 00
Salem B. U..... 2 20
Dayton, 1st B. U. ... 50 00
Dayton, Third St. ch. 6 00
Norwalk, Mrs. M. B. Kingsbury ..... 5 00
Rushtown, Bethany ch. ..... 4 00
Geneva, 1st ch. ..... 44 16
Jefferson, B. J. Loomis 25 00
Forest ch. ..... 2 50
Centreville ch. ..... 1 50
Akron, 1st ch. ..... 39 86
Cleveland, East End ch., bal. ..... 16 00
Cleveland, 1st ch., bal. 5 50
Cleveland, 1st Sw. King's Army, t. s. n. p., c. O. Hanson 13 50
Painesville, 1st ch. ... 36 00
Columbus, 1st ch. ... 82 25
Piqua, Calvary ch. ... 15 00
Sinking Creek ch., for Gauhati sta., c. A. J. Tuttle ..... 26 62
Reed, Mrs. E. Z. Brown ..... 5 00
Vermilion ch., of wh. $2 is from pastor ... 3 00
Cincinnati, Columbia ch. ..... 16 00
Middletown, 1st ch. .. 12 50
Toledo, 2d ch. ..... 20 50
Niles, 1st ch. ..... 8 05
Massillon, 1st ch. .... 10 00
Sherman S. S., for Fukuin Maru, c. Capt. Bickel ..... 25 00
Martin's Ferry, 1st ch. 9 00

**INDIANA, $213 24**

Seymour, 1st ch., Mrs. M. C. Carpenter ... $10 00
Seymour, 1st ch..... 25 00
Greensburg ch. ..... 35 00
S. Whitley ch. ..... 1 00
Rossville ch. ..... 3 03
Camden ch. ..... 7 20
Scircleville ch. ..... 11 00
Sugar Creek ch. ..... 9 05
Kewanna ch. ..... 2 00
Peru ch. ..... 96 46
Chili ch. ..... 1 00
Wolcottville ch. .... 6 35
Hopewell ch. ..... 4 00
Friendship S. S. ..... 1 00
New Providence S. S. 1 15

**ILLINOIS, $1 160 40**

Hebron, N. A. Chandler ..... $5 00
Hebron Ladies' Guild 5 00
Edwardsville ch. ..... 4 00
Ottawa, L. B. Merrifield..... 499 50
Chicago, Clara R. Blackwell, for share in Podili ..... 10 00
Pawnee ch. ..... 3 70
Pavilion ch. ..... 3 85
Upper Alton S. S. ... 1 40
Minonk, Mrs. Robert Wallace ..... 10 00
El Paso S. S. ..... 3 50
Gifford S. S., birthday offering ..... 2 10
Walnut Grove ch..... 5 00
Ravenswood ch. ..... 10 35
Chicago, Western Ave. ch. ..... 14 35
Chicago, Fourth ch. .. 114 94
Chicago, LaSalle Ave. ch. ..... 22 75
Chicago, Roseland 1st ch. ..... 12 24
Chicago, Western Ave. ch., Mr. and Mrs. C. Caswell ..... 1 00
Chicago, Hyde Park ch. ..... 191 09
Clyde ch. ..... 2 62
Elgin ch. ..... 135 00
Chicago, Tabernacle ch. ..... 53 66
Jonesboro ch. ..... 6 45
Medora ch. ..... 9 00
Marseilles S. S., t. s. n. p., c. Dr. Clough, 6 25
Rockford, State St. ch. ..... 7 61
Rockford, State St. S. S. ..... 4 96
Berlin ch. ..... 3 83
Chicago, 1st Sw. ch., John Berg, t. s. Phillip, Assam ..... 3 00
Chicago, Hyde Park Y. M. C. A. ..... 8 25

**MICHIGAN, $666 12**

Petosky, Parr Mem'l ch. ..... $65 81
Detroit, 1st French B. U. ..... 1 45
Detroit, Gratiot Ave. B. U. ..... 2 95
Milan ch. ..... 6 00
Bear Lake, Dano-Nor. S. S. ..... 2 00
Bear Lake, Dano-Nor. ch. ..... 5 87
St. Clair ch. ..... 8 37
Detroit, North ch. ... 2 67
Pontiac ch. ..... 1 25
Imlay City ch. ..... 17 79
Imlay City B. U. .... 1 50
Imlay City, Deneen S. S. ..... 71
Grand Rapids, 2d ch. 19 25
Grand Rapids, 2d S. S. ..... 15 52
Eastport S. S. ..... 1 10
Battle Creek, 1st ch. 59 22
Kalamazoo ch. ..... 125 69
Kalamazoo S. S. .... 16 55
Saginaw, Michigan Ave. ch. ..... 90 00
West Bay, 1st ch..... 10 35
Breckenridge ch..... 3 56
Cadillac Sw. ch. ..... 48 54
Ann Arbor ch..... 71 00
Wayne ch. ..... 8 00
Highland ch. ..... 11 32
Highland S. S. ..... 2 00
Highland B. U. ..... 2 00
Albion, 1st ch. ..... 65 65

**WISCONSIN, $306 29**

Milwaukee, Garfield Ave. ch..... $14 25
Augusta ch. ..... 14 00
Walworth ch. ..... 7 50
E. Delavan ch. ..... 5 25
Janesville ch..... 162 42
N. Greenfield ch. .... 15 62
Lyndon ch. ..... 3 00
Waukesha ch. ..... 79 75
Madison ch. ..... 4 00
Rice Lake, Stromberg 50

**MINNESOTA, $189**

St. Paul, Mr. and Mrs. N. Harlow ..... $50 00
St. Paul, E. M. Van Dusee ..... 25 00
Mankato Am. ch. .... 7 46
Arthur ch. ..... 7 00
Kron, A. Bjorklund .. 10 00
Minneapolis, Elim Y. P. ..... 4 04
Henning, A. N. Nelson 5 00
St. Paul, 1st Sw. ch... 5 00
St. Paul, 1st Sw. Y. P., for Sakadah . 20 00
Reynolds, Sw. Y. P. . 6 50
Fairfax ch..... 13 50
Northfield ch. ..... 3 50
Minneapolis, Central ch. ..... 17 00
Stillwater Nor. Society 15 00

**IOWA, $162 82**

Gowrie, Miss Telonder $1 00
Bedford, Mrs. A. M. Clark..... 5 00
Washington B. U., for sta. wk., c. H. F. Rudd ..... 6 25
Brighton ch. ..... 2 75
Des Moines, Calvary ch. ..... 2 00
Des Moines, 1st ch... 46 00
Des Moines, Mrs. F. T. Aitchison ..... 5 00
Summerset ch. ..... 1 25
Rossville ch. ..... 6 00
Cresco ch. ..... 5 00
Emerson S. S. ..... 2 18
Percival ch. ..... 19 59
Camanche ch. ..... 2 50
Harlan, Danish ch.... 13 00
Alta, Christian Hanson, for P. Frederickson's orphanage 14 50
Corning ch. and S. S. 7 25
New Market ch. ..... 6 25
Elgin, Melchior Luchsinger ..... 1 00
Elgin, Jennie Anderson ..... 25
Elgin, Dr. A. G. Rennison ..... 25
Pella S. S. ..... 6 88
Pella Y. W. C. A., Central College, for C. E. Tompkins ..... 7 00
Udell ch. ..... 1 92

**MISSOURI, $40 73**

Board of Home and Foreign Missions .. $34 48
Kansas City, Olive St. B. U., for wk., c. A. C. Darrow ..... 6 25

**KANSAS, $238 88**

Hutchinson ch. ..... $20 50
Nickerson ch. ..... 4 60
Nickerson Y. P. ..... 2 82
Gaylord ch. ..... 3 00
Burlingame ch. ..... 9 50
Burlingame Y. P. ... 1 28
Auburn ch. ..... 10 00
Olathe ch. ..... 15 00
Aubry ch. ..... 7 00
Kansas City, 3d ch... 34 25

| | |
|---|---|
| Kansas City, 1st Y. P., t. s. n. p. Mg. San Oo. c. C. L. Davenport | $12 50 |
| Kansas City, Edgerton Place ch. | 33 23 |
| Piper ch. | 6 00 |
| Woodlawn ch. | 3 00 |
| Dresden ch. | 5 55 |
| Uniondale ch. | 4 11 |
| Vinton ch. | 6 46 |
| Minneapolis ch. | 25 60 |
| Columbus ch. | 2 55 |
| Cherryvale Y. P. | 2 23 |
| Brownell ch. | 4 07 |
| Kansas City, Sw. Y. P., t. s. Ma Naw and Ma Lee, c. O. Hanson | 12 50 |
| Turkville ch. | 11 00 |
| Leon S. S. | 2 13 |

**NEBRASKA, $146 12**

| | |
|---|---|
| Mt. Zion ch. | $10 00 |
| Pawnee City B. U., for W. T. Elmore | 15 00 |
| Palestine ch. | 6 00 |
| Albion ch. | 3 85 |
| Norfolk ch. | 43 07 |
| Valparaiso ch. | 3 50 |
| Mason City ch | 3 89 |
| Ansley ch. | 3 00 |
| Omaha, 1st ch. | 57 81 |

**COLORADO, $47 92**

| | |
|---|---|
| Montrose ch. | $3 25 |
| Delta, A. H. Stockham | 30 00 |
| Colorado City ch. | 6 50 |
| Colorado City S. S. | 3 17 |
| Rocky Ford Y. P., t. share in W. China | 5 00 |

**CALIFORNIA, $513 13**

| | |
|---|---|
| San Bernardino, 1st ch. | $27 00 |
| Santa Ana, Immanuel ch. | 38 00 |
| Los Angeles, 1st ch. | 143 57 |
| San Francisco, 1st ch. | 16 25 |
| San Francisco, 1st S. S. | 5 48 |
| San Francisco, Emmanuel ch. | 25 70 |
| San Francisco, Sw. ch. | 17 89 |
| Stockton ch. | 20 50 |
| Middletown ch. | 5 75 |
| Petaluma ch. | 46 00 |
| Morgan Hill ch. | 3 60 |
| Linne, Sw. ch., for Philippine work | 15 00 |
| Santa Barbara B. U. | 1 00 |
| Los Angeles, L. B. Youde, for W. China sta. | 10 00 |
| Downey S. S. | $10 00 |
| Santa Ana, 1st ch. | 14 89 |
| San Bernardino S. S. | 12 50 |
| F. L. F., for wk. of G. E. Finlay | 100 00 |

**OREGON, $178 05**

| | |
|---|---|
| Salem ch. | $50 00 |
| Mt. Olive ch. | 2 00 |
| Athena ch. | 7 50 |
| Helix ch. | 3 00 |
| Helix S. S. | 80 |
| Gresham ch. | 7 15 |
| Pleasant Home ch. | 4 25 |
| Portland, Central ch. | 18 35 |
| McMinnville, E. Estes, for wk. in Philippine Islands and Central China | 85 00 |

**SOUTH DAKOTA, $52**

| | |
|---|---|
| Irene, S. C. Jensen | $2 00 |
| Big Springs, golden wedding gift | 50 00 |

**NORTH DAKOTA, $7 75**

| | |
|---|---|
| Grand Forks, Am. ch. | $ 75 |
| White Earth ch. | 7 00 |

**WASHINGTON, $132**

| | |
|---|---|
| Spokane, 1st Y. P., for share in Sendai sta. | $7 50 |
| Port Townsend ch. | 10 00 |
| Port Townsend S. S. | 5 00 |
| Seattle, Tabernacle ch. | 75 00 |
| Pullman ch. | 12 00 |
| Aberdeen ch. | 7 00 |
| Chehalis ch. | 4 50 |
| Chehalis Ladies' Soc. | 2 00 |
| Spokane, Union Park Sw. ch. | 5 00 |
| Almira ch. | 4 00 |

**IDAHO, $10**

| | |
|---|---|
| Boise Valley ch. | $4 50 |
| Emmett ch. | 4 50 |
| Picabo ch. | 10 00 |

**ARIZONA, $10**

| | |
|---|---|
| Tempe, Judson Chapin | $10 00 |

**INDIAN TERRITORY, $10 74**

| | |
|---|---|
| Wewoka ch. | $1 50 |
| Hartshorne ch. | 9 24 |

**OKLAHOMA, $1 50**

| | |
|---|---|
| Elk Creek ch. | $1 50 |

**TEXAS, $2**

| | |
|---|---|
| Dallas, Rose Ave. Mission ch., for student in Theological Seminary, c. Dr. Smith | $2 00 |

**ALASKA, $3 30**

| | |
|---|---|
| Wood Island ch. | $3 30 |

**PHILIPPINE ISLANDS, $25**

| | |
|---|---|
| Jaro, Filipino Baptists, per C. W. Briggs | $25 00 |

**SPAIN, $13 78**

| | |
|---|---|
| San Juan y Palamos ch. | $2 82 |
| Figueras ch. | 1 48 |
| Barcelona ch. | 9 48 |

**DENMARK, $300**

| | |
|---|---|
| Churches in Denmark | $200 00 |
| S. S. children in Denmark, t. sal. P. Frederickson | 100 00 |
| Total | $14 570 43 |

**LEGACIES**

| | | |
|---|---|---|
| Windsor, Vt., Inc. J. P. Skinner Fund | $8 80 | |
| Cortland, N. Y., Est. Abram Letts | 19 24 | |
| Princeton, N. J., Est. E. E. Cooke | 1,709 33 | |
| Lowville, N. Y., Est. Eliza M. Johnson | 3,400 36 | |
| Norristown, Pa., Catherine Major | 95 00 | |
| Coldwater, Mich., Armella J. Starr | 500 00 | |
| Estherville, Ia., M. D. Bevan | 500 00 | |
| Milwaukee, Wis., Est. Ellen A. Jewett | 1 510 20 | 7 742 93 |
| | | $22 313 36 |

# Donations Received in May, 1904

**MAINE, $182 44**

| | |
|---|---|
| S. W. Harbor, Mrs. A. W. Clark | $25 00 |
| Sedgwick C. E., for Ikoko sta. | 1 55 |
| Addison, W. Cogus S. S. | 1 10 |
| Jemtland Y. P., for Swatow Mission | 30 00 |
| Nobleboro, 1st ch., for Pa Hah's successor | 13 00 |
| Passadumkeag ch. | 20 00 |
| Brooklin ch., for A. H. Curtis | 3 60 |
| Lee, Union S. S. | 5 00 |
| Washington Asso., Quarterly meeting | 2 35 |
| Milo ch. | 6 15 |
| Dover & Foxcroft ch. | 4 80 |
| Dexter ch. | 2 43 |
| Parkman ch. | 1 95 |
| Monson ch. | $2 40 |
| New Sweden ch., for Dr. Bunker's field | 52 00 |
| Portland, Central Sq. ch. | 6 11 |
| Brunswick, "Missionary Ten" | 5 00 |

**NEW HAMPSHIRE, $55**

| | |
|---|---|
| N. Londonderry C. E. | $2 00 |
| Durham, Mr. & Mrs C. A. Read | 25 00 |
| Laconia, 1st C. E., t. s. J. C. Robbins | 5 00 |
| A friend | 20 00 |
| Chesham ch. | 3 00 |

**VERMONT, $36 75**

| | |
|---|---|
| Saxton's River, 1st C. E., for share in Kiating, c. W. F. Beaman | $15 00 |
| N. Springfield ch. | 21 75 |

**MASSACHUSETTS, $490 06**

| | |
|---|---|
| W. Acton S. S. | $32 52 |
| W. Acton ch. | 19 53 |
| Hyannis B. U., t. s. W. F. Beaman | 5 00 |
| Danversport ch. | 20 00 |
| Roxbury, Elm Hill C. E., for C. L. Davenport's fund | 5 00 |
| Wakefield, 1st ch. | 49 74 |
| Fall River, Temple C. E., t. s. C. E. Tompkins | 25 00 |
| Holyoke, 1st ch. | 67 25 |
| Melrose, a friend, t. touring outfit for G. J. Huizinga | 10 00 |
| Rockland ch. | 5 30 |
| Lynn, Essex Street ch. | 19 22 |
| Fitchburg, Highland ch. | 15 15 |

Cambridge, Miss Appleton, for Dr. East's hospital .... $5 00
Cambridge, 1st Prim. dept., for steam for the Gospel Ship ... 5 00
Boston, Grace F. Dudley, for Podili sta., c. W. T. Elmore ..... 20 00
Boston, Isabella M. Breed, for Dr. East's hospital .... 50
W. Medford ch., for Kengtung sta. .... 30 00
Medford, 1st C. E., for share in W. China ..... 25 00
Medford, 1st C. E., for launch in F. I. . 10 00
S. Medford C. E..... 1 15
Lowell, Fifth St. ch. . 9 78
Lowell, Worthen St. C. E. ..... 5 00
Lowell, Branch St. S. S. ..... 4 59
Sterling ch. ..... 2 96
Roslindale C. E. ..... 21 72
Brockton, Warren Ave. ch. ..... 13 00
Middleboro, Third ch. 1 40
Hyde Park, 1st C. E., for mission in Bassein, c. L. W. Cronkhite ..... 5 00
Orange, 1st C. E., t. s. S. R. Vinton ..... 6 25
Norwell, Lucy Turner 10 00
S. Framingham, Park St. C. E. ..... 20 00
Quincy, Calvary B.U. 15 00
Athol, Julia M. Shepardson ..... 5 00

**RHODE ISLAND, $52**

Foster Centre, Mt. Vernon ch. ..... $2 00
Providence, Calvary Farther Lights, for mission house at Kiaying, c. G. E. Whitman ..... 50 00

**CONNECTICUT, $457 78**

Mystic ch., $4.50 of wh. is t. s. Phillip . $34 75
Packerville ch. ..... 10 00
Hartford, a friend, for share in sta., c. Dr. Dearing ..... 1 00
Hartford, South ch., Benevolent Society 30 00
Hartford, W. Z. Clark, for motor power in the Gospel Ship .. 10 00
W. Hartford, 1st ch. . 7 00
Waterford, Second ch., a member .... 5 00
New Britain, 1st ch., t. s. R. Wellwood . 359 03
Plainville, A. Locke . 1 00

**NEW YORK, $1 997 46**

Hope C. E., for wk. in Philippines ..... $15 00
Rochester, Park Ave. ch. ..... 125 00
Rochester, Second S. S., Prim. dept., t. s. C. B. Tenny..... 15 01
Troy, Fifth Ave. ch. . 91 55
Syracuse, 1st ch., Philathea Bible Class, t. s. J. Taylor ..... 25 00
Syracuse, 1st Jr. C. E., for wk. of J. Taylor ..... 3 00
Phelps S. S. ..... $ 43
New York, Alexander Ave. S. S., t. s. Ko Shwe Min., c. A. V. B. Crumb ..... 50 00
New York, Mt. Morris C. E., for wk. in Burma, c. W. F. Armstrong ..... 8 00
Albion, Wm. E. Barker, t. equipping the Gospel Ship ..... 10 00
Parksville ch. ..... 10 00
Palmyra, 1st Y. P., for share in Toungoo sta. ..... 2 15
N. Granville ch. ..... 4 80
Montour Falls, Mrs. Spencer Fisher, in memory of Mrs. E. Bidwell ..... 5 00
Union, 1st ch., t. s. J. Taylor ..... 9 32
Meredith ch. ..... 7 59
Lancaster, Mary E. Pratt ..... 4 50
Yonkers, Warburton Ave. S. S. ..... 25 03
Hudson S. S., for Gospel Ship ..... 10 00
Wilson S. S. ..... 3 46
Treadwell, 1st ch. ... 3 00
Springville S. S., t. s. Mr. & Mrs. S. R. Vinton ..... 15 00
Ft. Edward Village C. E. ..... 8 14
Rushford ch. ..... 12 50
Gloversville, 1st ch. 6 00
Skaneateles ch., of wh. $3.75 is to apply on sta. wk. at Shaoshing ..... 24 02
Westville ch. ..... 7 10
Westville, Missionary Union ..... 1 24
Carlton ch. ..... 5 45
Malone, 1st ch. ..... 16 00
Buffalo, Reid Mem'l ch., for wk. in Japan ..... 22 50
Batavia, Frances J. Huntley, for outfit, passage, and salary of R. T. Capen .... 1 000 00
Mt. Morris ch. ..... 18 00
Mt. Morris S. S. ..... 2 50
Mt. Morris C. E. .... 10 00
Smyrna C. E. ..... 50
Hume ch. ..... 3 21
Clarksville ch. ..... 6 25
Norwich, Calvary Y. P., for Briggs' fund, 20 00
Hermitage Y. P. .... 3 00
Port Jervis ch. ..... 26 17
Brooklyn, Ch. of the Redeemer ..... 45 00
Brooklyn, Fourth Ave. ch. ..... 5 00
Brooklyn, Union ch. . 15 00
Randallsville ch. .... 35 00
Niagara Falls ch. .... 25 00
Oneida ch. ..... 1 10
Pulaski ch. ..... 12 52
Edmeston, 2d ch. ... 14 15
Cooperstown ch. .... 44 97
Cooperstown Y. P. .. 5 49
New York, Amity ch. ..... 34 54
New York, Beth Eden S. S. ..... 5 50
New York, Epiphany ch. ..... 4 15
New York, Riverside ch. ..... 50 00
New York, Washington Heights ch. ... 28 37
Newark, 1st ch. ..... 28 25
Italy Hill ch. ..... 6 00
Anna D. H. ..... 2 00

**NEW JERSEY, $645 85**

Newark, Mr. & Mrs. Frank Tanner, for motor for the Gospel Ship ..... $ 5 00
N. Orange S. S..... 75 00
New Brunswick, Livingtson Ave. ch. .. 62 94
Burrsville, Ernest Thompson, for the "Fukuin Maru" .. 1 00
Arlington Y. P., for Jaro sta., c. C. W. Briggs ..... 4 25
Holmdel ch..... 10 00
Bloomfield ch., for Carvell fund ..... 22 75
E. Orange, Washington St. ch. ..... 5 00
Newark, Fifth ch..... 16 39
Newark, Mt. Pleasant ch. ..... 19 65
Paterson, 1st ch..... 178 60
Paterson, 1st S. S. .... 100 00
Port Murray ch. ..... 13 00
Hightstown ch., t. s. J. C. Robbins ..... 72 87
Allentown ch., for do. 50 00
N. Millville ch. ..... 10 00

**PENNSYLVANIA, $1 546 85**

Williamsport, 1st S. S., for wk. of C. W. Briggs ..... $33 20
Williamsport, East End ch. ..... 4 00
Smethport Jr. C. E. . 3 00
Philadelphia, First ch. add'l ..... 135 00
Philadelphia, Gethsemane S. S., for Yachau..... 25 00
Great Valley, W. F. M. S., t. s. n. p. at Nowgong ..... 48 00
Lower Dublin ch. .... 10 00
Philadelphia, Chestnut Hill B. U., for Yachau..... 5 00
Philadelphia, Gethsemane K. D., t. s. n. p., c. L. W. Cronkhite ..... 15 00
Philadelphia, Fifth B. U., special, for Dr. Leslie's wk..... 5 00
Philadelphia, Fifth B. U., for Yachau .... 42 00
Richmond C. E. for Yachau..... 5 00
Chester Avenue ch. .. 12 35
Tioga ch. ..... 58 09
Tioga S. S. ..... 22 91
Tioga Y. P., for Yachau..... 10 00
Lansdowne ch. ..... 2 95
Wayne Ave. ch. ..... 34 39
Germantown, 2d ch., t. sal. S. R. Vinton. 66 88
Oak Lane ch. ..... 21 03
Conshohocken ch. .... 21 75
New Tabernacle ch., add'l ..... 93 18
Philadelphia, Bethlehem ch., for sal. of W. A. McKinney .. 50 00
Jenkintown ch. ..... 20 30
Germantown, 1st Y. P., for Yachau .... 2 50
North Main Ave. S. S. ..... 15 00
Coatesville S. S. ..... 50 00
Vincent ch. ..... 25 25
Berwyn, 1st ch. ..... 3 00
Saltillo ch. ..... 1 67
Huntingdon B. U., for Jaro ..... 25 00
Brookville ch. ..... 100 00
F. B. Williams ..... 15 00

Brisbin S. S. ..... $5 00
Patton ch. ..... 18 00
Meadville ch. ..... 10 48
Mt. Pleasant ch. ..... 21 45
Dunbar ch. ..... 3 00
White Deer ch. ..... 5 95
Bloomsburg ch. ..... 6 50
Bloomsburg B. U., for Ungkung sta. ..... 10 00
Warrensville ch. ..... 118 37
Warrensville Rescue Bands, for two orphans, c. H. Huizinga ..... 15 60
Rose Valley ch. ..... 25 80
Allentown ch. ..... 32 27
Mahanoy City, Eng. ch. ..... 10 00
Lebanon Y. P. ..... 9 52
Slatington ch. ..... 12 50
Saltsburg ch. ..... 29 70
Monongahela, 1st ch. 22 82
Wilkinsburg ch., Q'y . 66 75
Wilkinsburg B. U., for orphan, c. H. Huizinga ..... 3 75
Duquesne ch. ..... 8 00
Pitcairn ch. ..... 7 95
McKeesport, 1st Sw. ch. ..... 14 67
Homestead ch., Q'y . 14 00
Rochester, 1st ch. ..... 46 27
Braddock ch. ..... 10 85
Clinton Centre ch. ... 8 55
Jones Lake ch. ..... 7 00
Johnstown, Welsh ch. 7 00
Pittsburg, Chatham St. ch. ..... 10 00
D. D. Philips ..... 1 00
Chester, Filton Mission ..... 2 65

**DISTRICT OF COLUMBIA, $114 51**

Washington, Brookland B. U., for Cumbum sta., c. J. Newcomb ..... $50 00
Washington, Calvary ch., Inter. Soc. of C. E., for Jaro sta., 15 00
Washington, Calvary S. S., class of Fern Hoskins, for Gospel Ship ..... 10 00
Washington, 1st ch., sal. A. C. Darrow .. 39 51

**VIRGINIA, $5**

Richmond, Virginia Union University .. $5 00

**WEST VIRGINIA, $89 77**

Morgantown, H. F., for B. Manikan ... $8 00
Hinton, 1st ch. ..... 14 53
Good Hope ch. ..... 1 52
Aimwell ch. ..... 6 12
Breckenridge ch. ..... 4 00
Boothsville ch. ..... 8 50
Grafton, 1st ch. ..... 20 15
Grafton, 1st S. S. .... 26 95

**NORTH CAROLINA, $5**

Raleigh, Emily C. Ayer ..... $5 00

**OHIO, $873 66**

Toledo, Ashland Ave. B. U., Harrie Chamberlin, special, for Gospel Ship ..... $5 00
Toledo, 2d Jr. C. E., for wk. in China ... 2 50
Dayton, 1st Y. P., t. s. J. Speicher ..... 400 00
Dayton, Mrs. E. J. Barney, for well, c. E. N. Harris ..... $100 00
Antiquity S. S. ..... 1 05
Cleveland, Cedar Ave. Primary class, for wk. of Mrs. C. L. Davenport ..... 1 00
Youngstown, James N. and Alice R. McKay, to const. themselves L. M. .. 100 00
Ch. in Cambridge .... 18 00
Columbia ch. ..... 35 00
Medina ch. ..... 12 00
Dayton, Central ch. . 33 75
Dayton, Memorial ch., 15 33
Norwalk, 1st ch., for wk. of Dr. Lerrigo, Phil. ..... 14 30
Elyria, 1st ch. ..... 14 01
Flyria, 1st B. U. ..... 13 50
Litchfield ch. ..... 1 25
Lorain, 1st ch. ..... 45 00
Marietta, 1st ch. .... 5 00
Newport Y. P. ..... 4 00
Cincinnati, Immanuel ch. ..... 37 00
New Philadelphia ch., 4 00
Duncans Falls ch. .... 1 07
Zanesville, 1st ch. .... 10 00

**INDIANA, $245 88**

Ft. Wayne, 1st B. U., for Dr. Levering's sta. ..... $24 00
Kokomo, 1st ch., W. T. Merrell ..... 40 00
S. Bend, Sw. ch., t. s. Baka, c. O. L. Swanson ..... 20 00
Indianapolis, Woodruff Place ch. ..... 45 00
Franklin ch. ..... 7 00
Shelbyville ch. ..... 32 40
Fort Wayne, 1st ch... 30 98
New Market ch. ..... 3 00
Thorntown ch. ..... 1 00
Logansport, 2d ch. .. 17 50
Valparaiso ch. ..... 11 00
Laporte ch. ..... 9 00
Stillsville ch. ..... 5 00

**ILLINOIS, $386 09**

Pesotum, J. C. Richardson ..... $33 34
Damascus ch. ..... 8 00
Quincy, Immanuel Chapel S. S. ..... 10 00
Belvidere, 1st B. U., t. s. S. R. Vinton ... 5 00
Upper Alton ch. ..... 8 25
Aurora, 1st S. S., for wk. among Chinese children ..... 20 00
Chenoa ch. ..... 6 10
Vandalia ch. ..... 9 00
Harmony ch. ..... 3 25
Salem ch. ..... 4 00
Chicago, Calvary ch. . 12 50
Chicago, Millard Ave. B. U., for evangelistic wk. in Bulgarian ..... 4 00
Chicago, Millard Ave. ch. ..... 1 00
Chicago, Humboldt Park ch. ..... 4 50
Mt. Carrall ch. ..... 79 00
Mt. Carrall S. S. ..... 10 00
Mt. Carrall B. U. .... 16 00
Lena ch. ..... 3 20
Sterling, 1st ch. ..... 27 55
Benton ch. ..... 35 60
Mendota ch. ..... 23 88
Island Grove ch. .... 3 05
Fillmore B. U. ..... 5 00
Marengo S. S. ..... 24 00
Roseville S. S., t. s. Utloori Ramiah ... 12 50
Chicago, 1st ch., John Berg, t. s. Phillip, Assam ..... $3 00
Chicago, Humboldt Park ch., Y. L. Society ..... 14 37

**MICHIGAN, $200 65**

Fenton B. U., for P. I. launch ..... $6 25
Brighton, Chas. G. Burgess, for Dr. East's hospital ... 5 00
Kalamazoo, Mrs. M. R. Millspaugh .... 5 00
Three Rivers B. U. ... 5 00
Mt. Morris S. S. ..... 2 03
Detroit, Ebenezer S. S. 20 00
Jackson, Ganson St. B. U., for Impur sta. 10 00
Detroit, Scotten Ave. ch. ..... 3 30
Flint, 1st B. U. ..... 2 00
Middleville ch. ..... 5 00
Greenville, J. C. Platt, for wk., c. H. W. Hancock ..... 1 00
Marion ch. ..... 8 00
Jackson, East Main ch. 14 52
Dimondale ch. ..... 3 00
Berrien Springs ch. .. 7 00
Saginaw, E. S., 1st ch. 41 55
Escanaba, Sw. Y. Men's Society, for wk. in China ..... 10 00
Ironwood, Sw. ch. .... 21 25
Ludington, Sw. Helping Hand Soc., for wk. in Phil. ..... 25 00
A friend ..... 1 00
Gregory ch. ..... 4 75

**MINNESOTA, $171 75**

Kenyon, 1st ch. ..... $1 05
St. Paul, Nor. ch. .... 8 30
Owntonna, J. S. Lund 5 00
Luverne ch. ..... 20 70
Bird Island B. U. ..... 6 50
Reynolds ch. ..... 5 20
Willmar ch., t. s. Thomas & Rungiah, 10 00
Minneapolis, Elim Y. P., t. s. n. p., c. Dr. East ..... 15 00
Duluth, 1st Y. P., t. s. n. p., c. O. L. Swanson ..... 25 00
Willmar ch., for Nassaga ..... 15 00
Mary Gustafson, for sta. wk. in Phil. .... 25 00
Minneapolis, Calvary ch., Mrs. Mary Hunt, for Koria Pixley, c. Dr. Clough 25 00
Chicago, John A. Westin ..... 10 00

**WISCONSIN, $47**

Stevens Point ch. .... $5 00
Otsego ch. ..... 1 00
Lund, N. Erickson ... 5 00
Afton ch. ..... 2 34
Beloit ch. ..... 28 10
Milwaukee, Belle Hermersen, Laura & Grace Reynolds, for one fourth share in sta. wk. at W. China 6 25

**IOWA, $387 28**

A friend ..... $100 00
Corning B. U., for Suifu sta. ..... 5 00
New Market B. U. .... 10 00
Glenwood, Fannie Dean, for Gospel Ship motor ..... 1 00

| | |
|---|---|
| Goldfield ch. | $2 50 |
| Clearfield B. U., for Suifu sta. | 5 00 |
| Kiron, N. Florence Johnson | 2 00 |
| Alta, Danish ch. | 19 25 |
| Oakland ch. | 34 50 |
| Osceola ch. | 7 60 |
| Afton ch. | 3 44 |
| Gravity ch. | 3 20 |
| Council Buffs, 1st ch. | 40 29 |
| Glenwood ch. | 81 50 |
| Hamburg ch. | 31 90 |
| Newton ch. | 7 35 |
| Indianola ch. | 1 75 |
| Pella ch. | 24 00 |
| Oskaloosa, A. M. Dubois | 3 00 |
| Arion, Mrs. W. B. Evans | 2 00 |
| Rippey ch. | 2 00 |

**MISSOURI, $25**

| | |
|---|---|
| St. Joseph, Woodbine ch., for motor for the Gospel Ship | $10 00 |
| Kansas City, Jason Hidden, t. s. W. E. Wiatt | 15 00 |

**KANSAS, $196 50**

| | |
|---|---|
| Gypsum ch. | $ 8 00 |
| Salina ch. | 46 60 |
| Florence ch. | 2 00 |
| Florence S. S. | 60 |
| Peabody ch., for share in Tura | 3 75 |
| Mission Point ch. | 3 50 |
| Manhattan ch. | 50 00 |
| Silver Lake ch. | 9 48 |
| Olivet ch. | 12 62 |
| Argentine B. U. | 5 00 |
| Colony ch. | 6 15 |
| Kincaid ch. | 15 25 |
| Iola ch. | 9 30 |
| Emporia, G. H. Laggard, t. s. J. C. Richardson | 5 00 |
| Yates Centre ch. | 2 75 |
| Narka, S. W. Anderson | 2 00 |
| Independence ch. | 3 00 |
| Fowler, James Jacobson and family, t. s. P. Frederickson | 11 00 |
| Basine ch. | 50 |

**NEBRASKA, $162 23**

| | |
|---|---|
| Gothenburg, Olof Larsen | $5 00 |
| Maxwell, Randolph McCullough | 8 00 |
| Burwell ch. | 2 25 |
| Omaha, Immanuel ch. | 3 00 |
| S. Omaha, 1st ch. | 92 73 |
| Wahoo, 1st ch. | 9 00 |
| Omaha, 1st ch. | 5 25 |
| Valley, 2d Y. L. Soc. | 7 00 |
| Mead, Sw. ch. | 25 00 |
| Mason City, Jas. R. Woods | 5 00 |

**COLORADO, $40 45**

| | |
|---|---|
| Colorado Springs, L. L. Radford, for share in Kengtung | $10 00 |
| Leadville ch. | 4 00 |
| Denver, Galilee ch. | 4 55 |
| La Junta ch. | 18 40 |
| Canon City ch. | 3 50 |

**CALIFORNIA, $538 21**

| | |
|---|---|
| Oakland, 1st ch. | $10 00 |
| Oakland, Sw. Y. P., t. s. n. p. Shwe Ze Paw, c. C. H. Heptonstall | 25 00 |
| Oakland, Nor.-Dane ch. | $2 50 |
| San Francisco, 1st S. S. | 4 05 |
| San Francisco, Hamilton Sq. ch. | 100 00 |
| Tulare ch. | 11 00 |
| San Lucas ch. | 3 00 |
| Watsonville, Dane ch. | 5 00 |
| Santa Barbara ch., t. s. n. p. A. He, Ungkung | 4 00 |
| Compton ch. | 50 00 |
| Los Angeles, Temple ch. | 5 00 |
| Sawtelle ch. | 10 80 |
| Riverside, 1st ch. | 120 00 |
| Riverside 1st S. S. | 15 00 |
| Fallbrook ch. | 72 86 |
| "F. L. F.," t. s. G. E. Finlay | 100 00 |

**OREGON, $26 50**

| | |
|---|---|
| Portland, 1st ch. | $25 00 |
| Independence ch. | 1 50 |

**NORTH DAKOTA, $38 10**

| | |
|---|---|
| Valley City ch. | $11 10 |
| Rollo ch. | 1 50 |
| Fargo ch., for sta. wk., c. P. Frederickson | 25 00 |
| Minot ch. | 50 |

**SOUTH DAKOTA, $39 10**

| | |
|---|---|
| Sioux Falls, Sw. ch. | $9 10 |
| Beresford, F. Jacobson | 1 00 |
| Viborg, C. H. Bolwig, | 2 50 |
| Orleans, Wik | 2 50 |
| Ole O. Kvernes | 5 00 |
| Orleans ch. | 10 00 |
| Spirit Mound ch. | 6 00 |
| Arlington ch. | 3 00 |

**WASHINGTON, $62 90**

| | |
|---|---|
| Asotin & Clarkson ch. | $2 15 |
| Davenport Y. P., for Podili sta. | 6 25 |
| Custer ch. | 3 30 |
| N. Bend ch. | 5 85 |
| Garfield ch. | 32 25 |
| Garfield S. S. | 4 10 |
| Tacoma, Nor.-Dane ch. | 9 00 |

**MONTANA, $137 85**

| | |
|---|---|
| Great Falls, Sw. ch. | $12 50 |
| Great Falls, Charlotte Carlson | 5 00 |
| Butte ch. | 120 35 |

**INDIAN TERRITORY, $30 40**

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| Muskogee ch. | $15 40 |
| Claremore ch. | 13 00 |
| Okmulgee ch., E. F. Barakat, for student in Theological Sem., Insein | 2 00 |

**NEW MEXICO, $16 85**

| | |
|---|---|
| E. Las Vegas ch. | $16 85 |

**PHILIPPINE ISLANDS, $25**

| | |
|---|---|
| A friend | $25 00 |

**CUBA, $5**

| | |
|---|---|
| A. B. Howell | 5 00 |

**MISCELLANEOUS, $250**

| | |
|---|---|
| German Churches of North America, t. sal. German missionaries, c. George Hubenthal | 250 00 |
| | $9 585 56 |

**LEGACIES**

| | | |
|---|---|---|
| Plaistow, N. H., Est. John Kelley | $319 39 | |
| Roxbury, N. H., Est. Chas. Newhall, | 257 46 | |
| Roxbury, N. H., Est. Chas. Newhall, | 33 75 | |
| Bernardston, Mass., Est. Elis. J. H. Greene Hare | 644 61 | $1 255 21 |
| | | $10 840 77 |

| | |
|---|---|
| Donations and legacies received from April 1, 1904, to May 1, 1904 | 22 313 36 |
| Donations and legacies received from April 1, 1904, to June 1, 1904 | 33 154 13 |

**DONATIONS RECEIVED TO JUNE 1, 1904**

| | |
|---|---|
| Maine | $246 72 |
| New Hampshire | 74 55 |
| Vermont | 90 51 |
| Massachusetts | 2 696 63 |
| Rhode Island | 418 13 |
| Connecticut | 712 66 |
| New York | 5 101 33 |
| New Jersey | 2 199 80 |
| Pennsylvania | 2 743 51 |
| District of Columbia | 149 12 |
| Virginia | 5 00 |
| West Virginia | 143 78 |
| North Carolina | 5 00 |
| Missouri | 65 73 |
| Texas | 2 00 |
| Ohio | 2 096 05 |
| Indiana | 459 12 |
| Illinois | 1 546 49 |
| Michigan | 866 77 |
| Wisconsin | 353 98 |
| Minnesota | 360 75 |
| Iowa | 550 10 |
| Kansas | 435 38 |
| Nebraska | 308 35 |
| Colorado | 88 37 |
| California | 1 051 34 |
| Oregon | 204 55 |
| North Dakota | 45 85 |
| South Dakota | 91 10 |
| Washington | 194 90 |
| Idaho | 19 00 |
| Montana | 137 85 |
| Arizona | 10 00 |
| Indian Territory | 41 14 |
| Oklahoma | 1 50 |
| New Mexico | 16 85 |
| Alaska | 3 30 |
| Philippine Islands | 50 00 |
| Cuba | 5 00 |
| Spain | 13 78 |
| Denmark | 300 00 |
| Miscellaneous | 250 00 |
| | $24 155 99 |

**LEGACIES RECEIVED TO JUNE 1, 1904**

| | |
|---|---|
| New Hampshire | $610 60 |
| Vermont | 8 80 |
| Massachusetts | 644 61 |
| New York | 5 128 93 |
| Pennsylvania | 95 00 |
| Iowa | 500 00 |
| Michigan | 500 00 |
| Wisconsin | 1 510 20 |
| | $8 998 14 |

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WILLIAM A. MUNROE, CAMBRIDGE, MASS.

PRESIDENT OF THE AMERICAN BAPTIST MISSIONARY UNION. ELECTED AT CLEVELAND, OHIO, MAY 17, 1904.

# American Baptist Missionary Union

# MINUTES

OF THE

# NINETIETH ANNUAL MEETING

CLEVELAND, OHIO, May 17, 1904.

THE ninetieth annual meeting of the American Baptist Missionary Union was held in the Euclid Avenue Baptist Church. There was a devotional service at two o'clock in the afternoon, conducted by Rev. S. H. Greene, D.D., of the District of Columbia. At half-past two the Union was called to order by the president, Hon. H. Kirke Porter of Pennsylvania. The Scriptures were read and prayer was offered by Rev. S. H. Greene, D.D.

Rev. Charles A. Eaton, D.D., pastor of the Euclid Avenue Baptist Church in Cleveland, extended a most cordial welcome to the Union on the part of the Baptist churches of the city, to which President Porter as cordially responded. President Porter then addressed the Union:—

*Fathers and Brethren:* — Our Baptist hosts gather again in conference. Recognizing gratefully the care and guidance of the good hand of our God, we come to review his mercies during the past year; to take account of the service that we have rendered; to inform ourselves anew of all that has been accomplished in the past and wherein we have failed, and to ask from him strength for better service, and (what is vastly more important) for a greater devotion to use the strength we have. From this beautiful city on the lake we will look out to the whole world. Here in our beloved country we rejoice in a time of profound peace and of great prosperity. That there is unrest is true, but only such as is entirely natural and that can be easily accounted for. None need to doubt that the common sense of our people will solve all such problems as cause us agitation, though some of these are of great importance, and only wisdom from above will make us sufficient for their wise solution.

But we do rejoice in peace and that we are at peace with all the nations of mankind. So much the more should we be moved with sorrow at thought of the frightful contest in the Orient. Only fifty years ago this year we forced our way into a harbor in Japan and brought her into the family of nations; and now that nation, in the strength of its youth, is struggling with the most massive antagonist of Europe. The world looks on with amazement and with sincere desire that some settlement may speedily be made, and that the horrors of war may cease. But such a struggle may be prolonged; and so bound up with one another are all the nations of the earth today that others may possibly be involved. So far, however, there has been neutrality, and by concerted diplomatic action, most graciously initiated by a highly honored citizen of Cleveland, the distin-

guished secretary of state of the United States, China has been kept neutral and the world has been spared the untold horrors that might have come. How vast and quick have the changes been in these Eastern lands in these last eight years, and how vast have been the changes in the relations of the nations of the whole world in that time! Thus far our own country has happily been guided by wise hands and by a right spirit (as it seems to me), in honestly striving to preserve the rights of nations and peoples, and in many instances has served successfully in safeguarding the interests of both parties to a strife.

If we shall have been instrumental in part and in connection with others in saving China from aggression, may not this and our kindly spirit to her in 1900 give us such a welcome to her people as nothing else could? Our veteran missionary, Dr. Ashmore, has pointed out that God could open the way for himself not merely by raising up hosts to serve him, but also by removing barriers. What has God wrought in thus opening the way and making it possible for his people to enter in!

I have no intention to enter on a survey of our mission fields; all this will be done in the full reports to be laid before you. But I could not refrain from glancing at this contest that challenges the attention of the civilized world. And have we any fair comprehension of the responsibility that rests upon us as a people because of our position? We read today of what happens near Port Arthur, often before it is known at St. Petersburg or Tokyo. We are trusted by Russia and by Japan, and probably more trusted than any other nation in the world by China. Our nation will be worthy of the trust imposed.

But this will give us, as Christians, opportunities great and unexampled. Shall we prove worthy here? A thoughtful Chinese official in a recent publication of letters in Europe, reprinted in Chicago, has taken Christianity most bitterly to task because of its fruits, as he and those whom we know as heathen see these in so-called Christian nations. His criticisms are most caustic and searching, and principally so because uttered in so restrained a tone. But in spite of all our imperfections as peoples and as individuals, and which we have reason to confess in sackcloth and ashes, we know in whom we have believed, and it is not ourselves whom we preach. The Saviour whom we proclaim spake as never man spake, lived as never man lived, died, that none other man might need to die, and ever liveth now, that all mankind may live. Him we proclaim, and, because we believe there is no other name by which men may be saved, we may not cease.

To get some fuller comprehension of our responsibility in this high mission we are now met. No greater privilege, no higher honor could be conferred on men than thus to serve as workers together with God. As we shall sit together and in his presence may we seek to know his will and, knowing it, to do it.

The president then announced the following committees: —

*Committee on Enrolment:* Rev. J. B. Slocum, Ohio; Rev. W. A. Stanton, Pennsylvania; Rev. A. T. Fowler, D.D., Minnesota; Prof. Henry Topping, Japan; C. H. Morse, New York; Rev. J. V. Garton, Massachusetts; Rev. A. W. Rider, California.

*Committee on Arrangements:* Rev. H. F. Stilwell, D.D., Ohio; Rev. S. B. Meeser, D.D., Michigan; Rev. J. S. Lyon, Massachusetts; Rev. E. D. Burton, D.D., Illinois; Rev. C. B. Antisdel, Africa; Rev. F. G. McKeever, Connecticut; Rev. C. D. Case, New York.

*Committee on Finance:* S. W. Woodward, District of Columbia; F. P. Beaver, Ohio; J. B. Upham, Massachusetts; D. G. Garabrant, New Jersey; C. A. Pieukowsky, Illinois; G. R. Lauman, Pennsylvania.

*Committee on Next Anniversary:* J. B. Thresher, Ohio; Rev. W. C. Bitting, D.D., New York; Rev. J. L. Campbell, D.D., Massachusetts; Rev. John M. Moore, Illinois; S. H. Greene, D.D., District of Columbia; Rev. C. A. Wooddy, Oregon; Rev. Manly J. Breaker, D.D., Missouri; Rev. W. G. Partridge, D.D., Pennsylvania; M. A. Maynard, Massachusetts.

*Committee on Nominations:* Rev. H. C. Applegarth, D.D., New York; Rev. C. A. Eaton, D.D., Ohio; Rev. L. A. Crandall, D.D., Minnesota; Rev. J. B. Lemon, New Hampshire; Rev. P. W. Crannell, D.D., Kansas; Rev. P. L. Jones, D.D., Pennsylvania; Rev. G. W. Nicholson, Connecticut; Rev. C. M. Hill, D.D., California; Rev. J. W. Brougher, Oregon; H. T. Beaman, Iowa; Rev. A. K. De Bois, LL.D., Illinois; Rev. D. B. Cheney, Indiana; Rev. W. Ashmore, D.D., China; W. M. Anderson, Oklahoma; J. C. Stalcup, Indian Territory.

Rev. T. S. Barbour, D.D., Foreign Secretary of the Union, presented the annual report of the Executive Committee, and called attention to some of its salient features. The report was accepted. Dr. Barbour then addressed the Union, presenting a survey of present conditions on the world field.

It is said justly that the conflict now progressing in the East marks an epoch in the world's history. It is working imperceptibly a radical change in the standards determining our interest in the peoples of the earth. We are throwing off old prejudices. We are recognizing the superficialness of race distinctions; we are not saying that the Russian is a Caucasian and the Japanese a Mongolian. And we are making a healthful discrimination between a formal profession of Christianity and fidelity to Christian ideals.

The conflict is epochal because prophetic of great changes in the relations of the peoples of the earth. We are at a turning in the highway of history. For the first time an Eastern nation receives recognition among the great powers of the world. Successes on sea and land are suggesting the possibility of final victory for Japan. What will follow? With the great prestige thus won, Japan will hold a position of leadership among Eastern nations. Its influence with China, already vast, will become commanding. A thrill of confidence will be felt by other Asiatic peoples hitherto in subjection to the West. The day of contented subserviency of the East to the West will have turned toward its setting.

Our own nation is forced to recognize its oneness with all peoples of the earth. Commercially dependent upon the East as affording an outlet for our vast agricultural and industrial development, our national well-being is related to that of the East in a still more vital way. The new life of the East may menace our growth. If its development be selfish, it will menace our prosperity. If it becomes hostile, it will menace our peace. A possibility of the future recognized by all thoughtful minds is the growth of a great pan-Mongolian confederacy. The outlook is one awakening solicitude. Will Japan's apparently worthy purpose bear the strain to which it may be exposed? Will Japan be able to hold in check hostile tendencies such as those appearing in the recent outbreak in China?

Patriotism unites with other highest motives in prompting the prayer that through the new life of the East such influences as belong only to Christianity may be diffused. Can we believe that an early triumph of Christianity is possible, such as would counteract evil tendencies and unite East and West in a development promoting the well-being of all peoples? Note the position of advantage already reached by the favor of God. Christian missionaries going out singly or in little companies have won a body of disciples in every Eastern land. Christian forces, many thousand strong, are now occupying a position of advan-

tage in all the great countries of the globe; in all, the ratio of increase is accelerating. And the number of converts indicates but imperfectly the great outreach of Christian influences; the wares of Christianity are seen; transformed lives and triumphant experiences in death are quietly but powerfully influential. And the Christian Scriptures, translated into upwards of four hundred languages and dialects, are beginning for many peoples their characteristic work.

Present conditions indicate not only missionary successes but the progressive accomplishment of a divine purpose. The story of missions is more a story of God than of man. Since the little brig, the " Caravan," sailed from Salem harbor, a transformation has been seen in facilities for travel, in the opening of lands to Christianity, in the unifying of the world's life, such as only the personal accomplishment of a divine purpose can explain. If the Christian Church will be true to its opportunity, it may rely confidently upon such revelations of divine power as the world has never known.

Such response cannot fail to bring enlarged blessing to every interest of work in the home land. It is not concern for the heathen world, but want of concern that is making the men about us indifferent to our appeal. The awakening of the Church to an interest in the world's evangelization commensurate with the opportunity offered by its Lord will win a new respect from the world and awaken a new conviction of the reality of divine things. Dr. Sharp wrote ninety years ago to Dr. Judson: " Your letter excited peculiar emotions. We consider it as the voice of God calling us to the formation of a missionary society." The same voice calls today with an appeal which only hopeless selfishness or worldliness can resist.

Mr. Charles W. Perkins, Treasurer of the Union, presented his annual report, which was accepted.

Rev. N. E. Wood, D.D., of Massachusetts, addressed the Union.

God has given the American people in these late years a wonderful schooling. The impulse to trade and to travel has led us to enlarge our knowledge of every part of the globe. The millions of immigrants who have become our fellow citizens have also brought to us an enlargement of ideas. All these influences have been at work to destroy our provincialism, and have forced us to become cosmopolitan. Our aforetime insularity is well-nigh gone. The battle of Manila Bay was the shock which brought us to sudden realization of our changed view of the world as well as our changed relations to it, and led us on inevitably to imperialism. We cannot escape the results of our long and unconscious training. This new cosmopolitanism is a preparation for carrying out the Great Commission, " Go ye into all the world." We shall indeed conquer the world, yet not through political imperialism. It will be through that nobler imperialism which throbs with the promise, the power and the life of our risen Lord.

We Baptists have been greatly blessed of God in our missionary work, but it must be obvious to the dullest of us that our progress in converting the world to Christ is relatively very slow. Uncounted millions of the heathen peoples have not yet heard of Christ. If we are to rely upon white men, however consecrated, to evangelize them, many generations will pass and perish before the gospel will be preached everywhere. Our missionaries have been primarily evangelists. This has been our declared policy. They have indeed raised up a fine company of native evangelists. But the time has come for a change in policy, or possibly, I should say, for a new and strong emphasis on that part of our policy which has been too little emphasized. We must in future select candidates for the foreign work with reference to their teaching and executive ability. Every white missionary must be the teacher of groups of native evangelists. Let him gather them about him for a few months of Bible instruction, then send them out to evan-

gelize, then have them about him again for further instruction, and so follow our Lord's own method. We need to re-emphasize this primitive principle. The white missionary must be the teacher of teachers, the teacher of preachers, but not himself directly the evangelist. In this way alone may we hope to penetrate the mass of heathenism with the gospel of life.

But this policy demands at once as its close coadjutor the endowed school for the higher Christian education. The work abroad ought now to be on substantially the same basis as the work at home. The next great missionary advance ought to be the endowment of such schools as Rangoon Baptist College, the seminaries at Insein, Ramapatam, Tokyo, etc. We ought to have $500,000 at once for this work. It is my own deliberate judgment that just now at this crisis-point in our world-wide movement such a fund would do more for the direct evangelization of the world than the same sum put into the ordinary channels of our missionary service. We are able to do this. The need and the call are both imperial.

The session was closed with the benediction by Rev. A. J. Rowland, D.D., of Pennsylvania.

TUESDAY EVENING

The evening service was held in Gray's Armory. The earlier part of the service was under the charge of Rev. E. H. Dutton, Assistant Secretary, and had reference to the student missionary movement. There were addresses by Rev. C. L. Maxfield of Rochester, N. Y.; Rev. C. L. Davenport of Mandalay, Burma; Rev. F. W. Sweet of Adrian, Mich.; Rev. S. D. Bawden of Rochester, N. Y.; Rev. Millard Brelsford of Urbana, Ohio, and Rev. Paul T. Hayne of Batavia, N. Y.

Prayer was offered by President George E. Merrill, D.D., of Colgate University.

President Charles Cuthbert Hall, LL.D., of Union Theological Seminary, New York, then addressed the Union on "The Church and the Christianization of the World." At the outset he made a most appreciative reference to William Carey and the institutions which he organized in India. He also paid his tribute of praise to Roger Williams, the apostle of liberty of doctrine and worship. Then he referred to the Haskell Lectureship of Chicago University, and his visit to the East in 1902 in its interest. It was given to him there, he said, to look at missionary work from a peculiar point of view; and during his visit he received certain well-defined impressions. These he brought to the attention of the large audience in forceful, eloquent words, making the address one that will long be remembered by all present.

Rev. H. C. Applegarth, D.D., of New York presented the report of the Committee on Nominations, and the following officers were elected: —

*President*

WILLIAM A. MUNROE, Massachusetts.

*Vice-presidents*

W. W. KEEN, M.D., Pennsylvania. Hon. FRANCIS W. PARKER, Illinois.

*Recording Secretary*

HENRY S. BURRAGE, D.D., Portland, Maine.

*Board of Managers*

*Class III. Term expires 1907*

Ministers

P. S. Henson, D.D., Boston, Mass.
L. C. Barnes, Worcester, Mass.
J. S. Gubelmann, D.D., Rochester, N. Y.
S. Burnham, D.D., Hamilton, N. Y.
Rev. G. W. Nicholson, Bridgeport, Conn.
A. G. Lawson, D.D., Newark, N. J.
Rev. A. P. Brown, Fresno, Cal.
E. Braislin, D.D., Colorado Sp'gs, Colo.
L. A. Crandall, D.D., Minneapolis, Minn.
H. C. Applegarth, D.D., Rochester, N. Y.
Rev. H. E. Thayer, Ludlow, Vt.
Rev. J. F. Mills, Grand Forks, N. D.
J. D. S. Riggs, Ph.D., Ottawa, Kan.

Laymen

T. E. Hughes. Minneapolis, Minn.
A. D. Brown, St. Louis, Mo.
Samuel A. Crozer, Upland, Pa.
Prof. G. M. Forbes, Rochester, N. Y.
Edward Goodman, Chicago, Ill.
Isaac Carpenter, Omaha, Neb.
E. M. Runyan, Portland, Ore.

Women

Mrs. E. R. Stillwell, Dayton, Ohio.
Mrs. J. B. Colgate, Yonkers, N. Y.
Mrs. H. R. Glover, Cambridge, Mass.
Mrs. C. H. Banes, Philadelphia, Pa.
Mrs. J. S. Dickerson, Chicago, Ill.

C. M. HILL, D.D., Oakland, Cal. (unexpired term of John Humpstone, D.D., resigned).
E. J. LINDSAY, Milwaukee, Wis. (in place of A. J. Fox, Detroit, Mich., deceased).
MRS. JAMES SUNDERLAND, Oakland, Cal. (in place of Mrs. J. K. Stickney, deceased).

The session was then closed with prayer and the benediction by Rev. William Ashmore, D.D.

WEDNESDAY MORNING, MAY 18

The Union reassembled at ten o'clock. In the absence of the president elect, also of the vice-presidents, Hon. H. Kirke Porter of Pennsylvania was requested to preside during the remaining sessions of the Union.

Prayer was offered by Rev. G. W. Lasher, D.D., of Ohio.

Rev. C. L. Davenport of Mandalay, Burma, called attention to the work among the Eurasians on his field.

The Foreign Secretary, Dr. Barbour, referred to that part of the report of the Executive Committee in which mention was made of the services of Captain Bickel on the Japan Inland Sea, and of the prospect of securing for his vessel, the " Fukuin Maru," funds sufficient to meet the expenses of adding to its equipment a motor engine, toward which the generous donor of the vessel, Mr. Robert Allan of Glasgow, Scotland, had made an offer of $1,000. Dr. Barbour expressed the hope that the rest of the money for this purpose might come from the Baptist young people of America.

Rev. P. H. J. Lerrigo, M.D., of the Philippine Islands, called attention to the hopeful features of the work in that field.

Professor Henry Topping, connected with Duncan Academy, Tokyo, Japan, and Rev. Arthur H. Curtis of Madras, India, made mention of the progress and character of the work in their respective fields.

Rev. G. A. Huntley, M.D., of Hanyang, central China, read the following letter which he had received from Dr. John Clifford: —

LONDON, May 3, 1904.

*Rev. G. A. Huntley, M.D.,*

*Dear Dr. Huntley:* — Please assure the friends at the Baptist anniversary meetings that the resolutions of sympathy with and the practical help sent to the Passive Resistance movement in England have been most welcome.

We are grateful. We are fighting for rights they have won; for freedom of conscience; for emancipation from the tyranny of clericalism in our political life; and we shall fight to the end. Passive Resistance is the agent by which we shall secure a freer and nobler England. May I say that the example of the United States is our encouragement and inspiration?

Yours sincerely,

J. CLIFFORD.

By a rising vote the Recording Secretary was directed to assure Dr. Clifford of the continued sympathy of the Baptist brotherhood in this country in the great struggle in which he and the Baptists of England are still engaged.

Dr. C. R. Blackall of Pennsylvania referred to the great improvement that has been made in the informational work of the Missionary Union, and especially commended the MISSIONARY MAGAZINE. We had taken, he said, a long step in advance.

Mrs. Arthur E. Carson of the Haka Mission, Burma, spoke of the very pleasant relation existing between the missionaries and the officers of the Missionary Union, the workers abroad and the workers at home.

Dr. W. E. Lyon of Ohio emphasized that part of the address of Dr. Barbour on the preceding day, in which mention was made of the influence of Christianity in Japan in the present state of things in that country. Dr. Barbour called attention to recent intelligence he had received from Japan indicating the present hopeful conditions of the work there.

Rev. William Ashmore, D.D., addressed the Union. A marked feature of our work in the East, he said, is the manifest awakening of the Asiatic intellect. Another hopeful feature is the equally evident soul-hunger of the Asiatic heart. The men and women of those Eastern lands want something better. The hand of God is in this. Then another favorable indication is the fact that the native church is getting out of its boyhood. The native Christians are loyal to the Bible. Our missionaries are preaching the authority of the book, and the seed sown we may be sure will produce a bountiful harvest.

Rev. W. G. Partridge, D.D., of Pennsylvania offered the closing prayer and pronounced the benediction.

WEDNESDAY AFTERNOON

The devotional service was conducted by Rev. W. P. Whidden of Ohio, and prayer was offered by Rev. T. A. T. Hanna of Connecticut.

Rev. R. A. Thomson of Kobe, Japan, after reviewing the work accomplished in that country by our missionaries, urged a speedy strengthening of our missionary force. We need twenty more men in Japan.

Dr. Mabie, the Home Secretary, referred to the recent tidings that had reached the Rooms in Boston of the death of Mrs. Frank C. Briggs, formerly Miss Hawley of Manchester, N. H. Mrs. Briggs was at first connected with the Woman's Baptist Foreign Missionary Society, and Dr. Mabie asked Mrs. H. G. Safford, foreign secretary of that society, to lead in prayer. All joined in the heartfelt petition that followed.

Dr. Barbour read an extract from a recent letter he had received from Captain Bickel with reference to his work on the Japan Inland Sea.

Rev. A. E. Carson followed with an account of his work in the North Chin Hills of upper Burma.

Mr. S. W. Woodward of the District of Columbia presented the report of the Committee on Finance. In doing so he said he had the very great pleasure of announcing that the debt of the Missionary Union which, at the close of the financial year amounted to $7,954.86, had been paid by some generous friends of the Union. This announcement was received with hearty applause. The report of the committee was as follows: —

Your finance committee congratulate the Union upon the excellent showing of its finances as appears from the Treasurer's report. The suggestion, however, of last year's committee, that the contributions of our people be increased by the sum of $50,000 from the churches was not carried out, only $11,200 coming in from this source, the remainder being met by an unexpected increase in the number and amount of legacies. We repeat the same suggestion this year, that the sum of $50,000 be added to the contributions from churches, as the demands of the work require at least this additional amount, and we urge that all our churches increase their missionary offerings by at least 15 per cent.

The MISSIONARY MAGAZINE is now a burden on the society, the annual deficit being about $1,500. We therefore urge our pastors and individual members of our churches to make an effort to increase the circulation of this excellent magazine, now so worthily representing our missionary interest on the foreign field. and thus make the magazine self-supporting; at the same time the subscriber will receive through it information and inspiration which he cannot afford to be without.

We heartily favor the raising of an endowment fund to be held in trust in this country by the Union for the furtherance of our educational work in foreign lands. We do not think a less sum than $1,000,000 would be creditable to us as a denomination, and to this end we concur in the suggestion for the appointment of the committee of seven laymen to take charge of and push to a completion the raising of such an endowment.

A significant item in the Treasurer's report is the delay in the receipt of money until the end of our fiscal year, nearly one half of the entire amount being received within the last thirty days. Why should not each treasurer and church

officer in attendance upon this convention go home resolved to make their missionary offerings to this society earlier in the year and remit the same promptly to the Treasurer, either monthly or quarterly? The relief that such a course would give our officers in Boston would be of very great value.

Believing that a general adoption of the principles of Christian stewardship would solve the problems of every department of the Master's work, we heartily commend the action of the Executive Committee in aiding the movement now seeking to educate our people in those principles and to secure their adoption of them.

S. W. WOODWARD,
*for the Committee.*

The report was adopted.

Professor E. B. Roach of Rangoon Baptist College called attention to the improved conditions with reference to our work in Burma, because of the new building provided for our printing work in Rangoon.

Rev. W. C. Bitting, D.D., of New York presented the report of the Committee on Arrangements for the Anniversaries of 1905. The report was as follows: —

Your Committee on Arrangements for the next Anniversaries reports that it has received hearty invitations for the meetings in 1905 from St. Louis, Mo., and Portland, Ore. After such consideration of these invitations as has been possible, the committee unanimously recommends that both of them be referred to your Executive Committee, in conference with the similar committees of the American Baptist Home Mission Society and the American Baptist Publication Society, for final action.

Respectfully submitted,

J. B. THRESHER.
W. C. BITTING.
J. L. CAMPBELL.
JNO. M. MOORE.
S. H. GREENE.
C. H. WOODDY.
M. J. BREAKER.
W. G. PARTRIDGE.
M. A. MAYNARD.
*Committee.*

The report was adopted.

Rev. N. E. Wood, D.D., of Massachusetts said the Board of Managers of the Missionary Union had taken the following action: —

That it is the sense of the Board that the Union should enter on a campaign to raise $500,000 for a permanent general endowment fund, to be held invested in this country by the Missionary Union, in trust, for its educational work in the foreign field; that this fund should be completed in a period of five years; that a committee of seven be appointed to have in charge the matter of raising the endowment.

Addressing the Union, Dr. Wood expressed his belief that the proposed endowment fund could be secured within the limit of time mentioned. He said he regarded the policy adopted in this action of the Board of Managers as broad and far-sighted. Its importance in connection with our educational work in the foreign field cannot be over-

estimated. He hoped that no question as to methods of procedure would be raised; "but let us," he said, "with one heart address ourselves to the task before us."

Dr. Barbour, Foreign Secretary of the Union, emphasized the importance of taking this advance step. There is an earnest call for it from the mission field; it touches especially our work in Burma, South India, China and Japan.

President Thwing of Adelbert College was introduced, and extended a hearty invitation to all to visit the institution on Saturday afternoon.

Rev. H. L. Morehouse, D.D., of New York announced the death that morning of Rev. Malcolm MacVicar, D.D., of Virginia Union University. Dr. N. E. Wood of Massachusetts offered prayer, and the Recording Secretary was directed to convey to Mrs. MacVicar the sympathy of the Union in her bereavement.

Action of the Board of Managers with reference to the raising of an endowment fund for the educational work of the Union in foreign lands was approved, and the appointment of the committee of seven was left to the President of the Union and the Executive Committee.

Rev. H. B. Benninghoff of Mandalay, Burma, spoke of school work connected with our mission in that city. He was followed by Rev. G. R. Dye of Thayetmyo and Rev. G. E. Finlay of the Philippine Islands, both of whom brought encouraging reports concerning the work.

Dr. Barbour, the Foreign Secretary, called attention to the memorial recently presented in the Congress of the United States concerning conditions in the Congo Independent State. What those conditions are is stated in the annual report of the Executive Committee; also are mentioned the suggestions that are made in the memorial with reference to the reforms which these conditions demand. "While the United States is not one of the signatory powers," said Dr. Barbour, "it is believed that our government, by virtue of its original recognition of the Congo Independent State, and the relations subsequently sustained with it, has right of intervention, and that the conditions now existing make this right an obligation."

Rev. C. B. Antisdel of Mukimvika, Africa, addressed the Union, and gave an account of the atrocities committed under the rule of the Congo Independent State.

The Recording Secretary called attention to the memorial laid before the Senate of the United States and which, with accompanying documents, is printed in *The Congressional Record* of April 19. He said the memorial is a statesmanlike document, and should be widely read. He urged the members of the Union to get it and call attention to it in our associations and state conventions. The following action was taken by a unanimous vote: —

WHEREAS, reports received from Christian missionaries and other residents of the Congo State indicate that the people of that state are suffering from a cruel oppression for which the government of that state apparently is responsible; and

WHEREAS, a memorial asking for an impartial investigation of conditions existing in the Congo State under the rules of the Congo Government — rules made by the powers that created that government — is now under consideration by the Senate of the United States;

*Resolved*, That the American Baptist Missionary Union expresses the hope that the Congress of the United States will take favorable action with reference to this memorial.

*Resolved*, That we express the hope that our associations and state conventions held during the remainder of the present year will take this memorial into consideration, and that the members of our churches will call the attention of our members of Congress, both senators and representatives, to this important matter.

The Committee on Enrolment presented the following report which was accepted: —

Your Committee on Enrolment have attended to their duty, and report as follows: —

| | | |
|---|---|---|
| Whole number present as indicated by the return of enrolment blanks, | | 415 |
| Missionaries, | 35 | |
| Candidates, | 3 | |
| Under appointment, | 1 | |
| Honorary Life Members, | 66 | |
| Annual Members, | 127 | |
| Visitors, | 183 | |
| | | 415 |

Respectfully submitted,

JOEL B. SLOCUM.
W. A. STANTON.
A. T. FOWLER.
C. H. MORSE.
J. V. GARTON.
HENRY TOPPING.
A. W. RIDER.
*Committee.*

The missionaries who were present were called to the pulpit platform. The whole congregation united in singing, " All Hail the Power of Jesus' Name." Rev. J. W. Weddell of Ohio, in a fervent prayer, commended the missionaries and their great work to the God of missions, and the session was closed with the benediction by Dr. Mabie.

### WEDNESDAY EVENING

Two services were held, the Missionary Union holding its session in the Euclid Avenue Church, and another in the First Baptist Church.

At the Euclid Avenue Church, after the devotional service led by Rev. C. H. Moss of Massachusetts, Rev. W. B. Boggs, D.D., of the theological seminary at Ramapatam, India, addressed the Union, and gave a vivid sketch of the growth of the Telugu Mission and its present prospects.

Rev. R. J. Burdette of California followed with a spicy address

suggested by the words of the man of Macedonia, "Come over and help us."

Rev. G. W. Huntley, M.D., of Hanyang, China, referred to his work as a medical missionary. A hospital building is greatly needed, and only $2,500 more are wanted to meet this need.

The missionaries under appointment were then presented by Dr. Mabie. Each in a few words gave the reason, or reasons, for going to the foreign field. Those presented were: Arthur Adams, China; Raphael C. Thomas, M.D., Philippines; Walter B. Bullen, Japan; C. F. Smalley, M. D., India; Miss Bertha Jackson (undesignated); J. H. Giffin (undesignated); C. C. Stillman (undesignated); L. W. B. Jackman, Assam; C. L. Maxfield, Philippines; H. W. Munger, Philippines; S. E. Moon, Congo; Paul C. Metzger, Congo; Miss Jensen (undesignated); S. D. Bawden, India; Walter E. Wiatt (undesignated), and Rev. Randall T. Capen, Swatow, China.

Rev. J. L. Campbell, D.D., of Massachusetts invoked the blessing of God upon this company of recruits for our mission fields abroad.

The American Baptist Missionary Union then adjourned to meet at the call of the Executive Committee.

H. KIRKE PORTER,
*President.*

HENRY S. BURRAGE,
*Recording Secretary.*

# American Baptist Missionary Union

# MINUTES

OF THE NINETIETH ANNUAL MEETING OF

# THE BOARD OF MANAGERS

CLEVELAND, OHIO, May 17, 1904.

THE ninetieth annual meeting of the Board of Managers of the American Baptist Missionary Union was called to order at half-past five in the afternoon in the chapel of the Euclid Avenue Baptist Church, Cleveland, Ohio, by the chairman, Professor William Arnold Stevens, LL.D.

Prayer was offered by Rev. A. G. Lawson, D.D.

The following members were present: Hon. H. Kirke Porter, Rev. H. S. Burrage, D.D., Professor William Arnold Stevens, LL.D., Rev. J. S. Gubelmann, D.D., Rev. Albert G. Lawson, D.D., Edward Goodman, Mrs. E. R. Stillwell, Churchill H. Cutting, Rev. C. A. Cook, J. B. Thresher, George G. Dutcher, Mrs. Levi T. Scofield, Rev. N. E. Wood, D.D., Mrs. John Edwin Scott, Rev. E. P. Tuller.

The secretary read letters of regret from the following members of the Board who were unable to be present: Rev. J. F. Mills, Professor Sylvester Burnham, D.D., Rev. Wallace Buttrick, D.D.

A communication was received from Rev. F. P. Haggard, Recording Secretary of the Executive Committee, announcing the election of the following members of the Executive Committee as members of the Board: Class I, Rev. Herbert J. White; Class II, Dudley P. Bailey; Class III, Rev. Nathan E. Wood, D.D.

The following communications were also read by the secretary: —

THE BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
OFFICE OF SECRETARY, NEW YORK, May 25, 1903.

*The Rev. E. P. Tuller,*

*Dear Sir:* Your letter of May 22 (1903) enclosing a copy of the report of the special committee to the Board of Managers of the American Baptist Missionary Union, with reference to the establishment of Baptist mission work among the Nestorians of Persia, together with the action of the Board of Managers, has been received. These papers will be laid before our Board at its meeting June 1, and I am sure I am anticipating the judgment of our Board, when I express our sincere satisfaction with the report and the action of the Board of Managers.

Very sincerely yours,

ROBERT E. SPEER.

NEW YORK, June 2, 1903.

*The Rev. E. P. Tuller,*

*Dear Sir:* At the meeting of our Board yesterday, your letter of May 22 with the accompanying report of the committee "upon all matters referring to the establishment of a mission in Persia" was presented to our Board, and I was instructed to express to you the Board's gratification at the action of the Board of Managers of the American Baptist Missionary Union, adverse to the establishment of a Baptist Mission among the Nestorians.

With best wishes for the success and progress of the work of the Union, I am,

Very truly yours,

ROBERT E. SPEER.

On motion of Rev. H. S. Burrage, D.D., it was voted that the chairman appoint a committee to nominate officers of the Board.

The chairman appointed Rev. J. S. Gubelmann, D.D., Churchill H. Cutting, Mrs. E. R. Stillwell.

On motion of J. B. Thresher it was voted that the chairman appoint a committee to nominate officers of the Union.

The chairman appointed Edward Goodman, Rev. A. G. Lawson, D.D., Mrs. Levi T. Scofield.

Rev. N. E. Wood, D.D., made a statement in behalf of the Executive Committee in regard to the affairs of the Union. He emphasized the importance of an endowment, and larger provision for the education, training and direction of native workers; the importance of a sufficient office force, and of establishing a policy either of having two foreign secretaries or one secretary and assistants; of the increased expense in the office, and the publishing of literature, resulting in a businesslike promptness and care of the affairs of the Union, and in a literature which was better and more largely demanded.

A general discussion followed, participated in by Rev. H. S. Burrage, D.D., Rev. A. G. Lawson, D.D., Hon. H. Kirke Porter, J. B. Thresher, Rev. C. A. Cook.

Voted to adjourn until half-past eight o'clock on the morning of the eighteenth.

Adjourned after prayer by Rev. J. S. Gubelmann, D.D.

CLEVELAND, OHIO, May 18, 1904.

The Board of Managers was called to order by the chairman, Professor William Arnold Stevens, LL.D., at half-past eight in the morning.

Prayer was offered by Rev. G. W. Nicholson.

The following members were present: Hon. H. Kirke Porter, Rev. H. S. Burrage, D.D., Rev. A. G. Lawson, D.D., Professor William Arnold Stevens, LL.D., Rev. J. S. Gubelmann, D.D., Rev. L. S. Bowerman, Edward Goodman, Rev. C. A. Cook, Rev. E. E. Chivers, D.D., J. B. Thresher, George G. Dutcher, Rev. N. E. Wood, D.D., Rev. G. W. Nicholson, Rev. E. P. Tuller, Rev. C. M. Hill, D.D., S. W. Woodward.

The secretary read a communication from Rev. J. M. Foster, missionary of the Union, in regard to Baptist work in Korea.

Rev. Thomas S. Barbour, D.D., Foreign Secretary, made a statement in regard to the work in Korea.

On motion of J. B. Thresher it was voted to refer the matter to the Executive Committee with power.

The committee appointed to nominate officers of the Board reported through the chairman, Rev. J. S. Gubelmann, D.D. The nominations were as follows: For Chairman, Professor William Arnold Stevens, LL.D., for Recording Secretary, Rev. E. P. Tuller.

The officers were unanimously elected by ballot.

The committee appointed to nominate officers of the Union reported through the chairman, Mr. Edward Goodman, as follows: —

*Executive Committee. Class III. Term expires* 1907

REV. JOSEPH F. ELDER, D.D. REV. HERBERT J. WHITE.
RAY GREENE HULING, SC.D. REV. GALUSHA ANDERSON, S.T.D.
HENRY W. PEABODY.

*Corresponding Secretaries*

REV. HENRY C. MABIE, D.D. REV. THOMAS S. BARBOUR, D.D.

*Treasurer*

CHARLES W. PERKINS.

*Auditing Committee*

DANIEL C. LINSCOTT. SIDNEY A. WILBUR.

The officers nominated were unanimously elected by ballot.

On motion of Edward Goodman it was voted that the salaries of the Secretaries be four thousand dollars a year, the same as last year, and that the salary of the Treasurer be three thousand dollars a year.

On motion of Rev. C. M. Hill, D.D., it was voted that E. P. Coleman, Treasurer Emeritus, be paid a salary of fifteen hundred dollars for the ensuing year.

The report of Rev. N. E. Wood, D.D., for the Executive Committee was discussed.

It was moved by Rev. N. E. Wood, D.D., that it is the sense of the Board that the Union should enter on a campaign to raise five hundred thousand dollars for a permanent general endowment fund, to be held invested in this country by the Missionary Union, in trust, for its educational work in the foreign field; that this fund should be completed in a period of five years; that a committee of seven be appointed to have the matter of raising the endowment in charge.

Discussion followed participated in by Rev. Thomas S. Barbour, D.D., Foreign Secretary, Rev. A. G. Lawson, D.D., Rev. J. S. Gubelmann, D.D., Rev. H. C. Mabie, D.D., Home Secretary, and J. B. Thresher.

On motion of J. B. Thresher it was voted that we adjourn to meet at two o'clock.

Adjourned after prayer by Rev. L. S. Bowerman.

CLEVELAND, OHIO, May 18, 1904.

The Board was called together at two o'clock by the chairman.

Prayer was offered by Rev. L. A. Crandall, D.D.

The discussion on the motion of Dr. Wood in regard to endowment was continued. It was participated in by Rev. N. E. Wood, D.D., Professor William Arnold Stevens, LL.D., Hon. H. Kirke Porter, Rev. L. A. Crandall, D.D., Mr. Edward Goodman, Rev. H. C. Applegarth, D.D., Rev. C. M. Hill, D.D., J. B. Thresher, Rev. G. W. Nicholson, Rev. J. S. Gubelmann, D.D., Mrs. E. R. Stillwell.

The motion was voted without dissent.

On motion of Rev. G. W. Nicholson it was voted that Rev. N. E. Wood, D.D., be requested to present the matter to the Missionary Union.

The records of the meetings of the Board of May 17 and 18, 1904, were read and approved.

Voted to adjourn to meet at the call of the chairman.

Adjourned after prayer by Rev. H. C. Applegarth, D.D.

E. P. TULLER, *Recording Secretary.*

WILLIAM ARNOLD STEVENS, *Chairman.*

American Baptist Missionary Union

# NINETIETH ANNUAL REPORT
OF THE
# EXECUTIVE COMMITTEE

## HOME DEPARTMENT

THE Missionary Union closes its ninth decade of service with reference to the extension of Christ's kingdom in foreign parts with peculiar gratitude to God. Its multiform work in the various lands of Asia, Africa, Europe, and the islands of the sea, is attended with constant blessing; the co-operating providences of God which, step by step, have led in initiating our missions, afford constant tokens of sustained approval, and the churches at home manifest increased interest in supporting the enterprise.

Financial Receipts

In the year just closed we have had a total income of $779,594.15. This includes $408,061.44 from donations; $113,018.32 from legacies; $32,013.06 from annuity funds; $46,225.96 from invested funds and bonds. There have been added to permanent funds and bonds $41,009.13; $133,881.23 have been received from the woman's societies auxiliary to the Union, and $5,385.01 from miscellaneous sources. The aggregate receipts have been $56,826.48 more than last year. In analyzing the figures referring to the treasury of the Union proper, it will appear that the principal increase was from legacies and matured annuity funds, both of these being exceptionally large. These were in excess of those in 1902-03 by $65,161.26. There was an increase in donations of $11,217.88. Our books closed April first, showing a deficit of $7,954.86, a result not serious in itself, and for which in the providence of God we are more indebted to the gifts of the deceased than to those of the living. We can only wisely infer that, if we are to maintain in the year to come an increase in expenditures proportionate to that of recent years, the offerings from the living will need to be largely increased.

The Executive Committee held its first meeting June 8, 1903, and organized by the election of President Nathan E. Wood, D. D., as

chairman, and Rev. F. P. Haggard as Recording Secretary. Mr. Haggard was also re-elected Editorial Secretary.

Organization of the Executive Committee

There have been three changes in the committee since our last Anniversary. Henry C. Applegarth, D. D., late pastor of the First Baptist Church of Cambridge, on his removal to Rochester in September last felt compelled to resign, much to the regret of his associates who had learned so deeply to appreciate his great interest in the work and his superior abilities in connection with it. Rev. Galusha Anderson, S. T. D., who in earlier years had served upon the committee was chosen to succeed him. Mr. Francis E. Blake, as the result of greatly prolonged ill health, felt obliged to sever his connection with the committee, in October last, and Henry W. Peabody, Esq., was chosen in his stead. Ezra H. Stevens, Esq., of Albany, N. Y., was chosen in June last to fill the vacancy in the committee occasioned by the election of Mr. Perkins to the treasurership.

All the meetings have been characterized by the utmost harmony and devotion to the work. So extended and complex have the duties of the Executive Committee become, with our enlarged enterprises, that, in addition to the regular fortnightly meetings, it has been found necessary to subdivide the committee into sections, each one giving special and additional time to the work, and so greatly economizing the time of the committee as a whole. Thus much additional time is given to the service on the part of these very busy men, a matter worthy of the profoundest appreciation on the part of the constituents of the Union and of the missionaries abroad.

Working of the Home Field

The working of the home field, distinctively educational in character, has been prosecuted with utmost diligence and with some increase of workers. In the summer and autumn of 1903 our entire secretarial force was actively engaged in numerous conventions in which large attention was given to world-wide missions, and the most cordial hearing given to the claims of our work. October, November and a part of December were occupied by the Home Secretary in a visit to the Pacific Coast, touching various points en route. The Secretary adapted his visit to the outgoing missionary party of sixteen persons designated to China and Japan. The passage of such a party through the country forms a favorable opportunity for the wide hearing of the nature and claims of this work. The impressions produced by the addresses of consecrated young missionaries leaving the home land for a service to Christ among the heathen are uncommonly deep: the acquaintance which the churches form with these young recruits for the work is much valued; and in many ways the churches are stirred up and their hearts become bound to the cause through such contact. On this trip across the country, starting with meetings in Boston and Philadelphia, the missionary party, as a whole or in part, with the Secretary, met and addressed large congregations

in the cities of Syracuse, Rochester, Toledo, Cleveland, Chicago, St. Louis, Emporia, Kansas; Albuquerque, Redlands, Riverside, Pomona, Los Angeles, Pasadena, Fresno, Oakland and San Francisco; and everywhere great interest in the errand on which the missionaries were going was elicited.

After the missionary party sailed from San Francisco, at the end of October, the Home Secretary remained some weeks upon the coast visiting other representative points in southern, central, and northern California, going as far north as Portland and McMinnville, Oregon. On the return trip he visited Sacramento; Reno, Nevada; Salt Lake City, Denver and Omaha. A most hearty welcome was everywhere accorded to the visits made and the messages delivered. The evidence gathered by this visit that the churches of the vast regions of the West desire and intend to have their full share in the work of Christ for the whole world, was deeply assuring. Through the later winter and spring the Secretary gave himself to the office work and financial interests of the Union, conducting a large correspondence and responding to calls for addresses as he was able.

Appointment of an Assistant Secretary

Simultaneously with the formation of plans for the Secretary's extended western trip in the autumn, and in order to make prolonged absences of similar sort in the home field more practicable, steps were taken by the Executive Committee to afford an assistant in the Home Department, who on occasions could share with the Home Secretary in caring for the increasing correspondence at the Rooms, as well as in making needed visitations in the field. This was rendered the more feasible by the generous offer by a member of our Executive Committee to become responsible for the salary of such an assistant for a term of years. The time had come when the widely extended interest in our academies, colleges and seminaries, and among the young people of the country expressing itself in eagerness to study Christian missions, and to keep in touch with us at headquarters, required much careful and detailed attention; and it was thought that the work of an assistant was amply warranted to help in this service. Accordingly, Rev. E. Herbert Dutton, late pastor of the Memorial Baptist Church in Troy, New York, was called to the assistant secretaryship. He entered upon this service October 1, 1903, and has labored most strenuously throughout the year, especially among the constituents of the Union found in schools of higher learning, as well as among the young of our churches. The six months since Mr. Dutton entered upon his duties have been occupied in the preliminary work of studying the home field of the Missionary Union, with its conditions, relations, problems and possibilities; in attention to the correspondence and certain duties of the Home Secretary during frequent necessary absences; in planning and directing the administration of the Christmas Gift Plan; in preparation of literature intended to promote more systematic missionary

education in churches, young people's societies and Sunday schools; in working out wise plans for the young people of the churches in co-operation with Miss Ella D. MacLaurin; in correspondence and interviews with applicants for missionary service; and latterly, in making a two months' tour of visitation, extending as far west as Nebraska, the primary object being to visit schools of higher education in which there is a good proportion of Baptist students.

The purpose of this visitation of the schools has been (1) to establish a more intelligent and vital relation between the students and our foreign missionary work, during the period when these young people are away from home and the home church; (2) to secure the active co-operation of the students, especially the volunteers, in missionary work among the churches; (3) to increase the number of well equipped young men who shall year by year offer themselves for missionary service.

The journey involved much travel, in the course of which eighty-seven meetings and conferences were conducted, about half having been held among students. Twenty-four institutions of learning were visited, including six theological seminaries, twelve denominational colleges or universities, three state universities, two academies, and one Bible training school. Besides the public meetings in these schools, thorough-going personal interviews regarding life questions were held with at least one hundred and fifty of the students. The attention of some of these young men has been turned for the first time toward the foreign field.

Considerable attention was also given to the outlining of plans for missionary campaigns by students, missionaries, pastors, and other workers, having in view practical and permanent results helpful to the whole work. The previous work done by Miss MacLaurin afforded much cause for gratification. Her wide knowledge of the field and her helpful personal relation to hundreds of young people in the schools and churches and among missionary students and volunteer workers have furnished the basis for effective work among the classes referred to.

Other Collaborators

The labors of our force of District Secretaries have been continued with all the strenuousness and earnestness of previous years, and with them have been associated a great number of brethren in the different associations, whose deep appreciation of the work and whose devotion to it have made them willing to serve us in a gratuitous way as associational secretaries or correspondents. Many of these are of great assistance, especially in the season when the associations are being held. In the absence of the District Secretary, they often represent that officer; they are very helpful in the circulation of needed literature, and their close acquaintance with the churches in the regions where they reside makes their counsel and suggestions of much value to the District Secretary.

In the past, as in former years, a goodly number of our missionaries home on furlough have also rendered conspicuous service. Even during the period when they are supposed to be recruiting after fatiguing labors on the foreign fields, a most strenuous service is performed by them and is much appreciated by the committee and also by the churches. Two of these brethren, namely, Rev. L. W. Cronkhite and Rev. A. A. Bennett, D. D., have performed a valued service as special lecturers on missions at Colgate University and Newton Theological Institution, respectively.

Treasurer's Department

Mr. Charles W. Perkins, who was elected treasurer in place of Mr. E. P. Coleman, who resigned his position a year ago, has been at his post throughout the year, rendering efficient service, of which his long experience in the financial world and his intimate acquaintance with the affairs of the Union have rendered him so capable. It has also been a pleasure to note that Mr. Coleman, chosen Treasurer Emeritus one year ago, has been able to be at his desk with great regularity, rendering such service as is congenial to him, and which has much simplified many of our tasks.

Missionary Manual

In pursuance of the recommendation of the Committee of Fifteen which reported last year, concerning the publication of a joint manual, the secretaries have given considerable time in conference with the secretaries of the other societies in determining how best to carry out this recommendation. The completion of the work has been somewhat delayed; but a manual is in course of preparation and will shortly be issued, if indeed it is not ready for use by the time of this Anniversary.

Christmas Gift Plan

In the fall we joined with the American Baptist Home Mission Society in suggesting to Sunday schools the propriety of making a Christmas offering to missions. The idea was cordially received in a large number of schools and a very fair response has come from some parts of the country. The income, however, was somewhat disappointing, in part because of the fact that many schools had their plans of Christmas giving matured before the general plan came to their attention.

Appointment of New Missionaries

The committee has been gratified at the goodly number of new missionary candidates that have come forward during the year to offer themselves for work on the distant fields. The fruits of the Student Volunteer Movement are very apparent in connection with this matter of recruiting men for service. Many of the foremost men in our colleges and seminaries are responding with alacrity to the appeal for more workers, and we have been repeatedly touched at the evidences afforded through our extended correspondence and in personal interviews of the absoluteness of devotion of many superior men, who need no urging with reference to this difficult and apostolic type of work. It is evident that the Spirit of God is abroad in the churches, in the colleges and seminaries;

that he is working in multitudes of study classes among our people, to keep alive the sense of responsibility for world-evangelization, and to lead them to come forward for service in just the hour needed. It is to be deplored that the funds necessary for this work are not forthcoming in larger amounts from our churches generally, and from the great multitude of people among us who have been blessed with ample means. We believe that such is the spirit of willingness to volunteer for personal service on the foreign fields now existing among the students of the country, that if we could be assured that our annual income would be increased at the rate of from seventy-five to a hundred thousand dollars a year, we could readily find able and devoted candidates ready to go to the front as needed.

**Participation with the Committee on Christian Stewardship**

Early in the year a request was received by the Executive Committee for practical co-operation with the Committee on Christian Stewardship. Inasmuch as the work contemplated by this committee is so closely related to the development of financial resources for missionary enterprises, the committee felt the appeal entirely legitimate, and responded to the request for a moderate appropriation of $500 toward the expenses of the committee in its work throughout the country. We have been delighted to have the secretary of the committee, Rev. C. A. Cook, at our Rooms for several days during the year, and he has had our warm and sympathetic support and fellowship in the earnest endeavor he is making to rouse our people generally to a deeper spirit of consecration, and to a more systematic employment of their means, whether great or small, for the extension of our Lord's kingdom throughout the earth.

**Invitation to Dr. MacLaren**

Last summer the Executive Committee felt strongly moved to invite the venerable Alexander MacLaren, D. D., of Manchester, England, who for a half century has stood among the foremost preachers of the world, and who has Christian missions also so deeply at heart, to come to this country as the guest of the Union, and to be with us at the present Anniversary. The committee accordingly voted to extend such an invitation to Dr. MacLaren, and commissioned its chairman, President Nathan E. Wood, D. D., who was about to visit England for his summer vacation, to personally bear the invitation of the committee to Dr. MacLaren. Dr. MacLaren expressed the deepest appreciation of the honor conferred upon him and the great pleasure it would give him were it possible to comply with the request. The state of his health, however, at his advanced time of life, constrained him to decline the undertaking. It is a matter of great regret that we could not have had in this country the inspiration of Dr. MacLaren's presence and messages in connection with one of our great Anniversaries; but it has been a satisfaction to the committee that they have done everything in their power to make such a visit possible.

**Aim of Literature**

Our Literature Department, under the supervision of the Editorial Secretary, is a department of publicity, and its motto "Informa-

tion, Instruction, Inspiration." In the belief that the Missionary Union is not simply a bank for the receipt and care of funds, but a great spiritual corporation, an active propaganda for the purpose of upbuilding the kingdom of God, more and more attention is being given to the preparation and publication of material which is calculated, not simply to *interest* our people in the work of missions, but also to arouse a deep *conviction* as to the nature and purpose of the gospel; for it is believed that no amount of mere information can take the place of a true conception of our relation to the kingdom of Heaven.

We rejoice in the increasing recognition by our people of the importance and value of missionary literature in general; and we are particularly grateful that our own missions furnish so abundant material for the proper setting forth of the progress of the Kingdom. Encouragement, also, is being given to our missionaries to write, not only leaflets, but books descriptive of their work and the marvelous manifestations of the Spirit's presence on their respective fields.

The Cost of Literature

In the development of our literature, the question of expense is an important one; and while the Missionary Union expects to invest, in fact must invest, considerable sums in the fulfilment of its function as an educational force, and appreciates the value of much of its literature merely as an advertisement of its work, it still remains true that the churches, which are directly benefited by this large output of printed matter, should share more largely in the cost of its production, if only for the purpose of furnishing additional means for carrying still further this work of "informing, instructing and inspiring." With this in view, it has been arranged to put a nominal price, on literature ordered in quantities, with the exception of certain leaflets which are clearly of the nature of announcements or advertisements. The District Secretaries will still have large discretion in the free use even of those publications upon which a price has been fixed; but it is believed that the operation of this plan will largely increase the returns for the department, which is also helping itself by the sale of Orient Pictures, books, libraries and other articles directly related to its work, through which it can also render a large service to the churches. In this connection it is a pleasure to state that the receipts for literature, in proportion to the amount expended have been gradually increasing. Three years ago they amounted to six per cent., two years ago to nine per cent., while last year they rose to twelve per cent.

Samples of New Literature

The plan, originated by the Union, of sending samples of all new literature as fast as issued to those who pay a nominal annual subscription fee, has proved a great boon to our pastors and other workers, to whom it brings immediate knowledge of the publication and character of each piece of new literature. Subscriptions for these samples have largely increased in number.

Missionary Magazine

Most gratifying of all, however, is the marked increase in the subscription list of the MISSIONARY MAGAZINE, for which result great credit is due pastors and others who have helped in this work. Most hearty commendation of the improved character of the MAGAZINE, and testimony as to its great value as an inspirational force in the missionary life of the churches continue to reach us. We believe it is fully justifying its claim to existence as a separate organ, and is fulfilling its mission as a necessary adjunct of our work.

We commend to the churches the product of our Literature Department, and earnestly solicit their aid in its wise and careful distribution.

# FOREIGN DEPARTMENT

A REVIEW of the record of the year and a survey of present conditions reveal causes for genuine satisfaction and increasing confidence. We doubt if a like statement could more justly have been made at the close of any year in the history of the Missionary Union.

One Result of Growth

Your committee speak of this with the greater assurance, because the year has given them closer individual acquaintance with the details of work in our many mission fields. The growth of the work of the Union has multiplied the interests requiring attention. More than once during the last year it has happened that upwards of fifty cases related to the Foreign Department alone have required action by the Executive Committee at one of its semi-monthly meetings. By the adoption of the plan elsewhere referred to this expansion has become the occasion of securing for the details of the work increased rather than lessened attention. This plan, by which the committee is divided into sections for the study of problems in the several mission fields, has been followed with increasing satisfaction. Final consideration and action upon all questions is had, as heretofore, by the full Executive Committee; but the preliminary work now conducted in meetings of sections of the committee furnishes a safeguard against unwise action, and secures a closeness of relation not otherwise attainable between the committee and the workers in our far-away fields. While the demands upon time involved in the plan are not light, the work is peculiarly rewardful in the quickening which it brings to personal sympathy, to a sense of dependence upon divine aid, and to recognition of the present-day working of the living God.

A Responsibility Faithfully Met

Your committee desire to acknowledge their appreciation of the aid given them in the discharge of their administrative duties by missionary conferences upon the field, and by committees representative of the conferences. The responsibility for advisory action in the several mission fields upon questions not personal to the individual missionary has been met in such a way as to afford relief to the Executive Committee and to secure no little gain to the interests of the Union. It is evident not only that painstaking thought is given to this service, but that those fulfilling it are successful in a remarkable degree in subordinating personal, individual interest to a truly wise and economical administration of the work as a whole. The fellowship sustained by the committee and the force of missionary workers, delightful in its more personal aspects, is made yet closer by this sharing of responsibility in the administration of the trust committed to us.

In this co-operating work definite discrimination is made between the service rendered by the bodies of missionaries and that discharged by the Executive Committee, the former being distinctively of an

advisory character, while responsibility for final decision remains with the Executive Committee. The observance of this distinction not only is in accord with the provisions of the constitution of the Union but apparently accords as fully with the judgment and desire of the missionary bodies. It is our conviction that many administrative problems, otherwise perplexing, are simplified by the observance of this distinction. We believe, for example, that it suggests a wise plan for the conduct of our higher educational institutions. In this work, obviously, both the mission and the home administration should have representation. A plan widely followed by other missionary organizations seeks to secure this twofold representation by the creation of mixed boards of trustees, in part resident and in part non-resident; but this plan has seemed unsatisfactory to your committee. Action by absent members under these circumstances is likely to prove either a fiction or an embarrassment. A plan suggested by the relations sustained by the Executive Committee and mission bodies in other lines of work seems at once more simple and more satisfactory in its working Boards of trustees are constituted on the field, consisting exclusively of resident members. Their function is recognized as advisory, while the function of final decision remains with the Executive Committee. By this plan the body of trustees and the administrative body in this country are each left unembarrassed in the discharge of the duties belonging to them. This plan has been adopted already in some of our institutions, with happy results, and is likely to be extended to all as the need of organization develops.

Suggestion or Educational Work

A wise development and co-ordination of educational work as conducted in our mission fields have had prominence in the deliberation and effort of the past year. The traditional policy of the Union has recognized evangelization as the first concern of the missionary and has given to preaching a foremost place in the promotion of this work. This policy is strongly approved by your committee; yet the work of Christian education, obviously, is inseparable from a wise and effective missionary propagandism. The children of Christian converts should have the opportunity for securing an elementary education under conditions that at least are not fatally hostile to Christian conviction and growth, and provision must be made for higher training by which some shall be prepared for work as preachers and teachers, and as leaders in the churches. Your committee are seeking to realize this aim, co-operating with systems of public education so far as this is practicable, and endeavoring to enlist full co-operation of the people in the support of pupils and of teachers. It must be confessed that our work has suffered from want of a just provision for educational needs. Our two colleges in India have been embarrassed by inadequateness of resources. Our college in Rangoon must at once receive reenforcement, if its work

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s not to suffer almost fatal embarrassment. The service such an nstitution renders is incalculably large. Aside from the benefits eceived by those enjoying its Christian training, it has an influence ndefinitely great in unifying the peoples of many tongues among vhom our work is conducted, in promoting in them self-respect and ıealthful ambition, and in securing to them influence for the Chris-ianization of the land.

The Service Offered to Schools in China

Our regret that the educational work of our missions has not in he past received stronger support is particularly accentuated by he present opportunity offered to Christian schools in our mission ields in China. The incidental work which these schools, while lirectly serving the youth of Christian families, may accomplish in he extension of Christian influence is now made very conspicuous. The passion for a new intellectual life is all-controlling in the new era upon which China has entered. The government is forming great colleges in the principal centers, and mission schools offer a magnetic attraction to youth. The new education in China is working for the promotion of Christianity in ways not at once perceived. By its development of impatience with the crude superstitions controlling education in the past, it is not only destroying the influence of the old scholarly class, an influence hostile to Christianity, but it is directly weakening regard for ancestral worship, hitherto the most formidable barrier encountered by Christian missions in China.

New Christian Schools

The work of the past year has included effort for a fuller development of our educational work which we trust the resources provided in the future may enable us to carry forward in accordance with the very reasonable and moderate plans we are seeking to realize. We note in this connection, as interesting incidents of the year, the securing by transfer from the Free Church Missionary Society of Scotland, a society not otherwise represented in our Telugu field, of a high school for boys at Nellore; the strengthening of our young, but already vigorous, academy in the East China Mission at Hangchow by the erection of suitable school buildings; the development of plans for a strong central school at Swatow in southern China; the initiation of school work at Suifu in western China; and preliminary consideration of plans for the higher development of Duncan Academy in Tokyo, Japan, and for the initiation of school work at Jaro in the Philippine Islands.

Quite as strongly as development in general education, the establishing and strengthening of schools for the training of Christian preachers have enlisted the attention of the committee. The influence exerted already by some of these institutions affords unalloyed satisfaction. We may affirm confidently that the work of our theological institutions at Insein, Burma, at Ramapatam, South India,

and at Yokohama, Japan, is unsurpassed in mission lands. In southern and eastern China, schools for the training of preachers were opened some years ago, but, since the great revival of missionary opportunity which has followed upon the Boxer uprisings, the work of these organizations has been reorganized and has expanded greatly. Just now we are opening schools for the training of preachers in upper Assam, in western China, in the Congo Mission, and in our mission in the Philippine Islands.

Adjustment in Educational Work

The effort of the year in educational lines has had to do not only with the establishing and strengthening of Christian schools but with plans for the better co-ordination and unification of educational interests. It is natural that, in the beginning of work in any mission field, each of the widely separated stations should seek some development of all representative forms of work. This tendency has been the stronger with us because the policy of the Union has favored multiplying of individual stations, rather than the massing of a missionary force at one center. As the work develops, adjustment of the plans of individual stations as related to the mission becomes necessary. Boarding schools should be few and at chosen centers, and higher schools, at whatever station they may chance to be placed, should be recognized as belonging to the mission as a whole. Your committee has been not a little interested in the furthering of wise solution of problems thus arising. The hearty co-operation of missionary workers in the effort to secure the co-ordinating of educational work, the recognition of oneness of interest in our mission fields, the readiness both to lend support to central schools and to accept responsibility for their administration are very gratifying.

We are glad to note among incidents of the year certain marked illustrations of the strengthening of true fraternity among missionary organizations differing in denominational affiliation. The revelation of the true oneness of Christian disciples is nowhere made more clearly than upon mission fields. We have never doubted the existence of this spirit, and we have never believed that outward bonds or formal pledges are necessary for its expression or for its conservation. Two notable illustrations of the working of this spirit are offered in the year's record. In Japan all denominations of Christians have united in the publishing of a hymnal. To this collection it is understood that supplementary hymns may be added, representative of distinctive denominational conviction; but the great body of Christian song is now the same in all the churches.

A Union Version of the New Testament

Even more gratifying, we think, is the adoption by all societies working in the Telugu mission field of a union version of the New Testament Scriptures. Full information concerning this has been given through our MISSIONARY MAGAZINE. It is a notable proof of the advance made in a sane appreciation of the nature of true Chris-

tian fraternity that, in the discussion leading to the agreement thus realized, it was recognized by all that a healthful movement for union must respect sincere conviction concerning the requirements of fidelity to the word of God. Negotiation was long continued, and for a time involved propositions to which Baptists could not consistently agree. The version now to be used will contain in the body of the text a word corresponding with our word for baptism, the transliteration of the original Greek term, while in the margin the equivalent of our words, "or immerse," is inserted. As respects the rendering of prepositions and the order of phrases in the Great Commission the version is faithful to the original. We believe that the basis thus agreed upon is one upon which Christian bodies in the present state of divided sentiment may consistently unite. Creditable to all those who have furthered it, it should not fail to be influential in promoting a wide understanding of the simple message of Christ.

**Relations with Civil Government**

The work of the year has involved consideration of important questions affecting our relations with civil governments. Your committee hold very strongly to the position that missionary work is to be free from dependence upon the civil power. Appeals to civil authorities for indemnity for wrongs to the property or the person of missionaries or of native Christians have not been favored by us, and all effort to secure intervention by government in behalf of missionary interests, as such, is disfavored.

Equally pronounced is our conviction that missionaries and native workers should abstain from effort to influence local litigations in the interest of members of Christian churches. Our action during the year has emphasized this. The evil as is well known has been particularly prominent in China, a fact which testifies in a striking way to the new position of influence which changed conditions have given to Christian missions in that land. The temptation to interpose in legal cases is strong, when one is persuaded that innocent persons are suffering from flagrant injustice; but the evil is of the most serious nature. Ungenuine profession is encouraged; distrust of Christian professors by magistrates and people is perpetuated; resentment and bitter hostility toward Christianity are aroused; and native pastors, whose influence is sought because of their relation to the missionary, are exposed to demoralizing temptation.

**A Tribute to Protestant Missionaries**

It should be said that Protestant missionaries have not greatly erred in this direction. The testimony both of foreign consuls and intelligent Chinese officials might be cited in support of this. Hostile critics who have classed missionaries of all faiths as offenders in this regard are inexcusable. Governor Tuan Fang of Hupeh Province, a ruler whose name became honorably prominent in the time of the Boxer disturbances, has said openly to Protestant missionaries: "You Protestants have caused us no trouble." There is

at this point a difference in the prevailing practise in Protestant and Roman missions, which is traceable to a radical difference in the systems which they represent. Protestant missionaries, being offered in the year 1899 certain official favors secured to Roman Catholic missionaries through the French minister, in China, replied through Mr. Conger, the American minister, "We have no wish to complicate our spiritual responsibilities by the assumption of political duties." Yet even among Protestants a temptation exists, and because of this the Executive Committee recently have reenforced the position held by their missionary bodies by the adoption of a resolution expressing strong disapproval of intervention in cases at law, and definitely providing that only by unanimous consent of all missionaries within the locality concerned shall assistance be given to natives in any case involving relations to government or legal differences with their neighbors.

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While thus opposed strongly to all interference in the relations held by native Christian peoples with government, and all interposition with government for the promotion of missionary interests, your Executive Committee are just now parties to a formal appeal to our own Congress at Washington for intervention in behalf of the native people of the Independent State of the Congo. Your familiarity with conditions in that state we think will assure you that this course is not out of harmony with the principles controlling in general our relation to civil powers. In this action we appear not primarily as members of a mission society, or as advocates of the rights of native members of our churches, but as witnesses to whom the existence of shocking wrongs affecting all the native people of this state is known. The situation is in many respects a unique one. The people concerned welcomed the missionaries' coming, before a civil government was constituted, and they desire strongly that this work may continue, recognizing in the missionary, indeed, their one defender against grievous oppression. The Congo State is professedly Christian in its government and owes its existence to the action of Christian powers, to whom definite pledges of service to the people were given. Both the powers creating this state, and the state itself, not only recognized but invited missionary co-operation as essential to the well-being of the country, and pledged themselves to show to missionary interests impartial favor.

ıe Crime the ɔngo State

The conditions now existing under the rule of the Congo Government are indescribably evil. The sovereign has asserted exclusive ownership in all lands throughout the vast Congo State, with the exception of the sites of villages and the little gardens about the native houses. He has claimed also as his own all products of the country including the produce of the gardens. For the collection of these products an army of savage men is employed, raised by methods

which the old slave-raiding days made familiar, at whose hands the people are victims of atrocities equalling all the worst horrors of the former Arab slave regime. The situation is one involving, for missionary societies, a choice between protest against the course pursued by the Congo Government and the extinction of their work; that work not only being sorely impeded by the dispersion or extinction of multitudes of the people, but being directly hampered by the refusal of government to give to our mission titles to land. But it is as witnesses to wrongs which cry for redress that our missionaries, and our committee as representing them, have joined with other societies in an appeal to our government. This appeal has been based upon the broad ground of the violation by the Congo Government of its agreement with the powers creating it, respecting the promotion of the welfare of the people and the maintenance of unrestricted rights of trade for the people of all lands. It is believed that our government, by virtue of its original recognition of that state and the relations subsequently sustained with it, has a right of intervention and that the conditions now existing make this right an obligation. The request preferred by us is simply that an investigation shall be made by a power external to the Congo Government. Already the British Parliament has formally appealed to the European powers in the interest of such an investigation. Our request, reenforced by a resolution adopted by the Senate, is under consideration by a committee of that body during its recess, with the expectation that action will be taken after the reassembling of Congress. There cannot be too earnest and widespread participation in effort to secure to these wronged people relief from the heartless atrocities from which they are suffering.

Sickness and Death

The record of the year reveals in general the vicissitudes which missionary annals make familiar. Sickness has been more than ordinarily prevalent upon our mission fields. In Japan, a country supposed by many to offer an exceptionally favorable climate, our mission force has suffered painful depletion. Doubtless the apparently favorable nature of the climate, really delusive, tempts to excesses in labor and study. Our missionary body in the Philippine Islands has suffered greatly; in this we have not cause for sorrow beyond other societies; we have been exceptionally favored, indeed, in that death has not broken in upon our ranks. But early return to America, or provision for an ocean voyage and a change of climate in Japan, has been a necessity. It is believed that better knowledge of health conditions in the islands will lessen the serious effects of the climate, and as settled conditions are reached access to mountain districts will afford relief. Once more Africa suffers loss in the death of a faithful laborer; the force of workers in that country furnishes a beautiful illustration of the completeness of consecration of health and life made by the representative missionary.

Signs of promise

The work for which the hazard of life and health is willingly accepted by the increasing company of missionary laborers was never before more hopeful. It would be difficult to particularize among favorable conditions revealed, without unnatural discrimination. If one would seek excuse for indifference to the work of Christian missions, he must look elsewhere than in the fields in which the Missionary Union is carrying on its work.

The reports which we herewith present to you bear witness to the gladdening promise widely revealed. In India signs of yielding in the higher caste classes multiply. In Japan the immediate purchase of 34,000 copies of the new union hymnal illustrates the transformation wrought in that country which, only a generation ago, was threatening crucifixion to any one daring to become a Christian convert and destruction to the Christian's God if he should venture to come to the land.

In China, very significant is the abandonment of native dress heretofore worn by our missionaries in the western provinces; the weakening of old superstitions; the growth of interest in the life of the West; and the intensifying desire for Western learning, all promoting wide and favorable hearing for the missionary.

Two Great Native Movements

Prominent at the present time, and directly affecting our work in a most favorable way, are two great native movements—one among the Karens of Burma, the other among the natives of the Philippine Islands. Our reports give evidence of the far-reaching influence of the work in lower Burma under a Karen leader, as yet imperfectly taught, but swayed by a passion for souls that allies him with the Divine Master to whom he seeks to lead the people.

Equally remarkable, and as truly favorable to our work, is a native movement in the Philippine Islands, though in this case the leader is not an evangelical Christian, and the movement has not broken with the practises of the Roman Catholic Church. Yet this movement under Aglipay has separated a body of 4,000,000 of people, not only from the control of the hated friars, but as well from the control of the Roman Church, by which they have now been excommunicated, and their open friendliness toward the Protestant missionaries affords an opportunity for evangelical work unprecedented in pagan Catholic lands. The earnestness and insistence of the appeal made by our missionaries in these islands will not be surprising to readers of the story they relate.

Silent Forces

Of special interest is the revelation made in the record of the year of the silent forces introduced in mission lands by Christianity, which are extending its influence in ways at first scarcely perceptible. The representatives of caste classes, whose conversion is noted in reports from India, were won by the influence of the transformed lives of the humble Madiga people, and the unique, strange testimony offered by

Christian disciples in the experience of death awakens wistful longing. The story of the death of Velasco, a first convert, and later the trusted native preacher, at Bacolod in our Philippine Mission, is one which awakens profound Christian feeling and confirms Christian confidence. "He died," the report says, "like an apostle, with his converts about him, exhorting them to stand fast for Christ; then he prayed for them, and died singing 'Rock of Ages.'" The missionary may well say that in the life and death of this man alone there is a sufficient reward for the investment the Union has made in its work in the Philippine Islands.

One indication just now given of the genuineness of results reached in missionary work is peculiarly beautiful and significant of the means by which that work is to be extended. Four years ago Telugu Christians driven from India by famine removed to Natal. It was thought at first that a missionary might be sent to them, but the wiser suggestion prevailed that this should be a field of labor for the Christian Telugus in India. A native missionary sent by these native Christians is now on the ground; self-supporting churches are springing up, and the worker is revealing the finer characteristic qualities of the genuine missionary leader.

It is quite clear that the time has passed by when rational doubt is possible regarding the issue of the work committed to us as a missionary organization. We are dependent no longer upon figures of a year, the rise or fall in records of baptism. The signs of the divine purpose are unmistakable. To doubt the final issue would be to believe that God may reverse a purpose already brought far on toward its accomplishment. It is becoming ever more impressively apparent that the story of Christian missions is far more a story of God's work than of man's.

Mission Work of World-wide Relations

Perhaps the most powerful impression made upon us by a survey of the year and of present conditions is that of the world-wide relations of the work of a missionary society. Certainly these relations have not at any time been more impressively indicated. Under each of the governments represented in the great warfare in the East, the Missionary Union is conducting work. And our connection with this warfare is a broader one than this fact alone would indicate. Its issues are directly involved with our work in ways almost innumerable. There is almost no one related issue of this conflict from which the interests of Christian missions can be separated. The future of Korea, of Finland, of China, and in general, the changed relations of the life of the world will affect directly and powerfully the future history of missionary effort. It has been said that in recent events at Port Arthur, the first page in a new volume of the world's history was written. It is certainly a new era in the history of the world which finds all Western nations waiting with intense interest for tidings of

action at Tokyo, and our own New York becoming the center for the gathering and disseminating to the world of news from the East, while action by our government averts, at least for a time, an impending development of the Eastern conflict which might have convulsed the world. Truly, world conditions are changing swifty as the changes of a kaleidoscope. The result of the changes which this conflict is working is awaited by those sharing the aims of the Christian missionary society with an absorbed yet confident expectancy. Will they issue in the promotion in Russia of the adoption of a more liberal and kindlier policy, more truly representative of the ruler of that country and more favorable to missionary effort for the native and subject peoples? Are they to bring to Japan opportunity for service for China through which it may become the educator of that empire, the arouser of its energies, and its deliverer from those hostile tendencies which have made the thought of a united yellow race a menace to the world?

The Source and Goal of the New Life in the East

The thoughtful mind cannot fail to recognize that Christian missions are involved with present conditions not only through the effects which these conditions may have upon their future, but in a still more significant way. For these changed conditions are themselves traceable to the work of missions. Both in Japan and in China, Christian missionaries were pioneers in the introduction of the new life. The movement which they originated we may confidently believe will not prove other than tributary to their work. To say this is but to say that in all these movements the power and purpose of God are disclosed. History is becoming intensely personal, revealing the working of Him who has appointed all kingdoms as the inheritance of his Son.

The work which we present to you has needs—never before so large as now. There is need of strong reenforcement in the ranks of missionaries; our educational work should be given greatly increased resources; needs in building are many and very urgent. We bring to you this work with the profound and grateful confidence that it is a work bearing the seal of God's approval and offering rewards coveted by the angels of God.

## FINANCIAL STATEMENT

SUMMARIZED FROM THE TREASURER'S REPORT, WHICH WILL BE FOUND ON PAGES 253 TO 274

### RECEIPTS

| | | |
|---|---|---|
| Donations | $408,061.44 | |
| Legacies | 113,018.32 | |
| Woman's Society of the East | 95,398.45 | |
| Woman's Society of the West | 38,482.78 | |
| Union Debt | 2,981.87 | |
| Lott Cary Convention | 650.00 | |
| Annuity Bonds Matured | 32,013.06 | |
| Bible Day Collection | 787.04 | |
| American and Foreign Bible Society | 500.00 | |
| Other sources | 466.10 | |
| Income of Funds and Bonds | 46,225.96 | |
| Added to permanent Funds and Bonds | 41,009.13 | |
| | $779,594.15 | |
| Debt April 1, 1904 | 7,954.86 | |
| | $787,549.01 | |

### EXPENDITURES

| | | |
|---|---|---|
| Appropriations for the year | | $723,089.09 |
| Added to Permanent Funds and Bonds | | 41,009.13 |
| Debt April 1, 1903 | | 23,450.79 |
| | | $787,549.01 |
| Debt of Union April 1, 1904 | | $7,954.86 |
| Donations and legacies from April 1, 1903, to March 1, 1904, | | $282,349.23 |
| Donations and legacies from April 1, 1903, to April 1, 1904,* | | 521,079.76 |

### DONATIONS RECEIVED TO APRIL 1, 1904

| | | | |
|---|---|---|---|
| Africa | $584.33 | Colorado | 2,682.28 |
| Alabama | 40.50 | Connecticut | 6,641.86 |
| Alaska | 3.05 | Cuba | $3.00 |
| Arizona | 233.60 | Denmark | 500.00 |
| Arkansas | 10.00 | Delaware | 470.87 |
| Assam | 278.29 | District of Columbia | 1,745.52 |
| Burma | 7,932.20 | England | 195.02 |
| California | 9,601.02 | Florida | 233.00 |
| China | 1,868.67 | Germany | 371.36 |

*A comparison of the last two items in this statement will indicate the large proportion of money that is received during the last month of the fiscal year.

| | | | |
|---|---|---|---|
| Idaho | $461.81 | North Dakota | $467.65 |
| Illinois | 25,779.34 | Norway | 113.00 |
| India | 17,408.03 | Nova Scotia | 72.00 |
| Indiana | 4,803.75 | Ohio | 19,183.93 |
| Indian Territory | 351.49 | Oklahoma | 586.16 |
| Iowa | 7,740.24 | Ontario | 195.00 |
| Japan | 589.78 | Oregon | 1,643.58 |
| Kansas | 4,231.86 | Philippine Islands | 62.98 |
| Kentucky | 11.75 | Pennsylvania | 34,329.97 |
| Louisiana | 11.29 | Rhode Island | 5,220.61 |
| Maine | 4,306.16 | Spain | 22.88 |
| Maryland | 17.50 | South Dakota | 1,689.96 |
| Massachusetts | 37,533.63 | Texas | 20.00 |
| Michigan | 7,178.14 | Tennessee | 8.00 |
| Minnesota | 7,643.52 | Utah | 271.00 |
| Mississippi | 5.00 | Vermont | 2,253.32 |
| Missouri | 2,025.86 | Virginia | 27.00 |
| Montana | 213.38 | Washington | 3,620.60 |
| Nebraska | 3,354.89 | West Virginia | 3,069.57 |
| New Hampshire | 2,094.00 | Wisconsin | 3,380.41 |
| New Jersey | 12,015.42 | Wyoming | 152.20 |
| New Mexico | 118.59 | Miscellaneous | 5,930.20 |
| New York | 154,367.42 | | |
| Nevada | 31.00 | Total | $408,061.44 |
| North Carolina | 53.00 | | |

## LEGACIES RECEIVED TO APRIL 1, 1904

| | | | |
|---|---|---|---|
| Connecticut | $1,675.66 | New York | $18,358.06 |
| Illinois | 2,026.00 | Ohio | 1,359.95 |
| Iowa | 15,000.00 | Pennsylvania | 7,568.07 |
| Massachusetts | 57,539.32 | Rhode Island | 3,165.96 |
| Maine | 20.00 | South Dakota | 250.00 |
| Michigan | 696.27 | Vermont | 867.08 |
| Minnesota | 1,515.00 | Wisconsin | 2,626.95 |
| North Dakota | 100.00 | | |
| New Hampshire | 250.00 | Total | $113,018.32 |

NOTE.—It should be stated that while the figures given in this list of donations and legacies by states do not correspond in every case with those printed elsewhere in connection with the reports of the District Secretaries, there is no real error in either case. It has been found practically impossible to make these two lists agree absolutely for the reason that the District Secretaries sometimes include in their reports amounts which did not reach the Treasurer in time for inclusion in his statement, but which will appear in the next. It is suggested, therefore, that where it is desired to make an accurate comparison of donations or legacies by states for a period of years, these figures of the Treasurer be accepted as standard.

## COLLECTION DISTRICTS

**NEW ENGLAND DISTRICT.—W. E. Witter, D. D., District Secretary.**

WE planned, prayed and labored for a liberal increase of offerings for the year just closed. Two hundred and eighty-seven out of a total of seven hundred and twenty-nine contributing churches heartily responded to the call for a 35 per cent. advance, all reaching and many far exceeding this percentage. Many others made less, but decisive gains. Others still, and notably many of the larger churches, reported a considerable decrease, which we believe can be traced in most cases to one or more of the following causes:—

*First.* The translation to higher service of many faithful ones whose places are not being filled by those who count it a high and holy privilege to make yearly large investments in this work upon which God's blessing for many years has been the marvel of the world.

*Second.* The habit, more or less prevalent, of minimizing distinctions, which, nevertheless, exist between different forms of Christian work. Our churches need indoctrination in the scriptural and revealed idea that "the work of evangelizing pagans is the primary, elemental work of the church, foundational to all other forms of Christian activity and hence must always stand upon a plane entirely distinct from that of instructing others than pagans in evangelical aims and ideals." No percentages of offerings, therefore, can be right that fail to recognize this eternal fact.

*Third.* The devotion of much time and energy, in some instances, to an "evangelism" not sufficiently world-embracing to meet the approval of the God of missions. Has not this often prevented the opening of the windows of Heaven and the pouring out of those showers of blessing for the quickening of God's people and the conversion of souls which would have resulted had prayers and sacrifices for *all* the lost, and *especially for the heathen*, been more vitally linked with intercessions for the conversion of those near at hand? Our local, state and national missions will certainly receive a fatal blow, if we do not rally to put in the sickle and reap fields in the regions beyond that now are not only white, but "dead ripe" for the harvest. The spirit that will make us eager and sacrificial in our efforts to bless the destitute heathen as yet utterly unreached by the gospel message, giving them our first attention, is the only spirit that can possibly make us faithful and efficient stewards for the filling of *all* of the treasuries of our Lord.

*Fourth.* An almost unprecedented number of pastoral changes; extremely bad roads and inclement Sabbaths in parts of the district; and special appeals for sporadic, however worthy, objects, coupled with failure often to see that earnest effort was properly inspired and tempered by prayer;—all are known to have diminished gifts for the general work of the Union. The record of legacies elicits unspeakable thankfulness for those whose devotion still keeps in progress many wheels of the Kingdom.

Our missionaries, ever ready for suggestions and eager to make their deputation work count for the most, have been potent factors in increasing the numbers of subscribers for our missionary periodicals, and in conference and institute work, as well as in church visitation, have risen to heights of efficiency heretofore unparalleled. Such men as Leslie, Bunker, Heptonstall, Randall, Cronkhite, Davenport, Boggs, Bennett and Ashmore, cannot speak without a message; and the numerous calls to "come again" are abundant proof that the people are glad to hear of the miracles of missions, and that men who believe that the knowledge of the atoning work of Christ is the supreme need of the heathen are wanted in our pulpits to report the progress of the Kingdom.

To all at the Rooms, the members of our Executive Committee, earnest and efficient associational secretaries, and a noble company of appreciative pastors, ever responsive to every call for help, we owe a constant debt of gratitude.

We have joyfully hailed the coming of Rev. E. Herbert Dutton, as Assistant Secretary, to reenforce the work of the Home Department, and also to aid in that for the young people, so long and ably conducted by Miss MacLaurin alone. In the promotion of mission study and other lines of missionary education foundations are being laid for splendid superstructures. The co-operation already of many pastors, key workers and associational secretaries in this educational work is greatly appreciated by us all.

The work is too great, the laborers too few, the calls of our Leader too urgent, and his honor too transcendent to sanction anything less than a mighty forward movement during the year upon which we now enter.

| States | Churches | Sunday schools | Y. P. Societies | Individuals | Total Donations | Legacies | Total for the Union | Woman's Societies | Grand Total |
|---|---|---|---|---|---|---|---|---|---|
| Maine | $3,030 08 | $126 47 | $317 85 | $331 81 | $4,306 16 | $20 00 | $4,326 16 | $2,763 52 | $7,089 68 |
| New Hampshire | 1,642 43 | 40 91 | 191 67 | 218 99 | 2,094 00 | 250 00 | 2,344 00 | 2,849 77 | 5,193 77 |
| Vermont | 1,611 85 | 55 55 | 188 22 | 897 70 | 2,253 32 | 867 08 | 3,120 40 | 1,465 79 | 4,586 19 |
| Massachusetts | 24,339 27 | 1,779 01 | 2,470 23 | 8,945 12 | 37,533 63 | 57,539 32 | 95,072 95 | 22,817 28 | 117,890 23 |
| Rhode Island | 3,602 16 | 403 00 | 311 90 | 903 55 | 5,220 61 | 3,165 96 | 8,386 57 | 5,391 77 | 13,778 34 |
| Connecticut | 4,417 08 | 236 75 | 713 03 | 1,275 00 | 6,641 86 | 1,675 66 | 8,317 52 | 4,277 95 | 12,595 47 |
| Totals, 1903-1904 | $38,642 82 | $2,641 69 | $4,192 90 | $12,572 17 | $58,049 58 | $63,518 02 | $121,567 60 | $39,566 08 | $161,133 68 |
| Totals, 1902-1903 | $42,167 39 | $3,384 73 | $4,615 61 | $20,363 55 | $70,531 28 | $49,929 59 | $120,460 87 | $48,741 73 | $169,202 60 |
| Increase | | | | | | $13,588 43 | $1,106 73 | | |
| Decrease | $3,524 57 | $743 04 | $422 71 | $7,791 38 | $12,481 70 | | | $9,175 65 | $8,068 92 |

| | Contributing Churches | Non-contributing Churches | Total Churches | Total Pastors |
|---|---|---|---|---|
| 1903-1904 | 729 | 262 | 991 | 689 |
| 1902-1903 | 740 | 243 | 983 | 786 |
| Increase | | 19 | 8 | |
| Decrease | 11 | | | 97 |

## NEW YORK DISTRICT.—Rev. C. L. Rhoades, District Secretary.

This year marks the presentation of my seventh annual report to the Missionary Union and to all whom I specially serve in this district. These years of service have been increasingly delightful as well as laborious, for the work has multiplied itself. Steadily the point of view of many has changed and is changing. Suspicion and unrest have largely disappeared. Broader intelligence has come to large numbers. The conception of missions has become more real and spiritual, as sentiment has given place to sense, and the hunger for the marvelous has been displaced by more reading and study. The hopes of last year, as to thoughtful and prayerful work and study, have been largely fulfilled, and made increasingly more probable. THE MISSIONARY MAGAZINE and the general literature that have been issued at the Rooms have borne no small part in accomplishing this result.

The decrease in the receipts from the district, as compared with last year's phenomenal report, is more apparent than real. The ruling from Boston that only such moneys as could be reported to Boston the first day of April cut off

a number of churches whose offerings were mailed to this office the first of April and received on the days following. Then some churches reckoned on the books being held open for a few days in April, as in years past, so their offerings were not received in time. One church from which we received $2,000 last year is not in this year's report at all. These are mentioned by way of explanation that there may be no misunderstanding. These offerings will be in the work as usual but not in this year's report.

There is, however, a very real side to these figures. The serious financial disturbances in New York City during this last year, supplemented by the prolonged local strikes of last summer in which millions were lost to the working men and millions more to contractors and investors, made the outlook so serious last fall that your District Secretary feared a falling off from last year's receipts of $5,000, or $10,000 in this district. That this estimate was correct was proven when the offerings were received from our city and suburban churches. Up to the first of March there were about $3,000 in advance of those of the year before to that date. The shrinkage in March was nearly $6,000, that of many churches being 50 per cent. less than the year before; all this in addition to loss from churches that failed to get their offerings in in time as before spoken of.

I am thankful that there is no apparent diminution in interest, but rather an advance. Perhaps the most significant cause for rejoicing is the growth of systematic study on the part of the young people. Study classes and circles are being formed, and entire societies are taking up regular work. This is what we have labored and hoped for for years, and now the time is ripe for a steady advance. The young people's conferences at Silver Bay, and others are becoming a very real power in this matter. The demand for fuller information as to all fields increases. It is not simply for fresh news that would be startling, but for all facts historic, and complete to date, concerning the whole Kingdom.

| States | Churches | Sunday schools | Y. P. Societies | Individuals | Total Donations | Legacies | Total for the Union | Woman's Societies | Grand Total |
|---|---|---|---|---|---|---|---|---|---|
| New York | $30,296 86 | $2,876 90 | $2,400 93 | $119,601 20 | $155,175 89 | ..... | $155,175 89 | ..... | $155,175 89 |
| New Jersey—Miscellaneous Associations: —four, East New Jersey, North New Jersey, Morris and Essex, Monmouth | 5,454 53 | 266 00 | 600 18 | 866 11 | 7,186 82 | ..... | $7,186 82 | ..... | 7,186 82 |
| Totals, 1903-1904 | $35,751 39 | $3,142 90 | $3,001 11 | $120,467 31 | $162,362 71 | ..... | $162,362 71 | ..... | $162,362 71 |
| Totals, 1902-1903 | $42,941 75 | $2,815 34 | $4,426 49 | $115,129 11 | $165,312 69 | ..... | $165,312 69 | ..... | $165,312 69 |
| Increase | ..... | $327 56 | ..... | $5,338 20 | ..... | ..... | ..... | ..... | ..... |
| Decrease | $7,190 30 | ..... | $1,425 38 | ..... | $2,949 98 | ..... | $2,949 98 | ..... | $2,949 98 |

| | Contributing Churches | Non-contributing Churches | Total Churches | Total Pastors |
|---|---|---|---|---|
| 1903-1904 | 680 | 387 | 1067 | 840 |
| 1902-1903 | 691 | 377 | 1068 | 831 |
| Increase | ..... | 10 | ..... | 9 |
| Decrease | 11 | ..... | 1 | ..... |

There has been no year in which the requests for the presence of your secretary and the missionaries have been so constant; while books, literature and other helps have been supplied in larger abundance than ever. The fellowship of the work has been most delightful and encouraging, and we trust helpful. We are looking forward and planning a much closer campaign of finance for this coming year, and are sure of the heartiest co-operation of pastors and workers. They have never failed to work with us in all advance movements.

We are thankful for the increase in the individual offerings, but would call attention to one fact in relation to the same: Many pastors and laymen are beginning to realize more fully that the churches as churches, in their entire membership, are not giving as they should. They speak of this, and are trying for a more general offering from all. Large givers are sending their offerings separately from the churches because, they say, many seem to be content not to give so long as the offering from the church is reasonably large. These are good signs of an awakened conscience and larger interest on the part of the leaders of the church. We are thankful, with all others, for the blessings that have attended the year, for the whole administration of the Union at home and abroad.

**SOUTHERN DISTRICT.—Rev. Frank S. Dobbins, District Secretary.**

A gain of over $6,000 is something at which to rejoice; and, again, we rejoice with our friends of the other missionary bodies who also report increased receipts. We are all growing together. The gain is the more notable inasmuch as the well-to-do among our people were affected by the depreciation in industrial stocks, while everybody was concerned in the increased cost of living. Some other things made the financial part of the work unusually hard. Then,

| States | Churches | Sunday schools | Y. P. Societies | Individuals | Total Donations | Legacies | Total for the Union | Woman's Societies | Grand Total |
|---|---|---|---|---|---|---|---|---|---|
| Pennsylvania and Delaware | $18,152 62 | $1,745 60 | $1,812 32 | $13,090 40 | $34,800 94 | $7,568 07 | $42,369 01 | | $42,369 01 |
| New Jersey—four Associations:—Camden, West, Trenton, Central | 3,402 37 | 395 24 | 435 60 | 170 00 | 4,403 21 | | 4,403 21 | | 4,403 21 |
| District of Columbia | 1,622 14 | 113 22 | 160 16 | | 1,895 52 | | 1,895 52 | | 1,895 52 |
| States South and Miscellaneous | | | | 299 40 | 299 40 | | 299 40 | | 299 40 |
| Totals for 1903-1904 | $23,177 13 | $2,254 06 | $2,408 08 | $13,559 80 | $41,399 07 | $7,568 07 | $48,967 14 | | $48,967 14 |
| Totals for 1902-1903 | $24,938 82 | $1,564 65 | $2,187 10 | $14,036 50 | $42,727 07 | $229 00 | $42,956 07 | | $42,956 07 |
| Increase | | $689 41 | $220 98 | | | $7,339 07 | $6,011 07 | | $6,011 07 |
| Decrease | $1,761 69 | | | $476 70 | $1 328 00 | | | | |

| | Contributing Churches | Non-contributing Churches | Total Churches | Total Pastors |
|---|---|---|---|---|
| 1903-1904 | 621 | 345 | 966 | 839 |
| 1902-1903 | 613 | 349 | 962 | 862 |
| Increase | 8 | | 4 | |
| Decrease | | 4 | | 23 |

too, there were no conferences in this district during the year or special public effort of any sort. We had a great many conferences the year previous and unquestionably their influence continued into the year just ended.

The young people of Philadelphia and vicinity have shown their uninterrupted interest in Yachow station, in west China, by adding about 30 per cent. to their gifts of the previous year. This, too, when they have taken up a specific work for home missions, in the support of Rev. T. H. Sprague. Several individuals, one in particular, have displayed great interest in the work in general in enlarged giving; but the major part of the increase comes in connection with those churches that give week by week for missions. Increased interest, however, is not limited to the giving of money; its shows itself in many other ways: in prayer for missions, in the study of missions, and in a wider and deeper sympathy for the whole great work.

**MIDDLE DISTRICT.—Rev. T. G. Field, District Secretary.**

Analysis of receipts from the Middle District shows an increase of contributions from churches and young people's societies, but a decrease in the amount from Sunday schools, and a very heavy decrease in individual offerings. Despite the increase of contributing churches, and the marked increase in West Virginia—a matter of high credit to the pastors and to the efficiency of Miss McGee of the woman's society—the aggregate shows $918.24 decrease from the district, and over $1,800 decrease of contributions to the general treasury. But the interest in the Great Commission is so genuine, so pervasive in the pastorate, and churches, that there is every reason to anticipate a steady growth in giving and prayer for the work in the future.

The associational secretaries have rendered, free of charge, valuable service, often beyond request or expectation.

The presence of Rev. Wm. F. Armstrong and of Rev. G. R. Dye of Burma, of Dr. W. H. Leslie of the Congo Mission, and of Rev. E. Herbert Dutton from the Rooms, has also, in no small measure, promoted fresh interest in the Master's work.

| States | Churches | Sunday schools | Y. P. Societies | Individuals | Total Donations | Legacies | Total for the Union | Woman's Societies | Grand Total |
|---|---|---|---|---|---|---|---|---|---|
| Ohio | $11,965 25 | $183 88 | $2,020 21 | $5,374 43 | $19,543 77 | $1,359 95 | $20,903 72 | $5,486 85 | $26,390 57 |
| West Virginia | 2,681 84 | 106 86 | 82 76 | 201 60 | 3,072 56 | ..... | 3,072 56 | 1,250 67 | 4,323 23 |
| Totals, 1903-1904 | $14,646 59 | $290 74 | $2,102 97 | $5,576 03 | $22,616 33 | $1,359 95 | $23,976 28 | $6,737 52 | $30,713 80 |
| Totals, 1902-1903 | $14,111 74 | $523 02 | $1,505 60 | $9,117 75 | $25,258 11 | $537 86 | $25,795 97 | $5,836 07 | $31,632 04 |
| Increase | $584 85 | ..... | $597 37 | ..... | ..... | $822 09 | ..... | $901 45 | ..... |
| Decrease | ..... | $232 28 | ..... | $3,541 72 | $2,641 78 | ..... | $1,819 69 | ..... | $918 24 |

| | Contributing Churches | Non-contributing Churches | Total Churches | Total Pastors |
|---|---|---|---|---|
| 1903-1904 | 703 | 306 | 1,009 | 561 |
| 1902-1903 | 600 | 369 | 969 | 512 |
| Increase | 103 | ..... | 40 | 49 |
| Decrease | ..... | 63 | ..... | ..... |

**LAKE DISTRICT.—E. W. Lounsbury, D. D., District Secretary.**

In the prosecution of the work in the Lake District I am much indebted to a gracious God and to many kind and helpful pastors and missionaries as well as to the religious journals, which have given wings to missionary truth. The usual work has not only been done, but much more. Literature has been circulated; missionary sermons and addresses made; while the regular work of office and field have been abundant. The wheel plan in each of the three states proves helpful. A limited time for the work is stimulating. The work done among Sunday schools and young people will produce missionary men and women in days to come.

The financial results of the year are encouraging. The increase of missionary intelligence will result in a corresponding increase of missionary money. The Lake District should increase this next year by at least 40 per cent. Churches ought to give as much to foreign missions as they pay for music or the gratification of taste. Every church should have two pastors, one in the home land, the other in the heathen land. By all the darkness and sin of those lands should this be stimulated.

I shall try to secure on this field next year a daily prayer and a regular contribution from each church member for this work. The outlook is bright; God still lives; the truth is yet mighty; and the Christ shall have his own in hearts and purses, as well as empire.

| States | Churches | Sunday schools | Y. P. Societies | Individuals | Total Donations | Legacies | Total for the Union | Woman's Societies | Grand Total |
|---|---|---|---|---|---|---|---|---|---|
| Illinois | $9,675 10 | $782 14 | $605 42 | $14,706 68 | $25,769 34 | $3,720 24 | $29,489 58 | $8,718 47 | $38,208 05 |
| Indiana | 3,893 63 | 208 44 | 128 58 | 578 10 | 4,808 75 | ..... | 4,808 75 | 2,907 28 | 7,711 03 |
| Michigan | 4,583 18 | 197 78 | 1,168 30 | 1,228 88 | 7,178 14 | 496 27 | 7,674 41 | 4,535 80 | 12,210 21 |
| Totals, 1903-1904 | $18,151 91 | $1,188 36 | $1,902 30 | $16,508 66 | $37,751 23 | $4,216 51 | $41,967 74 | $16,161 55 | $58,129 29 |
| Totals, 1902-1903 | $15,252 09 | $1,396 83 | $1,536 73 | $11,578 57 | $29,764 22 | $4,757 93 | $34,522 15 | $15,213 91 | $49,736 06 |
| Increase | $2,899 82 | ..... | $365 57 | $4,930 09 | $7,987 01 | ..... | $7,445 59 | $947 64 | $8,393 23 |
| Decrease | ..... | $208 47 | ..... | ..... | ..... | $541 42 | ..... | ..... | ..... |

| | Contributing Churches | Non-contributing Churches | Total Churches | Total Pastors |
|---|---|---|---|---|
| 1903-1904 | 845 | 1,587 | 2,432 | 1,211 |
| 1902-1903 | 833 | 1,596 | 2,429 | 1,150 |
| Increase | 12 | ..... | 3 | 61 |
| Decrease | ..... | 9 | ..... | ..... |

**NORTHWESTERN DISTRICT.—Frank Peterson, D. D., District Secretary**

The statement of receipts from this district shows a slight decrease from that of last year. The cause of this is found in the following circumstances: First, last year, extraordinary contributions were received from two sources which swelled the total to an unexpected figure; second, this year several of the larger churches were tardy in sending in their offerings, so that these could not be entered into the present accounts. Their contributions have reached me since the

books were closed. As it is, the total shows an increase of receipts over those reported two years ago.

The Sunday schools show a decrease. It may be, however, that their contributions were sent direct to headquarters as a result of the appeal for the Christmas offering, which, to some extent, took that part of our constituency out of the hands of the district secretaries. On the other hand, the young people show a substantial increase. The legacies amount to $4,491.95, which is $532.94 above that of the previous year.

It is interesting, as well as instructive, to note the relation of contributions to the presence of a pastor. In the district there are 636 churches and only 335 pastors. These have been the responsive media through whom your secretary has been enabled to communicate with the churches. Nearly every church having a pastor has sent in a contribution, while 251 pastorless churches have been non-responsive to our appeals. I account for this latter fact in the lack of leadership. I appreciate very much the service of those servants of God who have been loyal to the great cause of missions, and I am very thankful for the results which they have helped to make possible.

| States | Churches | Sunday schools | Y. P. Societies | Individuals | Total Donations | Legacies | Total for the Union | Woman's Societies | Grand Total |
|---|---|---|---|---|---|---|---|---|---|
| Wisconsin | $2,985 56 | $61 58 | $271 25 | $112 02 | $3,330 41 | $2,626 95 | $6,007 36 | $2,777 88 | $8,785 24 |
| Minnesota | 5,341 71 | 120 40 | 944 32 | 1,147 09 | 7,453 52 | 1,515 00 | 8,978 52 | 4,574 78 | 13,553 30 |
| South Dakota | 1,877 11 | 22 86 | 123 61 | 166 38 | 1,689 96 | 250 00 | 1,939 96 | 845 24 | 2,785 20 |
| North Dakota | 415 77 | 10 72 | 8 78 | 32 38 | 467 65 | 100 00 | 567 65 | 421 82 | 989 47 |
| Montana | 170 71 | ..... | 6 30 | 36 37 | 213 38 | ..... | 213 38 | 121 34 | 334 72 |
| Idaho | 249 06 | ..... | ..... | ..... | 249 06 | ..... | 249 06 | 91 60 | 340 66 |
| Totals, 1903-1904 | $10,389 92 | $225 56 | $1,354 26 | $1,494 24 | $13,403 98 | $4,491 95 | $17,955 93 | $8,832 66 | $26,788 59 |
| Totals, 1902-1903 | $11,680 15 | $425 07 | $701 26 | $2,346 89 | $15,213 37 | $3,969 01 | $19,172 38 | $8,779 10 | $27,951 48 |
| Increase | ..... | ..... | $653 00 | ..... | ..... | $532 94 | ..... | $53 56 | ..... |
| Decrease | $1,290 23 | $259 51 | ..... | $852 65 | $1,749 39 | ..... | $1,216 45 | ..... | $1,162 89 |

| | Contributing Churches | Non-contributing Churches | Total Churches | Total Pastors |
|---|---|---|---|---|
| 1903-1904 | 381 | 255 | 636 | 335 |
| 1902-1903 | 383 | 229 | 612 | 321 |
| Increase | ..... | 26 | 24 | 14 |
| Decrease | 2 | ..... | ..... | ..... |

## SOUTHWESTERN DISTRICT.—I. N. Clark, D. D., District Secretary.

The months of another fiscal year have passed. Their record is made. Through them all divine mercies have been generously bestowed. The interests of men and nations have been in both Providence and grace. The unceasing kindness of the Author of missions has favored its advocates and supporters in many ways, and in many lands. Sometimes clouds of thick darkness have seemed to overcast the missionary sky, obscuring, in some parts of the home land, the financial outlook, threatening serious reduction of receipts and consequent impairment of our missionary affairs. Conditions have been singularly changeful, now hopeful, then suddenly obstructed and discouraging. We would

| States | Churches | Sunday schools | Y. P. Societies | Individuals | Total Donations | Legacies | Total for the Union | Woman's Societies | Grand Total |
|---|---|---|---|---|---|---|---|---|---|
| Kansas | $3,299 29 | $210 03 | $193 78 | $523 76 | $4,226 86 | | $4,226 86 | $2,004 06 | $6,230 92 |
| Colorado | 2,218 27 | 173 16 | 129 85 | 161 00 | 2,682 28 | | 2,682 28 | 1,431 06 | 4,113 34 |
| Oklahoma | 332 02 | 15 65 | | 238 49 | 586 16 | | 586 16 | 50 97 | 637 13 |
| Indian Ter | 217 98 | 3 31 | 3 06 | 127 15 | 351 49 | | 351 49 | 11 50 | 362 99 |
| New Mexico | 80 96 | 3 69 | 1 70 | 32 24 | 118 59 | | 118 59 | 9 63 | 128 22 |
| Utah | 135 60 | 30 40 | 15 00 | 90 00 | 271 00 | | 271 00 | 47 00 | 318 00 |
| Missouri | 25 00 | | 55 00 | | 80 00 | | 80 00 | | 80 00 |
| Totals, 1903-1904 | $6,309 12 | $436 24 | $398 38 | $1,172 64 | $8,316 38 | | $8,316 38 | $3,554 22 | $11,870 60 |
| Totals, 1902-1903 | $4,818 47 | $390 96 | $461 28 | $1,946 86 | $7,617 57 | $600 00 | $8,217 57 | $3,327 50 | $11,545 07 |
| Increase | $1,490 65 | $45 28 | | | $698 81 | | | $226 72 | $325 53 |
| Decrease | | | $62 90 | $774 22 | | $600 00 | $98 81 | | |

| | Contributing Churches | Non-contributing Churches | Total Churches | Total Pastors |
|---|---|---|---|---|
| 1903-1904 | 400 | 500 | 900 | |
| 1902-1903 | 373 | 527 | 900 | |
| Increase | 27 | | | |
| Decrease | | 27 | | |

discern the purpose of the infinite God in all the conditions and varied experiences which have gone into the year's history.

It may not be amiss to touch a little in detail some of the more prominent conditions which have retarded our work or made its effective prosecution more difficult and laborious. Our fiscal year opened with flattering prospects. Our people were happy in the hope of large material prosperity. In the third month of the year clouds gathered and thickened; the rains descended; the floods came; the great rich valleys of the Kansas River and its numerous tributaries were covered with water from two to fifteen feet deep from bluff to bluff, for a distance of 350 to 400 miles, *i. e.*, if all the flooded valleys of all these rivers are included in the estimate; growing crops were washed out, or drowned out; houses were injured or swept away; farms were well-nigh devastated; cities and towns were completely inundated. More than *one thousand houses* in a single city were destroyed; business was paralyzed. The generosity of the people was called to ministries of charity as never before. The work of repairing and rebuilding homes, cities, towns and churches, and the planting of new crops, crowded the claims of world missions into the background for a time. This great disaster affected more or less all sections of the central West.

Scarcely had the waters subsided when the great new building of Ottawa University was consumed in fire, thus necessitating a vigorous and protracted canvass of the entire state of Kansas for resources with which to replace this building, and make suitable provision for the opening of the fall term of school. Added to this emergency was the raising of fifteen thousand dollars to furnish better equipment for the Baptist academy at Hiawatha. A little later came the great strike of the miners at Cripple Creek and other mining camps, which occasioned the almost complete suspension of mining operations, throwing thousands of men out of employment, and seriously interrupting all departments of business, especially those more dependent upon this industry. Still

later came the suspension of the great Bessemer steel plant in Pueblo by which four or five thousand more were added to the long list of unoccupied men.

These various adverse conditions, while not in the slightest degree suppressing the genuine spirit of missions, have contracted the available resources of the people, or opened other channels of almost imperative demand upon their benevolences. In some portions of the district the needs of the local or territorial work were so vital and imperative that during the two or three closing months of our fiscal year they so absorbed the attention of the churches as to defer the consideration of world missions, or in many instances reduce their offerings to its treasury. Notwithstanding all these untoward conditions, we review the work of the year animated by the spirit of devout thanksgiving. Hitherto hath the Lord of the field and the harvest helped us. Praise his holy name.

The work of tillage has been steadily prosecuted; progress has been made on many lines. There is an increased estimate of the largeness and value of mission work; a quickened spirit of inquiry about the need, the facts and the progress of missions. Information is sought with increasing avidity; schools and young people's societies are giving larger consideration to mission topics and studies; the women's circles are doing an inestimable service in the churches by their systematic study of missionary conditions and problems.

The literature of the Missionary Union has been generously but carefully distributed throughout the district. Every pastor has been supplied with the Handbook and other helpful leaflets. Special attention has been invited to the MISSIONARY MAGAZINE and the sparkling little paper, *Around the World*. Personal letters have been addressed to all pastors, Sunday school superintendents and churches. The secretary has received most cordial greeting in every part of the district. He has traveled 36,000 miles and visited 35 associations and 5 state conventions; spoken in many churches, in all delivering 335 addresses and sermons. We mention with much pleasure the helpful visits of Professor Topping of Tokyo, Japan; Rev. Wm. Dring of Tura, Assam; and the Rev. J. C. Richardson under appointment to Assam. The statistical table shows an encouraging increase in receipts over those of the preceding year. Our people have great pleasure in reaffirming their allegiance to the Missionary Union, and in pledging to its work increasing support.

**MIDDLE WESTERN DISTRICT.—Henry Williams, D.D., District Secretary.**

It is with profound gratitude to Almighty God that this report is presented. For months it was fully expected that there would be a falling behind in the receipts from this district. The high water, heavy rains, backward season and partial failure of crops in Iowa, and the severe hail storms in Nebraska, which in some parts of the state destroyed the crops, discouraged very many. There has been advancement, however. The receipts are better than last year, as the statistical report will show. Many have given out of their poverty and know the meaning of sacrifice as never before.

I am pleased to be able to report a growing interest in the work of the Missionary Union. More literature has been distributed, and more maps and literature sold than last year. In addition to this the subscription list of the MISSIONARY MAGAZINE has been growing, and no wonder, for where can a better magazine be found? Moreover, the price for which it can be had in clubs puts it within the reach of all.

Nine foreign missionary conferences have been held during the year. The presence of God has been manifested, not alone in the interest in missionary

topics considered, but in the salvation of souls and the quickened interest in church life and work. The services of Rev. John Firth of Assam; Rev. A. L. Bain, formerly of Africa; Mrs. C. W. Miller, the state secretary of the woman's society; Miss Mary P. Denny, with pastors and others have been freely given and greatly appreciated.

Rev. A. F. Groesbeck and wife, before leaving for their new station in China, visited some of the churches and associations, telling of the work and prospects in China and awakening a greater interest in the cause dear to their hearts. They have done good service in the Master's cause while in the home land. May God abundantly bless them, as they have gone from us to take up the work in Huilai near Swatow.

Rev. H. C. Mabie, D. D., on his return from the Pacific Coast visited Omaha, Nebraska, spending a couple of days there. The sermons he preached and the conference held with representative men of the churches were very helpful. Rev. A. E. Carson, of Burma, gave an address at the Baptist State Convention of Nebraska which was listened to with the closest attention, as he told of the progress of the work in Burma and the opportunities there. At the Baptist State Convention of Iowa, Rev. John Firth of Assam told of the tea garden coolies and how wonderfully God has blessed the work in them. Coming back to his own state, our brother was cordially welcomed by his brethren.

The coming of Rev. E. Herbert Dutton to Iowa, his visit to Des Moines College, Central College at Pella and the Cedar Valley Seminary at Osage, also to Grand Island College, Nebraska, meeting the faculty and students, presenting methods of work and showing the need of consecrated men thoroughly equipped for the work in the foreign field, was an inspiration and resulted in a quickened interest in world-wide evangelization. At these places everything was done by the faculties to make possible heart to heart talks with the students, besides arranging for public meetings. It is a matter of regret that more time could not have been given, so that Sac City Institute could have been visited also.

The faithful work done by the associational secretaries in sending out letters and reports to the churches, and in presenting the cause of foreign missions at the associational meetings calls for mention in this report, and the secretary takes this opportunity to record his grateful appreciation of all they have been to him in this work.

Besides attending associations, helping in conferences and the state convention, Rev. John Firth of Assam has rendered valuable assistance in visiting a number of the churches in Iowa, speaking both week days and Sundays; also in writing articles for the *Baptist Record*. He is indeed, "John the beloved," for his praise is in all the churches.

The growing interest on the part of many of our pastors in the work of missions and their faithful presentation of the claims of God, the needs of the fields, the difficulties in the way, the victories God has given and the duty and privilege of the churches at home to respond to the call for men and means to carry on the work, has been most gratifying and promises well for the future.

The difficulties in the way of progress, however, are many, but we believe they will be overcome. There are a number of *pastorless churches* in this district, mostly in the country, where it is necessary for a pastor to care for two or more churches. If more of our young men when they leave the seminaries would accept such fields, it would be better for them, and the churches would be built up. Young men who would like to take hold of such work will find Rev. S. E. Wilcox, Des Moines, Iowa; Rev. C. W. Brinstad, Omaha, Nebraska; and Rev. Bruce Kinney, Salt Lake City, Utah, secretary for Wyoming, ready and willing to give the needed information.

While the report shows that more churches have given for the work this year than last, it will be seen that fully one half of the churches gave nothing during the year for world-wide missions. I regret to say that it is not alone the pastorless churches which have failed to give; there are *pastors* who are *indifferent* to this cause, and take no offerings for the work. It would be well to give heed to the request in the Prayer Cycle, "for the ministers of the home churches that they may recognize their relation to the missionary problem, and that they may rise to meet their responsibility by leading their congregations to pray more habitually, definitely and importunately; to give more sacrificially; and to work as they will wish they had worked for foreign missions when they shall come to see Jesus face to face."

The year has been a very busy one, but there has been "joy in service" and the satisfaction of seeing an increasing interest in the work of world-wide evangelization. "In view of the constraining memories of the cross of Christ and the love wherewith he loved us, let us rise and resolve that at whatever cost of self-denial, we shall live or, if need be, die for the evangelization of the world in our day."

With thanks to all who have so kindly assisted the secretary the past year, lightening the burdens, and helping to make possible this report, and praying that the coming year may be a more profitable one this report is submitted.

| States | Churches | Sunday schools | Y. P. Societies | Individuals | Total Donations | Legacies | Total for the Union | Woman's Societies | Grand Total |
|---|---|---|---|---|---|---|---|---|---|
| ...a..... | $4,915 41 | $329 85 | $581 20 | $2,354 86 | $8,181 32 | $15,000 00 | $23,181 32 | $3,577 22 | $26,758 54 |
| ...raska..... | 2,064 07 | 129 10 | 443 57 | 682 43 | 3,309 17 | ..... | 3,309 17 | 1,342 24 | 4,651 41 |
| ...oming..... | 53 20 | ..... | ..... | 99 00 | 152 20 | ..... | 152 20 | 23 00 | 175 20 |
| ...ls, 1903-1904. | $7,022 68 | $458 95 | $1,024 77 | $3,136 29 | $11,642 69 | $15,000 00 | $26,642 69 | $4,942 46 | $31,585 15 |
| ...ls, 1902-1903. | $6,661 41 | $396 49 | $927 52 | $3,044 28 | $11,029 70 | $50 00 | $11,079 70 | $5,035 76 | $16,115 46 |
| ...rease..... | $361 27 | $62 46 | $97 25 | $92 01 | $612 99 | $14,950 00 | $15,562 99 | ..... | $15,469 69 |
| ...rease..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | $93 30 | ..... |

| | Contributing Churches | Non-contributing Churches | Total Churches | Total Pastors |
|---|---|---|---|---|
| ...1904..... | 344 | 348 | 692 | 377 |
| ...1903..... | 328 | 386 | 714 | 359 |
| ...rease..... | 16 | ..... | ..... | 18 |
| ...rease..... | ..... | 38 | 22 | ..... |

**PACIFIC COAST DISTRICT.—Rev. Arthur W. Rider, District Secretary.**

The year just closed has been a very full one; full not only of correspondence and of visitation of the churches, but of inspiration from the messages of those on their way to their fields, or returning from them; full of helpful inspiration gained from many conferences held in the district; full of evidences of God's hand in all phases of our work, bringing blessing out of seeming defeats.

We have had rare opportunities this year, for arousing the interest of our churches in our great missionary endeavors, and in sowing the seed for future

harvesting. Early in the fall the outgoing Philippine party, led by Rev. C. W. Briggs, held a series of meetings upon the Coast, at Seattle, Tacoma, Portland, Salem, Sacramento, San Jose and San Francisco, arousing much interest in their promising field of labor. Later it was our privilege to have Dr. H. C. Mabie come to the Coast with the young recruits who composed the out-going "Coptic" party. Together they held highly interesting missionary rallies in Redlands, Riverside, Pasadena, Pomona, Long Beach and Los Angeles; and inspired the representatives of our churches in the state convention at Fresno.

Following the sailing of the "Coptic" party, Dr. Mabie remained a few days in the district, and was heard with great interest at the Southern California Convention at Santa Barbara, speaking also at San Francisco, Oakland, Sacramento, Portland, Oregon, and Reno, Nevada, at each of these places setting forth in a fresh and telling manner the fundamental truths which lie at the basis of our work.

Rev. J. M. Foster, D. D., of our South China Mission has made two very helpful tours in behalf of our work, in Oregon and Washington, while Rev. H. P. Cochrane, of Burma, has gone among the churches of southern and central California, with a message of fresh inspiration.

We are glad to record the fact that Dr. James Sunderland's health is so improved that he is again able to render helpful aid in this office in which he so long and so efficiently served, thus making it possible for the secretary to be out more among the churches of the district.

Our Coast paper, *The Pacific Baptist,* has been a valued friend of our cause, giving its space and its sympathy freely to our work. Unusually stormy weather on all the north coast during February and March; the serious demoralization of the orange market in southern California; and the necessity of closing our books earlier this year than last; these have been factors which have made the increase in this district less than it otherwise would have been.

For the measure of growth and advancing interest in missions upon this field we are deeply grateful to God, and to the noble body of pastors who have taken this work upon their hearts, and have gladly entered into fellowship with

| States | Churches | Sunday schools | Y. P. Societies | Individuals | Total Donations | Legacies | Total for the Union | Woman's Societies | Grand Total |
|---|---|---|---|---|---|---|---|---|---|
| California | $6,490 16 | $335 27 | $404 85 | $2,438 39 | $9,668 67 | ..... | $9,668 67 | $3,457 17 | $13,125 84 |
| Oregon | 1,280 41 | 79 75 | 121 10 | 114 95 | 1,596 21 | $29 00 | 1,625 21 | 271 35 | 1,896 56 |
| Washington | 3,133 79 | 126 98 | 134 83 | 244 00 | 3,639 60 | ..... | 3,639 60 | 974 95 | 4,614 55 |
| N. W. Idaho | 104 40 | ..... | 5 00 | 7 50 | 116 90 | ..... | 116 90 | 91 60 | 208 50 |
| Arizona | 132 60 | ..... | 100 01 | 2 00 | 234 61 | ..... | 234 61 | 101 40 | 336 01 |
| Nevada | 26 00 | ..... | 3 00 | 2 00 | 31 00 | ..... | 31 00 | ..... | 31 00 |
| Totals, 1903-1904 | $11,167 36 | $542 00 | $768 79 | $2,806 84 | $15,286 99 | $29 00 | $15,315 99 | $4,896 47 | $20,212 45 |
| Totals, 1902-1903 | $10,924 59 | $472 12 | $683 66 | $3,101 85 | $15,182 22 | ..... | $15,182 22 | $4,099 62 | $19,281 84 |
| Increase | $242 77 | $69 88 | $85 13 | ..... | $104 77 | $29 00 | $133 77 | $796 85 | $930 62 |
| Decrease | ..... | ..... | ..... | $293 01 | ..... | ..... | ..... | ..... | ..... |

| | Contributing Churches | Non-contributing Churches | Total Churches | Total Pastors |
|---|---|---|---|---|
| 1903-1904 | 294 | ..... | ..... | ..... |
| 1902-1903 | 268 | ..... | ..... | ..... |
| Increase | 26 | ..... | ..... | ..... |
| Decrease | ..... | ..... | ..... | ..... |

their Lord in this work of giving the gospel to those who have waited so long for its coming. To these pastors belongs the honor of holding the ground already won, and of adding this year 26 additional ones to our list of contributing churches.

**MISSOURI (SPECIAL DISTRICT).—Manly J. Breaker, D. D., Corresponding Secretary.**

The situation in Missouri differs from that of nearly every other state contributing to the Union. We have, it is estimated (there is no accurate account), about 1,900 churches, with some 1,600 preachers, of whom about two thirds are classed as pastors, *i. e.*, they serve churches at least one Sunday in the month, and at least one church. Of the nineteen hundred churches, three hundred have no houses of worship, but meet in schoolhouses; some two hundred more use union houses, *i. e.*, share a common house with one or more other denominations; while in some three hundred others the average of literary intelligence is not high enough to allow the ingress of missionary information except in narrowest limits. Besides, a tremendous emphasis is placed on missions *in Missouri*. There are seventy-seven district associations, and in every one of these more or less effort is made to maintain a district missionary, and this is laid on the churches as "our great work." Then our General Association has a State Mission Board which constantly teaches the people that the most important mission work in the world is state missions. Thus last year Missouri Baptists gave for all missionary purposes $84,000, of which they devoted $59,000 to work in their own state. Under these circumstances the effort to enlist our people in the largest enterprises of the gospel meets with many a backset. And to make it worse this year, the four largest churches which support the Union fell back to the amount of nearly $1,200. And thus it is that our state is so far behind in its offerings for 1903-4. This means that harder work and newer methods must be the order of the day; for Missouri must give at least enough money to support her noble sons and daughters who are working under the Missionary Union.

| | Churches | Sunday schools | Y. P. Societies | Individuals | Total Donations | Legacies | Total for the Union | Woman's Societies | Grand Total |
|---|---|---|---|---|---|---|---|---|---|
| ls, 1903-1904.. | $2,941 59 | $64 73 | $106 60 | $284 15 | $2,699 07 | ..... | $2,699 07 | $1,288 26 | $3,987 33 |
| ls, 1902-1903.. | $4,225 46 | $26 88 | $2 00 | $150 00 | $4,404 34 | ..... | $4,404 34 | $1,502 25 | $5,906 59 |
| ase..... | ..... | $37 85 | $106 60 | $134 15 | ..... | ..... | ..... | ..... | ..... |
| ase..... | $1,983 87 | ..... | ..... | ..... | $1,705 27 | ..... | $1,705 27 | $213 99 | $1,919 26 |

| | Contributing Churches | Non-contributing Churches | Total Churches | Total Pastors |
|---|---|---|---|---|
| 1904 ..... | 324 | 1,200 | 1,900 | 950 |
| 1903 ..... | 363 | 1,187 | 1,837 | 925 |
| ase ..... | ..... | 13 | 63 | 25 |
| ase..... | 39 | ..... | ..... | ..... |

## OBITUARIES

AFTER a long life full of service and honor, *Alvah Hovey, D. D., LL. D.*, died at his home in Newton Center, Mass., September 6, 1903. He was born in Greene, N. Y., March 5, 1820.

Dr. Hovey will be best remembered, as he should be, as a theological teacher and writer. What he accomplished through the many years of his connection with Newton Theological Institution is a marvelous example of the power of a cultured, spiritual personality. No analysis of his characteristics can fully set forth the reason why this calm, moderate, but thoroughly earnest man so profoundly impressed and influenced the young men who came to him as students. Through them he speaks for God and truth around the world today.

But there was another important service which Dr. Hovey rendered which should have a special recognition here. It was his work for Christian missions.

Dr. Hovey served as a member of the Executive Committee of the Missionary Union for fifteen years, from 1869 to 1884, and for many of those years he was its chairman. He was fitted for this service by his deep sympathy for the work of missions, and by his great wisdom and sound judgment as to men, measures and methods of work. He was unfailing in his attendance, willing to be used, and his counsel was constantly sought.

There were two events during his connection with the Executive Committee which Dr. Hovey was actively instrumental in bringing about. One of these was the unification of educational work on our mission fields. It was much needed, and it was felt that the time had come to accomplish it. Dr. Hovey was on the committee to prepare the plan, which was adopted by the Executive Committee, and nobly welcomed by our missionaries. The wise, statesmanlike influence of Dr. Hovey was felt in it all.

Dr. Hovey also had much to do with the plans for the organization of the Woman's Baptist Foreign Missionary Society, and its relations to the Missionary Union; plans which were acceptable to all, and which have been signally approved of God during thirty-three years of continuous and increasing prosperity.

"Yesterday he was with us: today he is at home with the Lord, conversing, I know not how, with former teachers and friends, with Ripley and Hackett and Lincoln, and others as dear to his heart as these. We speak of the living, not of the dead." These words of Dr. Hovey, spoken of his friend and colleague, Dr. Stearns, may well voice our loving thought of this great Christian teacher and leader himself.

*Mr. Edwin O. Sage*, for many years a member of the Board of Managers of the Missionary Union, died in Rochester, New York.

January 11, 1904. He was a well-known business man and one of the most prominent citizens of Rochester.

Mr. Sage was born in Rochester on February 29, 1832. He received his education in Rochester, and was graduated from Rochester University in the class of 1853. He was an excellent scholar and a Phi Beta Kappa man, but he desired a business life, and became a prominent shoe manufacturer in his native city. He was a director of the University of Rochester and of the Niagara Falls International Bridge Company. From early life he was a member of the First Baptist Church, and its present handsome edifice is largely due to his munificence.

Mr. Sage was a type of that noble class of men who are conspicuous for an honorable and successful business life, and for devotion to the wide interests of the kingdom of Christ. Such men exert a tremendous influence in commanding the respect of the world for the things that make for righteousness.

*Mr. Alanson J. Fox*, of Detroit, Michigan, died in New York City, October 29, 1903. In Detroit Mr. Fox was a strong and trusted leader in commercial affairs and in church activities, and many interests of the Baptist Denomination suffer a great loss in his death. He was a trustee of Vassar College, of Kalamazoo College, and of the University of Rochester. He was at the time of his death the president of the Board of Trustees of the Rochester Theological Seminary, and a member of the Board of Managers of the Missionary Union. He will be greatly missed in the church, in the city, in the educational institutions of which he was so efficient and valued a friend, and in missionary and denominational affairs. There is great need for men to be raised up to carry forward the important work to which Mr. Fox so freely gave his interest and his service.

*Hon. Chester W. Kingsley* was emphatically a man for the times, and he believed that the times belong to God. Steadfastly he exemplified this faith throughout a long life. He was born in Brighton, Mass., June 9, 1824, and died at Cambridge, Mass., January 1, 1904.

Mr. Kingsley entered actively into business life, and in this he was very successful, while he always maintained an unswerving integrity in all his business and social relations. He entered as heartily into public relations in his own city and in the legislature of his native state; but no one could doubt that his chief interest lay in the things which concerned the kingdom of God. He was a tower of strength in his own church, and so wide was his travel in our own country, so frequent his attendance upon our great public meetings of every sort, and so free his hand to contribute to the support of

every good cause, that his personality was known from Maine to California. He was also foremost in his devotion to our great educational institutions.

"It is required in stewards that a man be found faithful." Mr. Kingsley was a faithful steward. "Lord, give me a hand to get and a heart to give," was his prayer, and it was his practise for many years to keep an account upon his ledger with the Lord. He gave freely and regularly, and in addition, within the last few years he devoted the sum of $200,000 to the annuity funds of eight different benevolent societies.

Moreover, he gave himself, his heart, his personality, his counsel, his business capacity, all of which helped to strengthen the credit of the great causes of the kingdom of God which were so dear to his heart. In the Missionary Union he served for years on the Board of Managers, one year on the Executive Committee, and for quite a period as vice-president, declining, on grounds of ill health, the office of president, to which he was at one time invited. His noble qualities of mind and heart won the best esteem and the sincerest love of his associates. His conscientious spirit and judicial mind brought o question comprehensiveness of view and fairness of decision. In such a life Paul's metaphor of the pillar is nobly exemplified.

*Rev. W. S. Apsey, D. D.*, who passed away at his home in West Somerville, Mass., on February 14, 1904, has long been known as one of the leading pastors in Boston and vicinity, and as one who was in the deepest sympathy with all forms of missionary endeavor. He was for over twenty-five years pastor of the North Avenue Baptist Church, Cambridge, Mass., during which time he became a member of the Executive Committee of the Missionary Union, a position which he filled for thirteen years. His broad intelligence, genuine sympathy with missionary endeavor, and sound judgment combined to make him a most valued friend in the counsels of the Union. It was with sincere regret that the committee, because of his failing health, were compelled to accept his resignation. Dr. Apsey's pastorate was conspicuously fruitful in the development of the sense of Christian stewardship among his members. The large giving to the work of the Kingdom, which was the natural result of such training brought the Missionary Union into close relationship with some of his leading members, conspicuous among whom were the late Henry R. Glover and Chester W. Kingsley. Dr. Apsey was in the highest sense of the word a "missionary" pastor, which is simply another way of saying that he was an intelligent and loyal Christian. He served his generation well and has entered into a rich reward.

*Rev. Carl C. Wright* sailed for Africa on September 30, 1902, and died on October 27, 1903, having spent less than a year in actual service on the field. He went out full of enthusiasm and earnestness, ready for hard service, and we had every reason to expect him to become a valuable missionary as soon as he could gain a sufficient knowledge of the language. He went first to Lukunga, but when Dr. Lynch was left alone at Mukimvika, he willingly accepted a transfer to that field. The need of men is so great on the Congo, it seemed to our short-sighted vision that we could ill afford to lose any. But He who first called him to the service can have made no mistake in removing him now to that higher sphere where one serves in the clear light of God's presence and without the limitations of human weakness. "The Lord gave, and the Lord hath taken away." We look only to Him who alone is able to supply the need which still remains so pressing on this great field.

*Rev. Joseph Kessler*, for some years a leader in the Baptist work in Russia, has been removed during the past year from the scene of his earthly labors. He was held in very high regard, both in Germany and Russia, and in his death our cause has lost a devoted and efficient representative, and our brethren in Russia, a friend indeed. We trust the Lord will raise up a fitting successor who will lead the people on to larger achievements than they have yet witnessed. The seed is being sown by faithful and true workers, and the harvest is sure in due time.

*Mary Bronson Tolman*, wife of Rev. C. F. Tolman, D. D., died at her home in Chicago on December 2, 1903, after a long illness. Mrs. Tolman was the daughter of Dr. Miles Bronson, pioneer missionary to Assam, and spent the first twelve years of her life in that country. She then came home to secure her education. Upon the completion of her studies in 1856 she returned to India to take up missionary work with her parents. In 1858 she became the wife of Mr. Tolman, with whom she served as a missionary until 1862 when ill health compelled their return to America. Although they were never permitted to go again to India, Mrs. Tolman continued to wield a strong influence in behalf of missions for many years. She was a woman of unusual intellectual endowment, and was gifted as a public speaker. She was a leading spirit in the organization of the Woman's Baptist Foreign Missionary Society of the West, in the work of which she took an active part for many years. Her spiritual life was deep and true, and her love for Christ was the background of a life, both public and private, of great beauty and usefulness.

*Fanny Dean Goddard*, wife of Rev. J. R. Goddard, D. D., of Ningpo, China, was called into the presence of her King, on October 8, 1903, after a brief illness. Our East China Mission is sadly bereaved in her death, and the women, especially, have lost a friend who freely and gladly spent her life in bringing the light of Christ's love into their darkened hearts; and for this service she was truly loved by all who knew her. Mrs. Goddard was the daughter of Rev. William Dean, D. D., pioneer missionary to the Chinese in Bangkok, Siam. She was born in Macao, China, but being left motherless in infancy she was brought to America and committed to the care of friends. At twenty-two years of age she returned to China as a missionary, and in 1870 became the wife of Rev. J. R. Goddard of Ningpo. She was privileged to see nearly forty years of service in China, all of which was rendered in beautiful and loving devotion to her Lord and Saviour.

*Rev. David Webster* passed away at his home in West Rockport, Maine, on Sunday, April 3, 1904. He was appointed a missionary of the Union in 1877 and labored first among the Karens at Moulmein, Burma. In 1885 he was sent to northern Siam where he remained for two years, and then returned to this country. His official connection with the Union was severed in 1889.

*James B. Colgate.* It has often been remarked that business men have little interest in the Church. But it is certain that the Baptist Denomination owes much to a noble company of laymen whose resources and business ability have been devoted to the cause of Christ. Among these was James B. Colgate. He was born in New York City, March 4, 1818, and died at his home in Yonkers, N. Y., Feb. 7, 1904. He entered mercantile life at the age of 16, and in 1852 he formed, with John B. Trevor, the firm of Trevor and Colgate, dealers in stocks. He organized the New York gold exchange, and was for many years its president. Later, the banking house of J. B. Colgate & Co. became prominent on Wall Street, and in his days of active business life Mr. Colgate was a power to be reckoned with in financial affairs.

In view of such a business record as this, it is worthy of very prominent emphasis that from his early business career Mr. Colgate made it a principle to give a percentage of his income for the promotion of Christianity in all its departments. In addition to his regular benefactions he gave Madison University in buildings and endowment the value of more than $1,000,000, and its present name, "Colgate University," perpetuates his memory. He also contributed largely to the endowment of Colby Academy, and to other educational institutions.

Mr. Colgate was always loyal to the principles of our denomination, and a generous supporter of its benevolent work. He was a firm friend of the Missionary Union, and contributed large sums to its work on various occasions.

Such lives cannot be too clearly brought before the world; both that they may receive the honor due them, and that they may stimulate others to become their worthy successors in Christian work.

*Rev. R. M. Luther, D. D.*, who was suddenly called from earth September 28, 1903, was one who all his lifetime had been devoted to the cause of missions. In his earlier years he was a missionary in Burma, in association with Justus H. Vinton, the pioneer to the Karens, although he was never officially connected with the Union as a missionary. For a period of over ten years, from 1881 to 1891, he was the District Secretary of the Union in the Southern District, and his service was always characterized by faithfulness and devotion. Wherever he served as pastor his influence tended to the development of the missionary spirit and an intelligent interest in the work. He is greatly missed in a large circle of friends among whom he was held in high esteem.

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## CHANGES IN THE MISSIONARY FORCE SINCE THE LAST REPORT WAS ISSUED

### DEPARTED FOR THE FIELD

#### TO BURMA

*Returning.*—Rev. W. F. Armstrong, Rev. F. D. Crawley and wife, Rev. E. H. East, M. D., and wife, Rev. C. H. Heptonstall and wife, Mrs. D. Gilmore, Mrs. J. E. Case, Mrs. John McGuire, Mrs. E. W. Kelly, *Miss Julia G. Craft, †Miss A. E. Fredrickson, *Miss Isabella Watson, *Miss E. F. McAllister, *Mrs. H. W. Mix, †Miss Julia E. Parrott, *Miss Hattie Phinney, *Miss Ruth W. Ranney, †Miss Louise E. Tschirch, †Miss E. H. Payne.

*New Appointees.*—Rev. Howard C. Gibbens, M. D., Rev. W. H. S. Hascall and wife (reappointed), Rev. Samuel E. Samuelson and wife, Rev. Harry I. Marshall, Rev. Ambrose C. Rice and wife, Rev. Wallace St. John, Ph. D., and wife, †Miss Stella S. Hartford, *Miss Minnie B. Pound, *Miss Mary S. Smiley.

#### TO ASSAM

*Returning.*—Rev. E. W. Clark, D. D., Rev. Wm. Dring and wife, Rev. O. L. Swanson and wife, Mrs. S. A. Perrine, Mrs. J. M. Carvell.

#### TO SOUTH INDIA

*Returning.*—Rev. W. L. Ferguson, D. D., and wife, Rev. Frank Kurtz, Rev. John Newcomb and wife, Rev. W. A. Stanton and wife, *Miss Mary M. Day.

*New Appointees.*—*Miss Mary K. Kurtz.

TO CHINA

*Returning.*—Rev. A. F. Groesbeck and wife, Rev. S. B. Partridge, D. D., and wife, †Miss Anna K. Goddard.

*New Appointees.*—F. W. Goddard, M. D., Rev. Ellis E. Jones and wife, Rev. W. A. McKinney and wife, Rev. Herbert F. Rudd, Rev. Joseph Taylor, Robert E. Worley, M. D., and wife, *Miss Helen M. Austin, †Miss Anna B. Cole, *Miss Charlotte M. Huntoon, †Miss Pearl Page.

TO JAPAN

*Returning.*—Captain Luke W. Bickel and wife, Rev. J. C. Brand and wife, Prof. E. W. Clement and wife, ¶Mrs. H. E. Carpenter.

*New Appointees.*—*Miss K. A. Dodge.

TO AFRICA

*Returning.*—Mr. Thomas Hill and wife, W. H. Leslie, M. D., and wife, Mrs. Thomas Moody.

TO THE PHILIPPINE ISLANDS

*Returning.*—Rev. Charles W. Briggs and wife; Rev. W. O. Valentine and wife (transferred from Burma).

*New Appointees.*—*Miss Celia Sainz, †Miss Annie V. Johnson.

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## RETURNED FROM THE FIELD

*From Burma.*—Rev. H. B. Benninghoff and wife, Rev. Walter Bushell, Rev. J. E. Cummings and wife, Rev. C. L. Davenport and wife, Rev. G. R. Dye and wife, Rev. Truman Johnson, M. D., Rev. L. H. Mosier and wife, Prof. E. B. Roach, Rev. H. H. Tilbe, Ph. D., Rev. Alonzo Bunker, D. D., *Miss Lisbeth B. Hughes, *Mrs. C. H. R. Elwell, *Miss Katherine F. Evans, *Miss Emily M. Hanna, †Miss Stella T. Ragon, *Miss Margaret Sutherland.

*From Assam.*—Rev. C. E. Burdette and wife, Rev. Wm. Pettigrew and wife (to England), Mrs. M. C. Mason.

*From South India.*—**Rev. A. A. Friesen and wife (to Europe), Rev. W. A. Stanton, Mrs. J. Heinrichs, Rev. A. Loughridge, LL. D., and wife, *Caroline W. Coats, M. D.

*From China.*—Rev. William Ashmore, D. D., and wife, Rev. G. A. Huntley, M. D., and wife (to England), Rev. S. R. Warburton and wife, Rev. W. F. Beaman and wife, *Miss Annie L. Crowl, †Mrs. Anna K. Scott, M. D.

*From Japan.*—Rev. E. H. Jones, Rev. C. B. Tenny, Rev. R. A. Thomson and wife, Prof. Henry Topping, *Miss M. M. Carpenter.

*From Africa.*—F. P. Lynch, M. D.

*From the Philippine Islands.*—Rev. P. H. J. Lerrigo, M. D., and wife, Rev. George E. Finlay.

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## RESIGNATIONS

E. S. Corson, M. D., Rev. Albert Ehrgott, Rev. I. S. Hankins, Rev. S. S. Huse, Jr., Rev. A. J. Parker, Rev. G. W. Taft, †Miss R. Emma Pinney.

## DEATHS

Mrs. J. R. Goddard, Rev. C. C. Wright.

## MISSIONARIES OF THE WOMAN'S SOCIETIES WHO HAVE MARRIED MISSIONARIES OF THE UNION

Miss Minnie P. Downie,* Nellore, South India, to Rev. S. W. Stenger, Nandyal, South India; Miss S. I. Kurtz,* Secunderabad, South India, to Rev. E. E. Silliman, Narsaravapetta, South India; Miss Emma W. Smith,* Insein, Burma, to Rev. Harry I. Marshall, Tharrawaddy, Burma.

## MISSIONARIES NOT NOW IN ACTIVE SERVICE

Mrs. Emily Banks, Mrs. C. A. Burditt, Rev. W. C. Calder and wife, Miss M. Elizabeth Carr, Mrs. Laura Crawley, Mrs. E. A. Fletcher, Miss Naomi Garton, M. D., Mrs. C. B. Glenesk, Mrs. B. C. Gleichman, Mrs. L. M. Hadley, Rev. H. W. Hale and wife, Mrs. Norman Harris, Mrs. Lyman Jewett, Mrs. L. A. Knowlton, Miss Stella H. Mason, Mrs. M. A. Milne, Mrs. A. T. Morgan, Rev. I. E. Munger and wife, Mrs. W. I. Price, Miss Francis E. Palmer, Mrs. H. H. Rhees, Miss Martha Sheldon, Miss Gertrude L. Wherett, Rev. R. R. Williams, D. D., and wife.

## NEW APPOINTEES

Arthur S. Adams, Walter B. Bullen, John H. Giffin, Rev. L. Ward B. Jackman, Rev. Charles L. Maxfield, Henry W. Munger, Rev. Seymour E. Moon, Rev. James Calvin Richardson, Charles F. Smalley, M. D., Rev. James V. Latimer, Rev. Randall T. Capen, Raphael C. Thomas, M. D., Paul C. Metzger, *Miss Annie S. Magilton, *Miss Edith F. Wilcox, *Miss Clara B. Tingley, *Miss Myra F. Weld.

# REPORTS FROM THE FIELDS

## I. MISSIONS IN BURMA

BOTH satisfaction and regretful sympathy are begotten by the record of the year in our oldest mission field. Our records give testimony to untiring efforts and to wider and more serious interest in the message borne by the missionary; yet our correspondence tells as well of disappointed hopes, of serious illnesses, of enforced plans for return to the home land for recovery of strength. The changes of the year are such as compel us to renew, with even stronger emphasis, the statement of last year regarding the need of reenforcement of our corps of workers in the Burman field.

Cause for congratulation, to which our missionaries in Burma with enthusiastic unanimity invite us, is presented in the realization of plans for new quarters for the Mission Press. The work of building, while not yet completed, is far advanced. The plans were carefully made, and while not all is secured which larger resources would have made possible, it is evident that the building will bring honor to this department of our work and will give to the mission a larger self-respect. The work of the press is reaching a continually enlarging multitude with its ministry of enlightenment and spiritual healing.

The year has been one of unequalled prosperity at the college. The college roll now shows a total of 824 pupils, of whom 30 are in the collegiate department proper and 106 in the high department. The co-operation between the faculty of the college and the standing committee, as representing the board of trustees, has given satisfaction to all.

The college proper has now completed its first decade. Gratifying as its progress during this period has been, it is apparent that the early future should see a definite advance beyond present conditions. The opening of a higher collegiate department of the B. A. grade is exceedingly important if the college is to maintain the influence essential to the high service it should render to the Christian races of Burma; and the provision of separate accommodations for college students is not only desirable for the cultivation of a helpful self-respect in these students and a healthful ambition in those of lower grade, but this step is now made indispensable by a wise requirement of the educational authorities. It is earnestly hoped that the funds necessary for ensuring this work may not be wanting.

Our theological schools continue their work strongly. The number seeking preparation for the gospel ministry is, indeed, painfully inadequate; and many calls for preachers and teachers are unmet. Competition, as presented in the demand for teachers, is strong; and particularly among the Burmans the need of a larger ministerial supply is urgent. There is, however, cause for satisfaction

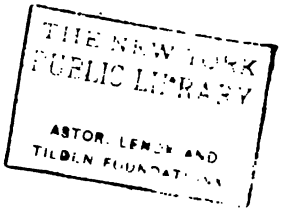


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Burma Series — Orient Pictures.

## NO. 222. — A PROPHET'S AERIE.

This tall structure has been erected for the use of a Buddhist "prophet" or *Myihtoi*. Clad in his special robes, he ascends the ladder and sits upon the platform until the demons or *nats* take possession of him, and use him as a medium for forecasting the future. These men are greatly venerated and much resorted to by the Burmese. Photograph by Rev. G. J. Geis.


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in the spirit of many giving themselves to this work. The hearty co-operation of the people also is a source of gratification and encouragement.

The need of an increase in the number of workers is enhanced at the present time by the results attending the movement referred to in former reports and in many letters received during the year. While the enthusiasm at first attending the work of Ko San Ye has, in a measure, subsided, the movement gains, rather than loses, in depth and strength. The ingatherings to our churches, as a result of this movement, are so large that not a little difficulty is found in securing responsible workers qualified to minister to the new congregations. A feature of the movement exceedingly encouraging is its influence in heathen villages in which, until now, the Christian work had made slight impression.

An interesting incident of the year is the building of a Christian chapel at Aungbinle, the scene of the sufferings of Dr. Judson. This work was made possible by the gift of two American Baptists who visited the place. The incident is not simply gratifying to Christian sentiment; it gives promise of wider diffusion of the priceless influences of the faith for which the first missionary of American Baptists counted his sufferings a privilege and joy.

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## 1. RANGOON — 1813

*Burman.*—Rev. John McGuire and Mrs. McGuire, Rev. E. O. Stevens, D. D., and Mrs. Stevens, *Mrs. M. W. Burhoe (in U. S.), ¶Miss Marie Coté, M. D., †Miss A. E. Fredrickson, *Miss Ella L. Chapman (in U. S.), *Miss Emily M. Hanna (in U. S.), *Miss Julia G. Shinn.

*Sgaw Karen.*—Rev. A. E. Seagrave and Mrs. Seagrave, Rev. S. R. Vinton and Mrs. Vinton, Mrs. J. H. Vinton, Miss Harriet N. Eastman, *Miss Julia G. Craft.

*Pwo Karen.*—Mrs. Mary M. Rose, *Mrs. C. H. R. Elwell (in U. S.), *Miss Elizabeth Lawrence.

*Tamil and Telugu.*—Rev. W. F. Armstrong and Mrs. Armstrong.

*College.*—Rev. J. N. Cushing, D. D. (and Mrs. Cushing in U. S.), Prof. E. B. Roach and Mrs. Roach (in U. S.), Prof. L. E. Hicks, Ph. D. (and Mrs. Hicks in U. S.), Prof. J. H. Randall and Mrs. Randall (in U. S.), Prof. J. F. Smith and Mrs. Smith, Prof. J. Frank Ingram and Mrs. Ingram, Prof. Wallace St. John, Ph. D., and Mrs. St. John, Prof. Ambrose C. Rice and Mrs. Rice.

*Press.*—Mr. F. D. Phinney and Mrs. Phinney, Mr. J. L. Snyder and Mrs. Snyder.

*English Church.*—Rev. Ernest Grigg and Mrs. Grigg.

*Chinese.*—(Under supervision of Rev. Ernest Grigg.)

### Burman Department

Churches, 9; members, 515; added by baptism, 52.

Report of Mr. McGuire:

Many Changes

Mrs. Burhoe left us in March, her departure being made necessary by the health of her little boy. During the rains, Miss Shinn, Miss Hanna and I were the only missionaries on the field. Mrs. McGuire and Miss Fredrickson arrived in November. Miss Craft came early in December, and Miss Ranney and Miss

Phinney a few days later. Miss Fredrickson is a new addition to our circle and will devote her time to evangelistic work, for which she has exceptional qualifications. Miss Craft takes the work which was formerly hers, but lately the work of Mrs. Burhoe, in the Kemendine girls' school. Miss Ranney and Miss Phinney are at Insein, making plans for the opening at that place of their Bible school for girls.

**One Million Buddhists to be Reached**

Our field, which formerly comprised but two districts, has now expanded into three. The great Thongwa District has been divided, and a new headquarters of the government established at Pyapon. The new district will become one of the richest in Burma, and one of the finest mission fields. We ought to secure land and open at that point a new station as soon as practicable. Owing to the kindness of Mr. Randall, who looked after the schools at Lanmadaw and Dalhousie Street, I was able to spend the greater part of last cold season in jungle and mission travel. Mr. Randall continued to care for the schools until he left for America in March. We found much to encourage us in the district, and reached some thousands at least of the million Buddhists who live upon this field. During the rains the care of the work in the city made it impossible for me to do much in the district. The preachers, however, traveled as they could and always came back with cheering reports. Sayas Po Min and Tha Din are especially worth of mention as earnest and effective preachers of the Word. Since the rains I have made two trips. On one of these Mrs. McGuire accompanied me and we were out almost six weeks. We found no evidence of the revival of Buddhism of which we hear so much in Rangoon. If there be a revival at all, it is confined to the cities, and to a very few, mainly English-speaking natives.

A new feature of our work this year calls for special mention. Heretofore our literature has consisted almost entirely of tracts which have been used for gratuitous distribution. But we have now been authorized by the Executive Committee to sell gospels and other Scripture portions at prices which make it possible to put hundreds and thousands of these into the hands of the heathen. We are doing this and God will add his blessing. On our last trip 1,550 copies were sold. With two or three exceptions, the churches are doing well. The additions by baptism for the year number fifty-two. Not quantity but quality has been our aim. Those coming from unworthy motives we have sought to sift out. Nothing can injure our work so much as the baptism and reception into the Church of Christ of those who have met with no change of heart, and who are not Christians. At Lanmadaw there is a spirit of harmony and co-operation which is encouraging, especially in view of the building enterprise which is before us for the coming year.

**Sunday Schools**

The church at Maubin now has a flourishing day and Sunday school. This is an advance on the past. Saya Thaw, the pastor, is an earnest, efficient man. There are nine Sundays schools on the field, but only four of the churches have Sunday schools in connection with their services. Some of our churches lack wise and efficient leadership, or leadership of any sort in fact. We get to them as often as we can, but can scarcely do so oftener than once in three or four months. The greatest problem in the Burman work is the problem of the pastor and of the evangelist. The association last March was held at Kamayut, a village between Insein and Rangoon, where a number of Christians, members of the Lanmadaw church, reside. The enrolment was 586 with an attendance on Sunday of between 700 and 800. It was one of the best associations it has been my privilege to attend. The uplift of the meetings has been felt throughout the year. During the month of September I conducted a preachers' class which was attended by fifteen men, three of whom were from the neighboring field of Pegu. We studied the book of Deuteronomy and had a most interesting and profitable month together.

The Lanmadaw and Dalhousie Street schools have continued their work as usual. The latter has secured a better building for which we pay a monthly rental of Rs. 100. The other building we had for half this amount. The present building

is far from satisfactory, but it is the best obtainable in that part of the city. It was secured by Mr. Randall and the present headmaster of the school. In connection with each of these schools is a flourishing Sunday school. In the day schools the Bible is regularly taught and monthly examinations have been held. Mrs. Stevens assisted me in conducting the examinations, and Mr. Sharp did good service in the Sunday school at Lanmadaw. The pupils in these schools are of tender age, and we must believe that the good seed faithfully sown in their hearts will bear fruit. The girls' school at Kemendine will be reported by Miss Shinn. The introduction of English into the course of study means much extra labor for the ladies in charge. But the times demanded it and the change had to be made. The wisdom of it is proved by the growth of the school. In Miss Shinn it has a most efficient superintendent. Since last March when Saya Mo resigned, the church has been without a pastor. The pulpit has been supplied partly by us and partly from the seminary at Insein. There have been eight baptisms all from the school. At no time has the outlook seemed brighter than at the beginning of this year 1904. The year ought to witness a considerable advance in all departments.

## Report of Dr. Stevens:

Good health has been my portion throughout the year 1903, so that it has not been necessary for me to take any vacation. Last March, at the village of Kamayût, I attended the meetings of the Pegu Burmese Baptist Association, of which I am the treasurer and corresponding secretary. On Easter Sunday, at Okkan, I assisted in the ordination of Maung Ne, a Karen preacher, who was for a number of years one of my assistants while I was stationed at Prome. In October, at Bassein, I attended the annual meetings of the Missionary Conference and the Burma Baptist Missionary Convention, and of the trustees of the Baptist college, and the Burman Theological Seminary; but most of the time my duties have confined me pretty closely to desk work.

Revision of Burmese New Testament

In revising the Burmese Gospel according to St. John, I have proceeded through the twelfth chapter; but the emendations proposed have been discussed by the Committee of Revision only as far as the thirtieth verse of the seventh chapter. Last February I published the third edition of the Peguan (Talain) version of the catechism, which Mrs. Ann H. Judson prepared in Burmese and Siamese. It was translated into Peguan at a date previous to 1837. This, however, is the first time it has appeared in the form of a leaflet. In September I brought out the second edition of the tract entitled "Elementary Questions and Answers in Astronomy," which was translated into Peguan by U. Htawpah, and revised by myself. This tract and the leaflet were printed each in an edition of 10,000. I was thus able to supply Rev. A. C. Darrow, Rev. R. Halliday, Dr. Adamsen, and brethren Hudson and Clark with as many of these as they will be likely to want for some time for distribution among the Talains dwelling in the Tenasserim Province of lower Burma, and in lower Siam. Last October I had ten thousand struck off from the stereotype plates of "A Discomfited Theosophist" in both Burmese and English for gratuitous circulation. My "Jubilee Volume" in Burmese will soon be through the press. This little book gives brief histories of some of the most prominent of the Burmese Baptist churches in lower Burma. At Mr. Phinney's request I have recently read the form-proofs of the new edition of 5,000 of the Burmese Gospel of Matthew; and at present am engaged in reading the proofs of the Burmese Gospel of John (edition 5,000).

Tracts for Talains

Although we have taken no jungle trips during the year, Mrs. Stevens and I have found, in the railway stations and crowded thoroughfares of Rangoon, abundant opportunity to "sow the seed," by personal conversation, in house to house visitation, and in the distribution of tracts and leaflets. I have also sold at nominal rates 232 gospels and tracts in the Burmese, Tamil, Telugu, Urdu, Bengali, Oriya and Hindi languages.

Burman Messenger

Last but not least I would mention the editing of *The Burman Messenger.* I do not begrudge the time and labor that it has cost me to have this ready to be issued by the first of each month; for as Mr. Phinney, the manager, has truly stated, this religious family paper is the only means the majority of our Burman Christians have of knowing anything of the outside world.

## Sgaw Karen Department

Churches, 135; members, 8,278; added by baptism, 755.

The burden of responsibility upon our missionaries in this section of the Karen work has been unusually heavy, the oversight of the Sgaw Karen interests in Toungoo having devolved upon Mr. Seagrave and Mr. Vinton, when illness had compelled the return of Dr. Bunker to America, Mr. Seagrave being asked also to give some care to the work of the Pwo Karen mission at Bassein. Mr. Seagrave makes report upon this field.

Report of Mr. Seagrave:

Touring in the Delta

The general work in this field during the year just closed has been sadly neglected and we review the year with much of regret that we have been able to do so little. Much of my time having been spent in other fields, I was able to visit only a few of our northern churches in the early part of the year. A part of November and December, however, was spent among the churches in the delta at the west, Ko San Ye having kindly placed his launch at my disposal. Most of the villages in that section were briefly visited, but it is impossible to influence the people much by these short calls. The presence of my family and Mrs. Vinton added greatly to the profit of one trip, as the people were manifestly delighted at their presence. The churches seem to be in about the same condition as hitherto. Some of them are in a very low spiritual state, but for the most part discipline is consistently maintained, and in some churches very decided advance is evident.

Our usual pastors' class was held. I was able to be with them only a part of the time, and the impression as to results obtained was never so unsatisfactory. We regard this as one of the greatest factors in our work and have seen marked benefits from it in the past. The examination of the Toungoo school, however, fell at the same time and my presence was necessary there.

Home and Foreign Missions in the Native Churches

The Home Mission Society still prosecutes its work in the support of evangelists among heathen, for which ever increasing contributions are received. Marked increase in contributions for foreign missions also is being made, at present chiefly through the Burma Baptist Missionary Convention. We have been much interrupted in our special work at Meinlongyi in Siam where our churches supported preachers for some five or six years. Two of our men died on that field. Two other young men spent the first year after graduation from the seminary there, but then returned home and were unwilling to go back. Two other men who served for some time and seemed to do good work have been unable to return because of the ill health of their wives. During the past year the unsettled state of that part of the country also hindered our renewing work there, but we hope soon to have men again engaged in that needy field.

Growth of the Ko San Ye Movement

The special interest in this field in connection with the Ko San Ye movement still continues unabated. The heathen Karens in all quarters are greatly stirred and the opportunity for preaching the gospel to interested hearers—in many cases inquirers—was never so great. Ko San Ye himself is indefatigable in his efforts. Frequent visits are made to several different stations in this field and also to points in the Shwegyin, Tharrawaddy and Henzada fields. A number of large buildings have been erected near the railway for meetings and school purposes. Some of

these are far too large to be fully used for years to come, if ever, but the money seems forthcoming from the people for them, largely funds which otherwise would have gone for Buddhist *kyoungs*. Many baptisms have occurred among these inquirers and many others are asking for the ordinance. Ko San Ye is in most cordial relations with the missionaries and native pastors here and in many ways shows himself ready to receive suggestions and appreciative of such help as he receives from us. His zeal for souls and his prayerful spirit are noted and remarked on by our preachers and are worthy of imitation.

We have sustained great loss in the death of Thra Pa Ter, pastor of the Rangoon church. He was a young man of no little ability and promise and was making real progress, particularly in spiritual things. We have been unable as yet to supply his place. Rev. T. Thanbyah has continued his work, touring largely among the churches throughout the year. His ability and training eminently fit him for this work as for that of translator and writer of books needed by his people. This work he has continued from the first. We would be glad if we could set him free for this literary work and many of his people desire it.

Mr. Herbert Vinton has continued his work of teaching in the school and assisting with the superintendence as hitherto. Rev. Sumner Vinton has continued in charge of the station school, the oversight of work on the Vinton memorial building, now practically ready for dedication, besides most of the station work and has largely co-operated with Ko San Ye who seems especially drawn to him.

We hope that the draft on this mission for assistance in other fields is now over and that we shall be able to press the work on all lines as we have been so long hoping to do.

## Pwo Karen Department

The work of the Bible school cared for by Mrs. Rose and her associates has continued throughout the year. The general work of the mission has its center at Maubin; and report of its activities will be found in the letter sent from that station by Mr. Cross.

## Tamil and Telugu Department

Churches, 3; members, 527; added by baptism, 24.

(*Statistics for 1902.*)

Our Telugu-Tamil work is conducted mainly at four centers: Rangoon, Moulmein, Bassein and Mandalay. Mr. Armstrong continued upon furlough until the fall of the year. Meanwhile, unexpected and deeply regretted changes had occurred. The enfeebled health of Mrs. Armstrong, and the sudden prostration of Miss Kate Armstrong made necessary a sea voyage to England. Happily, all have now returned to the field, apparently, with restored health.

Report of Mr. Armstrong:

Three Faithful Workers Crowned

The year 1903 has seen many changes in the Telugu and Tamil work in Burma. When the year began, besides the ordained pastors in Rangoon, Bassein and Mandalay, we had three evangelists in Rangoon and two in Moulmein. On June 11, Mr. Venkatachellum, evangelist in Rangoon for over 10 years, passed suddenly away. While preaching from house to house, as was his custom, he had just ceased praying when he became unconscious, and was carried

home to awaken in another world. He had in his early days suffered the loss of all things for Christ, but later had seen his wife, his brother and wife, his mother and hosts of others given to his prayers. Ten days later a brother evangelist in Rangoon passed into his rest, Govinda Peter; converted under Dr. Wade in Moulmein, and baptized by Rev. J. M. Haswell, he was sent out to preach among the Telugus and Tamils by the Moulmein Missionary Society in 1863. Since then he has been a faithful and successful preacher of the gospel there and in Rangoon for 40 years. Dr. Ellen Mitchell called him to preach to the patients in her hospital. One was converted, and many others followed, so the Telugu and Tamil church in Moulmein sprung up. Again, on July 19, the pastor of the Bassein church, Rev. D. G. Jacob, preached as usual on Sunday morning. In the afternon he complained of a pain in his side, and before the setting of the sun had closed his eyes in death and left another vacant place. He had served the Bassein church for over 20 years. The church there had been gathered and shepherded by him; he was much beloved and his loss is very keenly felt. Notwithstanding these losses the work has steadily progressed.

**Entering New Fields**

In February, Salem Lazarus started work in Prome under Rev. Mr. Mosier, who wanted some one to care for the Telugu members of his church and the community outside. He has a ready command of several Indian languages, and many years' experience as a Christian worker. Already some have been baptized into the Burman church. He also visits Zigon under Miss Stark's care, and one Telugu has been baptized and several others are inquiring there. One of our evangelists, W. B. Johns, has begun a work in Henzada where there are many Hindus. Rev. Mr. Cummings has kindly provided him with the use of a chapel near the bazar. Here also one has been baptized into the Burman church, and four others are ready to be received. Another evangelist, P. Williams, has been removed from Moulmein to Rangoon to care for the work in Kemendine and Ahlone.

**Older Stations**

Pastor Aaron has faithfully carried on his work in Mandalay, and held regular services in Maymyo, besides making frequent visits to other parts of upper Burma. The Rangoon church, under Pastor Noble, continues to prosper. It has become wholly self-supporting beside contributing generously to outside work. The money appropriated for traveling is expended in visiting the new centers named and visiting others where there is a chance of starting new work. The school work has been fully reported to the Woman's Baptist Foreign Missionary Society. It has been unusually successful in government examinations, and has also done good service in church work.

**Personal**

During the absence from Burma of all the rest of the family for three months of the year our son, Ernest, with the help of the native workers, carried on all the school work in Rangoon and Moulmein, as well as the evangelistic work throughout the whole province. With his hand on everything, never hurried or worried, he carried it all successfully through. In November Mrs. Armstrong and I, with our daughter Kate, returned to the work; but our son Fred has taken up his studies again in New York.

We have great reason to thank God for the wonderful help he has given and the marvelous loving kindness he has shown us through the year, not the least of which is the restoration of Miss Armstrong after a severe illness, to the work, Mrs. Armstrong's improvement in health, and my return again after an invigorating furlough. We would praise the Lord for his goodness and for his wonderful works.

Leaving out of the account individual Telugus and Tamils baptized here and there into churches of other nationalities, some of whom are mentioned in the foregoing, the baptisms for the year are: Rangoon, 31; Bassein, 2; Mandalay, 6; total, 39. The total membership is 550.

## Rangoon Baptist College

Total number of pupils, 824; (in collegiate department, 30). College church members, 97.

### Report of Dr. Cushing:

During the year the following changes in the faculty have taken place:—Rev. J. F. Smith resumed work at the beginning of the new year, after a furlough of six months. In March Rev. Dr. Tilbe resigned and his work passed into the hands of Rev. Mr. Smith. In March also, Rev. J. H. and Mrs. Randall returned to the United States on furlough. Mr. J. Frank Ingram arrived in April and entered upon Mr. Randall's work. In July Rev. Dr. and Mrs. St. John reached Rangoon and Rev. Dr. St. John at once relieved Mr. E. B. Roach of his duties and thereby enabled Mr. Roach to proceed on furlough to join his family in the United States. In December Rev. Mr. Sharp went to Pyinmana to take charge of the Burman mission at that place, and the normal work was taken charge of by Mr. A. C. Rice who, with Mrs. Rice, had recently arrived. **Changes in the Faculty**

By the assistance of an appropriation from the local government, quarters have been built for the Sloyd department, which was opened last May.

The enrolment during the year has been as follows:—College, 30; collegiate high department, 106; collegiate middle department, 231; collegiate primary department, 411; kindergarten, 25; vernacular middle department, 10; vernacular high department, 2; pupils taking normal only, 9. Total, 824.

There were 116 pupils enrolled in the normal department. The importance of this department is very great, for it is one of the principal sources of supply of certificated teachers to our mission schools. The education department has vigorously applied to the schools of the province the rule that aid shall be withdrawn from a school in proportion to its employment of uncertificated teachers. It has been impossible for many mission schools to obtain a full quota of certificated teachers as the supply in the province is inadequate, and thereby they have had to meet financial difficulties in the reduction of grants. The results of the three first year and the three second year classes of each of the three grades are excellent. The results of the examination of the three third year classes are good. This is the final teachers' test examination. **Calls for Teachers**

Miss Hanna has continued her supervision of the kindergarten department as well as given instruction in kindergarten theory and practise to a class of young women.

The annual prize giving took place on December 12. His honor, the new lieutenant-governor, Sir Hugh Barnes, Lady Barnes, Rev. Dr. Knight, bishop of Rangoon, the Roman Catholic bishop, the director of public instruction, and other friends were present. His honor made an address which was of great interest.

The music has been in the charge of Mrs. White during the year. She has been indefatigable in her training of the choir for Sunday and other services, and for the musical part of the annual prize giving.

Athletic sports have received much attention. The annual sports of the college took place December 5 and were attended by many visitors. The college football team won the junior challenge cup in the Burma Athletic Association for which a dozen teams entered. The final was won after three tie games had been already played with the Young Men's Christian Association team. Prizes were also won in the annual contests of the Interschool Sports Association. **Athletics**

The religious work has continued as in past years, with the exception that the meetings of the three societies of Christian Endeavor have been transferred to Sunday evening. The number enrolled in the Sunday school was 450. The statistics of the college church for the year are,—added by baptism 8, by letter 3, by restoration 2; dismissed by letter 7, excluded 3, died 2; total number, 97. The **Religious Work**

church collections amounted to Rs. 382-14-0; S. S. collections, Rs. 132-11-0; total, Rs. 515-9-0.

**Important Changes Required**

The lieutenant-governor in his address alluded to the changes which the new Universities Bill would necessitate in connection with the college. The government will demand the segregation of the college in a building which shall be used entirely for itself. This building must be furnished at an early date and the government will be willing to help in its erection. But its erection will be impossible without at least a corresponding sum raised in America. The necessity of this segregation of the college has been emphasized by the director general of education for India and the director of public instruction, Burma, in a recent visit to the college. The theory on which the government acts is that the college student is no longer a boy but a man and requires a treatment which recognizes the independence and voluntary activities of manhood.

Besides this building, endowment must be secured. If any Baptist thinks that the English Government is going to endow a Baptist or any other non-conformist institution, he has a very incorrect conception of the attitude of the government to such an institution. It is not done in England. Much less will it be done here. This college is the only Christian college in Burma, where our young men and women, the best product of our churches, can be educated and developed under earnest, evangelical influences. There is no hope of raising an adequate endowment in this country. It would be a work far beyond the power of the native churches. Wealthy Baptists in America must help or the endowment can never be realized, the requirements of the government through the Calcutta University cannot be met and the college must be given up. Hitherto, when we have mentioned endowment, it has been with an indefinite future before us. The new Universities Bill limits the time to meet the new requirements to the near future. Shall the college live or must it cease to be? The Baptists of the United States must decide. Another requirement will be the ultimate raising of the college to a B. A. institution, one which teaches through the course of Bachelor of Arts. This, however, while it is to be aimed at, is not of such immediate urgency as the separation of the college, in buildings, from the collegiate school. This is the immediate and imperative necessity.

My work on the Reference Shan New Testament has continued. The printing has advanced through Romans, as has also the printing of the New Testament without references. I continue to maintain the same relations to the work of the Educational Syndicate, The Student Young Men's Christian Association, the Society for the Prevention of Cruelty to Animals and other societies. This outside work gives touch with the educational and philanthropic work of the city and province.

## Report of Dr. Hicks:

**Ten Years of Progress**

On the completion of a decade in the life of this institution as a first arts college, a decade also of my own service in it, a few words in the way of review may be permitted. Though the progress of a single year be far less than we desire, these ten years show distinctly that we are growing, if not at a very rapid rate, yet so as to evoke lively emotions of gratitude. A laboratory and several other new buildings have been erected, the number of professors doubled and of pupils more than doubled, while the quality of their work has steadily risen.

**Specialisation in Science**

Two departments, mathematics and science, were allotted to me when I began here in 1894. Two years later Professor Roach relieved me of all but two of the mathematical subjects, and this year Dr. St. John has, with the approval of the principal and faculty, taken over these remaining subjects, conics and geometry. At the same time sanitary science was substituted for logic, thus making my secular work for the first time all scientific and homogeneous. The path of further progress in specialization, viz., the differentiation of physics and chemistry, is

plain, and that step will be an imperative necessity as soon as we become a full arts college. But an antecedent imperative necessity is an adequate endowment. May the next decade witness its realization!

Three hours daily are devoted to the three subjects, physics, chemistry and sanitary science, but not equally to each subject; the first two absorb the major portion of the time. One hour each week is given to the entrance class in elementary physics and physical geography. In addition to my secular work I have one hour daily of Bible teaching, a privilege highly prized, as is also the opportunity of preaching in my turn on Sunday mornings and teaching in the Sunday school.

## Report of Professor Smith:

After six months of enforced rest I took up my work a year ago with many doubts as to whether I should be able to carry my share through the year. With God's help the work has been done day by day and I begin a new year with more strength and hopefulness than I had twelve months ago.

With the opening of school in May I took up the work of the Pâli department and have taught the senior and junior first arts classes in this subject; but insufficient preparation on the part of the teacher has made the work unsatisfactory to me and I fear to the pupils as well. In the high school I have taught the senior and junior entrance classes in English. This work has been more congenial and satisfactory. The average daily attendance in my classes has been as follows: senior first arts, 12.7; junior first arts, 12.8; senior entrance, 38; junior entrance, first section, 24.

Along distinctively religious lines my activities have been taken up in the preaching on Sunday mornings and in the Friday evening prayer meetings (in both of which lines of service I have taken my turn with the other members of the faculty), in the conduct of the Sunday evening service for the Eurasian boarders, and in the superintendency of the Sunday school. This last has proved particularly delightful and has involved the meeting of the Sunday school teachers for an hour each week for the study of the lesson. Our Sunday school is the largest in Burma, having a total enrolment of 33 teachers and 417 pupils, and an average attendance during the year of 365.

## Report of Professor Ingram:

My first year on the foreign field is almost completed. The opportunity of molding the thought and morals of the youth of Burma can hardly be overestimated. I very much appreciate the privilege that is mine.

**Teaching English and History**

To me has fallen the department of English and history so ably conducted by Professor Randall. I have tried to discharge my classroom duties in the spirit of Jesus. Every lecture has been opened with prayer while the students stood with bowed heads and folded arms. In teaching English and history one has many opportunities to inculcate moral and spiritual lessons which educate for eternity as well as for time. Such opportunities have always been used to the full. My class room work has been a constant source of pleasure to me, notwithstanding the labor involved in mastering ten text-books in one year so as to teach them with accuracy and interest.

Besides this work of lecturing four hours each day, I have taught a Bible class of twenty-one young men each Lord's Day, and I have preached in turn with the other members of the faculty on Sunday mornings, and also in my turn conducted a Friday evening prayer meeting for the students. I have likewise responded to various calls to preach outside the college, and have had to refuse as many more invitations for like service.

**Counselling Young Men**

Our home has been a favorite resort for young men seeking counsel and encouragement. I have invited the members of all my classes to call at our home whenever they wished to do so for counsel, for help in their work, or for a social hour. My library too has been placed at their disposal.

A Literary-Debating Society has been organized among the students for the furtherance of the study and use of English, and as president of this organization I have had the burden of arranging for its weekly programs.

Another duty which has required much time and labor is that of treasurer of the college. For this a commercial training for which I little dreamed I would have use on the mission field has in a measure prepared me. A similar task and one making extended demands upon my time is that connected with the office of secretary-treasurer of the All-Burma Young People's Society of Christian Endeavor. Then too I have been assisting Mrs. Ingram, who has the superintendence of the girls' dormitory, in seeking to secure for the girls some sort of regular physical exercise, and to this end have had a croquet lawn prepared beside our house for the use of the girls. Yet with all, I manage to get some recreation and enjoy good health, having suffered only once from fever since coming to Burma. It is our desire to be long spared to live and to work for the Master in behalf of these young men and women.

### Report of Dr. St. John:

Beginning my work in the college upon arrival in the latter part of July I am conscious of working at a disadvantage, since more than two months of the school year was then past. The results of my classroom work have not yet been sufficiently tested to allow even myself to form a judgment of its success. It is my present impression that approximately as large results may be obtained by the college instruction of Burman youth as of American youth under equivalent conditions. The oversight of several dormitories has given me opportunity to observe and have some part in the social life of the students. It has been my pleasure to respond to all calls to preach and conduct meetings both in and out of the college. I have recently begun a course in the Life and Teachings of Jesus intended primarily to prepare the native teachers for their work in Bible instruction. This has involved the revision and printing of an outline which I had previously prepared on this subject. Further it has fallen to my lot to take an interest in and to encourage athletics.

## Baptist Mission Press

### Report of Mr. Phinney:

The year which closed with December 31, 1903, has been a marked year in the history of this Mission Press. It has seen the further compression of our stocks into smaller space than ever in order to make possible the removal of the half-century old building long known as the Merchant Street Mission House, preparatory to the erection of the front portion of the new press building. The foundation walls of this portion of the building are almost complete as the year closes, and the superstructure will shortly rise. The corner-stone of the new building was laid September 13, Mrs. Phinney setting in cement the last brick, and then declaring the stone to be "well and truly laid." Dr. Smith made a historical address and Dr. Sutherland offered a prayer of dedication. The crowding of men and material has hampered our work very greatly, but notwithstanding this we have done an increasing business, our over-turn being fifteen and three-eighths per cent. greater than in the previous year, this having been our average increase for several years past.

In Scripture printing work we report with much satisfaction the completion of the Sgaw Karen Reference New Testament and its placing on sale. This book bears the result of many years of revision work on the part of Dr. Cross, who has also prepared the references, the work of a small committee which considered carefully all the changes made by Dr. Cross, and lastly but by no means little, the painstaking care of Miss H. N. Eastman, who has read all the proofs and been responsible for the accuracy of the references. As it is expected that this text will not need further revision for many years, the work has been very carefully stereotyped

And since this text is now considered a standard text, we have taken in hand and have well advanced a "Harmony of the Gospels" in Sgaw Karen upon the lines of the harmony by Professors Stevens and Burton. This our next report we expect will announce as complete, when further particulars will be given. The growing demand for the pocket editions of the Burmese and Sgaw Karen Bibles and testaments has necessitated the reprinting in Boston of large editions from the plates held there, and frequent shipments are needed to maintain the supply in Rangoon. In Burmese we have had to reprint some of the gospel portions which are now being sold by missionaries, preachers and colporteurs in large numbers at a merely nominal price which has been adopted in order to compete with the editions put out by the British and Foreign Bible Society, in which some of the revisions, we believe, teach positive error, and others hide the truth in very important matters. A stereotyped edition of Psalms and Proverbs, issued at a low price, has found such ready sale as to call for an early reprinting. In Shan the work on the Reference New Testament and on gospel portions has proceeded as rapidly as possible. In Kachin we have issued Acts during the year, and then had to stop to prepare other and better type than that we had been using for this purpose. Work now in progress will be announced in next report. In religious literature we may mention an edition of church history in Sgaw Karen by Dr. Cross, now on sale, and editions of a work on sermonizing by Dr. Cross and a commentary on Isaiah by the late Dr. Wade, revised and published for the Burma Baptist Missionary Convention, which are so nearly ready for issue that they may be mentioned here. Other lesser works and hymn books in three languages complete this class of work. Our only linguistic work issued during the year is comprised in a second edition of the "Grammatical Notes and Vocabulary of the Peguan Language," by the late Rev. J. M. Haswell, D. D., revised and enlarged by Rev. E. O. Stevens, M. A. Our educational publications during the year have been mainly reprint editions, and as usual cover the ground from kindergarten to high school text-books.

Varied Publications

One of the great needs in Burmese printing has been display type, type larger than book sizes and for use in titles, general jobbing and such work. To meet this need has been a cherished hope of the writer for many years past. The design has been ready, but it has been possible only during the past year to engage a punch cutter with skill sufficient to warrant the undertaking. But the work done during the past year in the production of a "36 point Burmese type" has been so successful that we are finding almost constant use for the type we have produced, and a good sale to other printers is in prospect. We have had to prepare and cast a font of "12 point Roman" for use in Kachin printing and in similar work, for which fonts of type as put up by English and American founders are found sadly inadequate.

Casting our own Type

Our book printing work has increased so much beyond any increase in our appliances that we are unable longer to keep up with the demands upon our press room and our bindery. We simply must have more book printing presses and more bindery machinery, but how they are to be obtained we do not know. The writer will be glad to correspond with any one who wishes to aid in this matter.

Personally both Mr. Snyder and the writer have had health sufficient for their work, and rejoice to be permitted so to work.

## Immanuel (English) Church

Churches, 1; members, 84; added by baptism, 13.

### Report of Mr. Grigg:

This chief port and capital of Burma is growing rapidly and within twenty years, I believe, will contain half a million inhabitants. The wisdom of having a strong English-speaking Baptist church here is most evident. Please pray for this

Request for Prayer

important branch of our work. Since August I have written fifty-six letters to Sunday schools and churches in America and Great Britain requesting definite prayer for a revival in Rangoon, but thus far have received only one reply! Are we thus far forgotten? After nineteen months in the capacity of acting pastor the writer on June 19 of last year accepted the pastorate made vacant by the resignation of Rev. Albert Ehrgott.

**A Live Y. P. S. C. E.**

Thirteen were baptized during the past year and nine received by letter and experience. The present membership is eighty-seven. A glance at the statistical report will convince the reader that up to the measure of its ability this oriental church has learned the art and appreciates the privilege of generous giving. The average attendance at our Y. P. S. C. E. is eighteen and its membership is double the average attendance. During the year this brave little band presented the church with a set of curtains for the arch over the baptistry at a cost of $50 (Rs. 152). The women's auxiliary organized last June holds bimonthly sessions for prayer and sewing and social converse and has both a visiting committee and an appointee to write to absent church members. The Sunday school of ninety has an average attendance of sixty-seven. Mr. Pascal of the Mission Press is our esteemed superintendent, faithful, generous and energetic. Mr. Phinney's adults' Bible class is a special feature and full of promise.

**Building Improvements**

The interior of the church building is being renovated and beautified at a cost of a thousand rupees ($333). Additional repairs are absolutely necessary and I trust the Executive Committee will prove our benefactor by a special gift for the purpose. Last night the church was comfortably filled, and three were baptized after the sermon. Our difficulties will not be mentioned.

## Chinese Department

Churches, 1; members, 15; added by baptism, 5.

A large part of the 50,000 Chinese in Burma are gathered in Rangoon, where a Chinese Christian, Rev. Ah Leon, conducts a work for his countrymen. Mr. Grigg, the pastor of the English church, has general oversight of the work. No report has been received this year.

## INSEIN — 1889

*Karen Theological Seminary.*—Rev. D. A. W. Smith, D. D., and Mrs. Smith.
*Burman Theological Seminary.*— Rev. F. H. Eveleth, D. D., and Mrs. Eveleth.
*Anglo-Vernacular Department.*—Rev. W. F. Thomas (and Mrs. Thomas in U. S.)
*Burman.*—*Miss Hattie Phinney, *Miss Ruth Ranney.

## Karen Theological Seminary

Number of pupils, 109.

(*Statistics for 1902.*)

### Report of Dr. Smith:

The fifty-ninth year of the Karen Theological Seminary has been uneventful, unless the admission of a class of fifty, the largest in the history of the seminary, may be considered an event. This event, however joyful at the first, was followed, in course of time, by a series of events not so joyous, by which before the close of the year this record class was reduced in its membership from fifty to forty. Seven

left on account of ill health, one from discouragement, and two at the request of the president. The last three departures were indeed events, for they have been, to the best of my memory, unprecedented since I took charge in 1876.

"Special Discouragements"

A few weeks since, a friend in the United States, who is preparing an article on some subject germane to ministerial education, sent me a series of questions, one of which was, "Have you any special discouragements?" The inability to secure properly qualified candidates is one discouragement. In my last year's report, I explained that the great demand for certificated schoolteachers, in conjunction with the high pay of the teaching profession, could not fail to operate in discouraging young men from entering the poorly paid ministerial profession, and I also expressed the conviction that this state of things could not be permanent, as the supply of teachers must ere long outstrip the demand. Meanwhile, to add to our distress, the attention given to vernacular education is on the decrease. So far as I know, no vernacular teaching apart from the Bible is given in any of our station schools. In former times, the seminary received most excellent material from the station schools, in the shape of young men who knew no English, but received a fine training in the vernacular. Now vernacular students are limited to a village school education, for the most part, very primary in its character. So it happens that, as a rule, only those who have completed lower grades come to the seminary from the Anglo-vernacular station schools, because those who have completed the higher grades find openings in the more lucrative profession of school teaching; and only low grades of vernacular students come, because only a low grade education is provided for them in the village school. To illustrate, from this year's entering class of fifty, only twenty-five of them come to the seminary from the station schools, and of these only two had passed the sixth standard, ten the fifth, six the fourth, and seven the third. The remaining twenty-five came from the village schools, and of these, only one had passed the sixth vernacular, one the fifth, fourteen the fourth, and three the third. A few years ago an effort was made to restrict candidates for the ministry to those who had passed the sixth standard. If this rule had been strictly observed in connection with this last class, only three could have been admitted. The missionaries have very wisely ignored that rule, and have recommended young men for other than scholastic reasons, to a course of study for the ministry; and of the forty who are left in the entering class of this year, the majority are young men of excellent promise.

Superior Attraction of Teaching

Where the Graduates go

A graduating class of twenty-four leaves the seminary this year, prepared to respond to the summons which come to them from all parts of the field. Two have volunteered to work among the Chins of distant Haka, and two among the Shans of the equally distant Kengtung. Another has received a call to the pastorate of the Karen church in the city of Rangoon, and places are waiting for nearly all the rest either as pastors or evangelists. Even with such an outgo, annually repeated, the cry of the Lord of the harvest seems as true and pressing as ever,—"The harvest is plenteous, and the laborers are few."

As there have been no graduates from the college this year, Mr. Thomas, who is equally qualified to work both in Burmese and Karen, and who belongs equally to the Burman and to the Karen seminary, and is prepared to lend a helping hand to either as occasion requires, has during the past year given his services to the Karen seminary, continuing his valuable course for all the classes in the Burmese tracts and taking the senior class in the New Testament in addition to the class in the Greek Testament. Meanwhile we have, to our great joy, the promise of one, if not two, college graduates for next year.

The contributions from the Karen churches for the support of the seminary have this year been a trifle larger than any preceding year, amounting to $1,212. Last year they were $1,066. The seminary endowment is making progress, amounting at this date to $796. The attendance at the beginning of the year was

135, and at its close 122. To those who are fond of statistics, it may be agreeable to know that the average age of our entering class is twenty years and six months, and of our graduating class, twenty-four years and six months. The cost of the boarding department of the seminary was $1,262.25; of the teaching department (apart from the salaries of the missionaries) $660, for four teachers. The average cost of each pupil for board was $11, and for teaching, $6 per annum; not an extravagant showing, I believe it will be admitted by the supporters of missions, for the training of a native ministry for Burma, and this cost will be regarded with the greater complacency, when it is remembered that more than two thirds of it is contributed by the Karens themselves! Of course this does not include the personal expenses of each pupil, which are generally provided for by the friends and relatives of the pupil, and in a few cases by kind specific donors in the United States.

What it Costs

## Burman Theological Seminary

Number of pupils, 26.

(*Statistics for 1902.*)

### Report of Dr. Eveleth:

A class of ten men was graduated from the seminary on January 26. Of these, nine secured the requisite percentage in their examinations, and received diplomas; the tenth man lacked six per cent. to complete an average of fifty-five per cent. and received a certificate of attendance only. The highest average per cent. taken in the class was ninety-one. Notwithstanding the fact that the larger portion of the class were not Burmans, the Burmese of their graduating addresses was highly complimented. Nearly all of these men are already engaged in mission work.

Ten Graduates

The recommendation of the trustees that a fourth year of study be added to the regular course was approved by the Executive Committee in Boston, and we have secured a bright young Burman, a graduate from the seminary, as a third teacher. He is with us now, and Mrs. Eveleth is aiding him in his preparation for his future duties. We had one dormitory in excess of our needs, and this was rebuilt on a pleasant site, and on a plan adapting it to the wants of a teacher. The cost was less than one third of that required to build a new house.

Lengthened Course

There is a prospect of a small class of fourth-year men for the present year, made up from the ranks of recent graduates. The calls for more Burman preachers come to me often, but the supply is pitifully less than the demand. Pray the Lord of the harvest that he call more *Burman* workers into his vineyard. The large increase in local contributions last year betokens a growing interest in the work of the seminary.

Demand for Burman Preachers

## Anglo-Vernacular Department

### Report of Mr. Thomas:

As the seminary has this year contained no students qualified to pursue their studies exclusively through the use of English text-books, we have made use of English only in connection with the usual classes in New Testament Greek. The prospects, however, are good for classes in the near future which shall contain men who have passed their first arts in the Baptist college before coming here. Meanwhile, it was a great joy to myself and Dr. Smith to unite last week with Dr. Cushing of the college in the ordination of Maung Po, the first F. A. graduate of the seminary, as pastor of the town church of the Henzada Karen Mission.

lull in the English department of the seminary has left us leisure for ar work in New Testament exegesis in addition to the training of Karen in Burmese tracts and religious literature, which is becoming more and perative if our students are to do the most effective work among the g number of Buddhists of all nationalities in the country. For if, as rbairn says, Buddhism and Christianity are the two leading missionary in the world, the final battle between the religions of the world must it in the Buddhist world.

The Impending Struggle

as been a great relief to the seminary to be released during the year from of the Tharrawaddy Karen Mission by the appointment of the Marshalls already efficiently taking it over in charge. It has heretofore been a conurce of anxiety both to Dr. Smith and myself, who have been in alternate of the field, that we could do no more for it without interfering with our the seminary. It must, therefore, be looked upon as a veritable God-send Marshalls are now ready to enter into this field "white already to the owing to the divine blessing on the labors of Ko San Ye, one of the portant centers of whose work is within the limits of this mission.

A Field White for the Harvest

ddition to the regular routine of work in connection with the seminary, I o been able to attend four associational meetings as well as an ordination Moulmein Karen jungle, besides the annual meeting of the Burma Baptist ary Convention. It has also been my privilege to serve on the Committee sion of the Burmese Bible, which has consumed a good share of the time ngth of some of us, although we have not thus far much to show as the f our efforts. The importance of the work, however, would seem to justify r expenditure of time and money it may involve.

Revision of the Burmese Bible

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## 2. MOULMEIN — 1827

.—Rev. S. R. McCurdy and Mrs. McCurdy (in U. S.), Miss Agnes Whited, *Miss Lydia M. Dyer (in U. S.), †Miss Flora E. Ayres.

– Rev. Walter Bushell and Mrs. Bushell (in U. S.), †Miss E. J. Taylor, iss Stella S. Hartford.

–Rev. A. C. Darrow and Mrs. Darrow.

*nd Telugu.*— *Miss Kate W. Armstrong (Rev. W. F. Armstrong and s. Armstrong at Rangoon).

*Church.*—Rev. F. D. Crawley and Mrs. Crawley.

*School.*—*Miss Sarah R. Slater (in U. S.), *Miss Lisbeth B. Hughes U. S.), *Miss Ella F. McAllister, *Miss Mary S. Smiley.

### Burman Department

Churches, 4; members, 406; added by baptism, 20.

port of Mr. McCurdy:

e year with us here has been marked by pretty constant endeavor and in ays we feel there has been a healthy advance. In the town schools there n an increase in attendance. The boys' school enrolment and attendance aterially increased. Since beginning the new school year there has been an

increase in boarders, the number now being sixty with very mean accommodations. The enrolment during the year was 225. The religious interest has been excellent throughout. This year we have introduced a new plan of Bible teaching based on "The Union Bible Lessons." We believe that better work by teachers and pupils is coming from it. Morton Lane Girls' School opened in November an Anglo-vernacular department, which is attracting quite a number of new students and has necessitated the occupation of the old dispensary building as additional classroom space. The vernacular school at Dainwoonquin has maintained its work steadily. The heathen children there have assisted in the singing at a series of evening gospel meetings held in the school building during the rainy season.

**Growing Schools**

The church has shown a strong and healthy life. It continues to support a pastor and a pastor's assistant as well as to care for all its other work. During the year we have been trying more systematically to reach the people of the city. Every Tuesday, meeting alternately at Mutpun, a section three miles to the south, and at Dainwoonquin, two miles to the north, we have held gospel evangelistic services. Miss Whitehead came to play the organ and some of the teachers and pupils from Morton Lane school, members of the church choir, came to sing, while some of the church members also, especially the leader of the choir, aided in the meetings. In both places good attendance, good attention and some very earnest inquirers were met with again and again. Besides this I have put on an extra Burman preacher who, with the assistant pastor of the town church, has been making a systematic house to house visitation leaving packages of Christian literature somewhat on the Mormon preacher's "I'll call again" plan in America. Wherever they get an opportunity they stop to preach. We hope in the course of about two years to cover the whole city thoroughly. I have made a number of visits to all of the regular outstations during the year and two somewhat extended trips to places very seldom reached.

**Need of a Preacher at Amherst**

Amherst, old Amherst, about holds its own. The school is doing good faithful work. I have recently secured two more fully qualified teachers and hope to do even better in the future. I wish we could put a preacher at Amherst, godless, forsaken, still heathen Amherst, the last resting place of the beloved Mrs. Judson, the present abiding place of debauchery, corruption and unmentionable sin. But it was my pleasure during the year to baptize here two girls of the fourth generation of Christians. We rejoiced as again we buried the Master's disciples in baptism in the placid waters of the Indian Ocean.

At Kamawet the new church building, of which I spoke in my last year's letter, seems now to be assured. Four missionaries have had a hand in it and it ought to be consummated. We pray that it may be this year a reality. For the first time also, in some years, this church has paid the pastor's salary in full.

**Buddhists Support a Mission School**

In Mudon last June, at the request of a number of the leading citizens, who are Buddhists, I opened an Anglo-vernacular school which now has an enrolment and daily attendance of over fifty. This school has flourished, while a Buddhist school not two blocks away has languished. This school is self-supporting. The old vernacular school there and the native preacher as well have done faithful service. At present there is one very hopeful inquirer. At Paawk and near by, among the Talains, there has been an exceptional interest. A number of earnest inquirers have come to the preacher and some have come in to Moulmein to talk with Mr. Darrow asking honestly for further instruction. Some of the Moulmein Christians with the town preachers have gone down there from time to time and remained all day to preach, pray and distribute literature. At Thaton we have re-opened the school on a self-supporting, or nearly so, plan. It is steadily growing. The teacher in charge has exceptional ability as a teacher of Christian truth. Here is presented the unique spectacle of a Sunday school of heathen children larger than the day school. We hope the coming year to have Miss Ayres resi-

**Sunday School Outnumbers Day School**

ent at Thaton and thereby increase the efficiency of the work one hundred fold. he pastor there has maintained the regular services and Sunday school on unday and visited the heathen through the week. Thaton is a growing town id it is highly important that we have a resident missionary there to continue the ible work of Mrs. Kelly and Miss Barrows.

At Kawbein the school has been re-opened and this time on a self-supporting asis. Through the year the attendance has averaged from fifty to sixty. This as been taught by the son of the former preacher. And this leads me to record ie death of this preacher who for many years lived and wrought in these river wns, Ko Shwe Gyah. He was in town to see me one week. Four days afterard I received the news that he was dead and buried. Cholera had taken him ddenly.

Long-neglected Districts

I have tried in my travels to reach some of the comparatively unreached ctions. My first extended trip was along the road from Martaban to Thaton, forty miles of excellent road, along which, except for one stretch of about three iles, I was never a stone's throw away from houses. And there are a score of ry large villages. Except for about ten miles of it, no missionary had been there r six, and no preacher for four years, so I was told. We preached and disibuted literature all day and showed the stereopticon on the life of Christ at ght to audiences of from two to six hundred. We distributed about five thouand tracts and Scripture portions. The second trip was beyond Thaton towards ilin and Chaikto towards Shwegyin, a stretch of sixty miles, through a densely opulated, strictly Burman section. But I was called back suddenly from this trip y the serious illness of my children, and thus could not finish it. That section has ad practically no work done in it for years. These are but two routes out of the any on this field, easily reached if one could but put three days' work into one, r divide himself and be in three or four places at one time.

But we take a little courage as we sum up: one new school and two others hich had been closed for more than a year, now all three opened on a self-supporting basis; all the outstation schools holding their own and the town schools ncreasing; an increase of self-support and contributions for evangelistic work y the churches; a more aggressive town evangelization; a growing desire manifest among the native brethren for evangelistic service among the heathen about hem; twenty baptisms. God grant that we may rely more fully on him and that re may continue and grow yet more.

Of ourselves the report is more gloomy. Despite our best hopes Mrs. IcCurdy has been poorly all the year and now the physicians have ordered her America before another hot season sets in.

## Karen Department

Churches, 22; members, 2,091; added by baptism, 113.

### Report of Mr. Bushell:

A New Worker for the Karen School

It is easy enough to prophesy when you know. I knew that under the united abors of Miss Taylor and Miss Ayres our school would rapidly improve, hence the rediction to be found in the second paragraph of my last year's report. The rophecy has been abundantly fulfilled, as the results of the examinations held last October fully prove. Ninety-three per cent. of the one hundred and thirteen cholars passed, and the inspector's remarks are commendatory of the work done nd speak encouragingly of the future prospects of the school. According to the riginal arrangement made when she came here, Miss Ayres has now reverted to he Burman work. Her presence here was very helpful and we are grateful for the id thus rendered. We are glad, however, to welcome Miss Hartford in her place, s she will be permanently attached to the Karen department.

What the Pupils Become

I am glad to report that as our boys and girls grow up and pass out from our school, a good proportion of them devote themselves to Christian work. It has been my privilege this year to attend the closing exercises of the Karen woman's Bible school and of the two theological seminaries at Insein. I was pleased to find that of the fourteen graduating from the woman's Bible school, one was a girl born and educated on the Mongnai field, while two others have received a part of their training in our station school. Ten were graduated from the Burman Theological Seminary, of whom one was a Karen from Mongnai, a member of one of our Karen churches. Of the fourteen graduated from the Karen Theological Seminary, four came from Mongnai, all of whom have been connected with our station school. Seven boys passed the seventh standard examination at our station school last October. Of these five are now taking the normal course in the Baptist college in Rangoon and one has joined the normal class at the government school in Mongnai. I mention these facts for the information and encouragement of our home workers who are interested in the educational part of our work, for such facts mean a great deal for the future of the work in Burma.

The payment for our girls' dormitory has been completed, and all concur in pronouncing it a very convenient and useful building. We are now planning for a new dormitory for our boys, but it will take time for the building to materialize. During the year we have lost by death the oldest ordained man on the field; but at a council held in October last, his son-in-law was ordained to take his place. I hope ere I turn my face homewards to see two more of our well tried pastors set apart for the gospel ministry.

Mr. Cronkhite, the missionary in charge of Bassein Pwo Karen field, being now at home, it was thought by the reference committee that my presence with them for a little while would be helpful to the work; so I have paid two visits to that field during the past year, and expect to go there again before leaving for home.

The leper asylum has again claimed quite a little of my time; time I give reluctantly too, because I think we ought to have a physician here in Moulmein, a part of whose work it should be to look after the welfare of this institution.

I attended every meeting of the reference committee held during the first nine months of the year, but in October the three years for which I was elected came to an end, and I gladly stepped down, for some one else to take up that duty. The general condition of Moulmein has, I think, never been so promising as it is today. At least that is certainly true so far as the eight years of my own experience are concerned. I earnestly hope that during my coming furlough God's presence may be abundantly manifested in the hearts and work of these my brethren, and that the work may go on with even greater success.

## Talain Department

No report has been seen from this work. It is as yet in its beginnings. The formal separation from the Burman work, with which it has been connected throughout the history of the mission, has not yet been made; but Mr. Darrow, aside from preparatory work in study of the language, has already made strong beginnings in the work soon to be more fully developed.

### Tamil and Telugu Department

Churches, 1; members, 80; added by baptism, 4.

(*Statistics for 1902.*)

This work is conducted under the supervision of Mr. Armstrong whose report for Rangoon covers in general the work carried on for these peoples.

### English Church

Churches, 1; members, 118; added by baptism, 22.

(*Statistics for 1902.*)

The pastor of the English Church, Mr. Crawley, has been unavoidably absent from the field since the early summer of 1903. When on the eve of returning from a brief visit to England, he was taken very seriously ill, his return to Burma being delayed for some months. During his absence the work of this church advanced, through the activity of its membership and the aid generously given in preaching by missionaries in other departments of the work at Moulmein.

## 3. TAVOY — 1828

*Burman.*—†Mrs. H. W. Hancock.
*Sgaw Karen.*—Rev. H. Morrow and Mrs. Morrow, M. D., †Miss M. M. Larsh (in U. S.).

### Burman Department

Churches, 1; members, 29; added by baptism, —.

Report of Mrs. Hancock:

Zayat and Street Preaching

The past year has not been as productive as was hoped at its beginning, but the fruitage will come later. The church has been aggressive. Two of the members as a thank offering have placed two much needed glass windows in the chapel. We have a neat little zayat by the roadside close to our front gate, where the passers-by are reached with portions of Scripture and the preached Word. For this the church has contributed freely. Street meetings have been held in various parts of the town, Karens from Mr. Morrow's compound kindly assisting us by singing. Your missionary has visited Mergui and is quite satisfied that the time has come for the Missionary Union to redeem its pledge to Rev. D. L. Brayton, made many years ago, that they would send a missionary to Mergui, now a fine large city.

The district of Tavoy has not been neglected, but the laborers are too few to do much outside this city. The Michigan Baptist Convention, or personal friends gathered there, have sent me a small sum for a colporteur, and I hope to report more extensive jungle work next year. The Master said, "I must take the good news of the kingdom of God to the other towns as well." A greater readiness to listen to the gospel is observed, although the acceptance of the gospel is withheld. We labor in hope.

The school is prospering in numbers. The Sunday school attendance is larger than that of the day school. The financial commissioner of Burma and his secretary visited the school recently and gave us a donation for some needed desks.

A Missionary Needed for Tavoy

Your missionary in Tavoy needs an associate immediately. When our Baptists of America are ready to work in earnest for the *Burmans*, God will reward their efforts. Take Tavoy and Mergui upon your hearts. Our Master's words apply: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Flint, Michigan, and St. Louis, Missouri, united to give us a very merry Christmas, and it is with a very grateful heart your missionary begins the work of 1904. May the prayers that ascend around the long table in the Mission Rooms at Tremont Temple be speedily answered and this long-neglected Burman work find a warm corner in the hearts of the Baptists of America, and by their efforts our King be exalted in all lands.

## Sgaw Karen Department

Churches, 27; members, 1,181; added by baptism, 59.

### Report of Mr. Morrow:

I do not know that I can better describe our work during the past year than by saying it has been a continuation of the work of the year previous, or largely so at least, and that has been an effort to Christianize the Christian Karens. We, like our brethren in this work, have hoped that with increased educational advantages would come more correct views of what it means to be a disciple of Christ. There is an improvement in individual cases, but the great mass of immersed Karens are yet groping in the dark.

An Unwise Beginning

False systems of religion are not easily replaced by that which is true. It is not too much to say that the beginning of our work among these people was the introduction of a false system. Their being so widely scattered rendered direct oversight by the few missionaries impossible, and poorly instructed native ministers went everywhere baptizing. The baneful results of even this long-ago mistake remain till the present. I can recall hearing a Karen pastor, and a really good man, say, "A man is born again when he is baptized," and again, "If we do not tell them they will be saved by baptism they will not be baptized." In the case of one man supported by a specific donation from home, that most unwise method of contributing to missionary work proved a snare, as it tempted him to seek to swell the number of baptisms, that he might be able to report success to his patron. Specific donations rarely if ever produce good results.

Evils of Specific Donations

Another and perhaps the most fruitful cause of the admission of unregenerate members to our churches was the hope of obtaining the assistance of missionaries in their numerous cases of litigation, or when imposed upon by Burmans and others. They are now better able to defend themselves, and those who would oppress them fear punishment. But cases of great injustice do yet occur, one very marked case of which might come legitimately into our report for the past year. It cost me much trouble, but the result I believe will not be disadvantageous to me or to the interests of the work.

The above statements well explain the present condition of our churches. We are seeking a higher and better kind of religious life and shall go on till we succeed or die in the attempt.

Study of English Unsatisfactory

During the year our health and that of our school has been good. As good progress has been made in study as is usual in Karen schools, though far below what we desire and hope to attain in the near future. Unless we can have better success in the study of English we shall give it up. Little progress is made in this study in all our schools on account of pupils refusing to speak English, though studying it for half a score of years. For the future no pupil will be allowed to study English who will not practise what he or she learns from day to day.

## 4. BASSEIN — 1852

*Burman.*—Rev. E. Tribolet and Mrs. Tribolet.
*Pwo Karen.*—Rev. L. W. Cronkhite and Mrs. Cronkhite (in U. S.), †Miss Louise E. Tschirch, †Miss Alta O. Ragon.
*Sgaw Karen.*—Rev. C. A. Nichols, D. D., and Mrs. Nichols, *Miss E. E. Scott.
*Tamil and Telugu.*—(Rev. W. F. Armstrong and Mrs. Armstrong at Rangoon.)

### Burman Department

Churches, 4; members, 177; added by baptism, 2.

#### Report of Mr. Tribolet:

Development of Irrawaddy Delta

Another new district has been carved out of the old Irrawaddy division. Deltas have always been the seats of large populations and flourishing civilizations and the Irrawaddy delta promises to be no exception. The population is growing apace and so is the wealth of this favored section of the Indian Empire. Ten years ago a man with his wife and a lady assistant were plodding along at Henzada, and another man with his wife was making a beginning at Bassein. Improvement all along the line has taken place during the decade; but in spite of the creation of two new districts out of the old territory, the man and his wife and lady assistant at Henzada and the man with his wife at Bassein are still left alone to face the new condition of things.

The preaching and itinerating part of our work must of necessity suffer so long as I am burdened with our large town school and the seven district schools. One of the evangelists has done a little touring and colportage work during the year —the other one is still in the seminary. A number of people have been baptized in the northern section of our field, but I prefer to consider them as probationers for the present. We still report four organized churches with widely scattered members, but their Christian life is at a low ebb for want of Christian training.

### Pwo Karen Department

Churches, 48; members, 1,907; added by baptism, 105.

Mr. Cronkhite, whose stay in this country has been protracted by the illness of Mrs. Cronkhite, writes concerning this work.

#### Report of Mr. Cronkhite:

Harder than going as a Missionary

There may be many things harder than going as a missionary. There certainly is one; that is, not going. The continued detention in this country arising from the doctor's veto upon my leaving Mrs. Cronkhite alone as yet has been one of the severest trials of my life. I regret that I can give no first-hand report of this year's work, but can only glean from the letters which have reached me from the field. There has been very much to rejoice over.

And first, disturbances arising out of unsustained charges against the leading pastor, and which threatened to make serious trouble throughout the association, have subsided, though not without leaving some traces. The church at a recent associational meeting showed renewed confidence in the pastor by choosing him as their moderator. His work was of such large importance to the whole field that this vindication means very much.

Unprecedented Interest

We rejoice again in the unprecedented interest among the heathen on our field. Never have so many of the villages been calling for Christian teachers.

This is partly the outcome of the Ko San Ye movement, but very largely also is the result of the enlarged work which our local Pwo evangelistic force has been doing for some years. Heathen visitors to each compound are very numerous. This is a rare time for work among Karens.

Our Bassein school has been greatly prospered. Never in the 50 years of its history has its attendance attained to that of its closing term for 1903. From an attendance ranging from 100 to 150, we have now gone up to 180, and there seems every reason to believe that the increase is permanent. The quality of work done by teachers and workers has been excellent; and as to finances, despite severe difficulty from the phenomenally high price of rice, the school year has closed without debt. The years given to Bible study have flowered in the manner in which pupils and teachers passed All-India Sunday School Examination; while the baptism of 27 of our dear boys and girls during the closing days of the old year and the opening Sabbath of the new speaks of the faithfulness of missionaries and teachers (all our Karen teachers are whole-hearted Christians) in things spiritual.

Fruits of Faithfulness

Miss Anderson was relieved in October by the return of Miss Tschirch from furlough, and has entered upon the work for which she longed at Loikaw, one of our most faithful Pwo girls going with her. Very nobly has Miss Anderson fulfilled her mission at Bassein, patient, spiritual, untiring in the work of each and every day. My appreciation of my co-workers grows each passing year, and while now kept at home for a time, I rejoice that the work is in the hands of two such devoted and capable Christian women as Miss Tschirch and Miss Ragon.

## Sgaw Karen Department

Churches, 120; members, 11,648; added by baptism, 545

### Report of Dr. Nichols:

While no special new lines of work have been inaugurated during the year, inasmuch as the work of organization has been going on for the last two generations, yet we have been doing our best to accomplish all possible along the usual lines of effort.

During the year we have had the meetings of the conference and convention with us, and to us of the Sgaw Karen department it was especially enjoyable, inasmuch as it was the first time that the convention has met with us since we rejoined in its work, after working apart for twenty-five years. At my suggestion, the Karen brethren spent in devotional meetings the two days preceding the regular sessions of the convention, while the missionary brethren were holding their conference. The result was very manifest in the deeply spiritual tone of the convention meetings and the consequent harmony which prevailed throughout. While the scope of the convention is similar in some respects to that of our American state conventions, yet it is much broader, including that of our American Anniversaries as well. It furnishes the only opportunity of the year when the native brethren of all races and stations may meet and compare respective methods of work and enter into closer fellowship. It at the same time furnishes one of the most effective means of dispelling race prejudices which flourish so rankly in a heathen atmosphere and is preventive of misunderstandings and irritations which otherwise might easily develop in the work of evangelization.

Entertaining the Convention

Our town school, which is thus far the only Karen high school, has been having the largest attendance in its history. There were present in December 409, including 138 girls. The development and maintenance of an efficient high school among our people is as yet a task of much difficulty, financially and educationally.

For the pupils to secure enough facility in English, in addition to that in Burmese and Karen, not only to render it a success as a linguistic study, but also to be able to use it as the medium of learning in all branches of study, in subjects which traverse fields of knowledge and experience which are all as foreign to them as the language itself, however familiar these may be to the European, all these difficulties combine to discourage the student long before he can reach the standard of the matriculation of Calcutta University which is that prescribed for passing the high school grade. Again, for various reasons, the average health of the students is far below that of pupils in America, because of the malarial and other fevers which are so common to the country, with cholera and other epidemics, which are invited not only by the general unsanitary habits of the people, but also by the gases arising from the very rapid decay of both animal and vegetable matter which takes place here. The long, hot rainy season largely prevents the purifying influence of the sunlight, and no severe cold is present to arrest decay and tone up the system. Accordingly, the amount of illness which is inevitable as yet stands very seriously in the way of attainment in our schools. Still again, the demand for teachers of lower grades for our jungle schools, and other lucrative employment, together with the ease with which it has been possible to satisfy the needs of a family, have all tended to induce students to leave their study before they finish. Such may with little difficulty assure themselves of a comfortable support from the cultivation of rice, to which work the people have for generations been accustomed. The necessity, however, for the intellectual training which the high school comprehends only increases with the lapse of time. By having a high school here we are able to secure more pupils for the higher course than would undertake it were they left to go to Rangoon Baptist College or elsewhere, possibly to institutions where Christianity has but little if any influence. Hence we are trying our best to sustain and to develop this grade in our school. Our people are willing to sacrifice for its current support, and the wise foresight of Mr. Carpenter in starting the endowment of the institution, which the liberal contributions of the Christians have increased to its present proportions, has made it possible for us to go on with the work of the school on these lines without being obliged to charge fees which might prohibit some from availing themselves of the full course of instruction.

Ill health of Pupils

Allurements to Leave School

Endowment Provided

Unfortunately ill health has not allowed Miss Robertson to aid in the teaching work of the school during the year as she would have wished, with her very complete equipment for the work. She has been compelled to be away from the station for several months of the year, and now finds it impossible to stay on for another rains. This brings us face to face again with the question of securing a successor who shall be as well prepared as she is for the position. We have a most faithful and efficient corps of sixteen Karen teachers, one of whom has had the advantage of a year in Colgate Academy and two years in the college department of the university. Four others have had collegiate training up to the F. A. grade in the Rangoon Baptist College or in Calcutta.

Teaching Force

Most of our 120 churches, scattered over nearly 6,000 square miles, I have visited during the year, principally by the aid of our launch and usually in company with some of our pastors or other helpers. This constant travel among the people, together with our pastors' meetings of two or three days at the beginning of the rains, the home mission meetings in October, the large associational meetings in March and assembling of the pastors for Bible study for the month of September, give us a wide opportunity to keep in touch with one another and thus to be mutually helpful in our work. The Bassein-Henzada-Rangoon line of railway, also, which has been opened up during the year, will further facilitate our communication with the different parts of the field, but it will also open up more fully the way for the dreaded liquor shops, which are licensed by the government and quickly multiply along lines of travel, to the swift ruin of the people, and for a fur-

Railways not wholly a Blessing

ther increase in the sale of opium which is so fast spreading throughout the province, with its quick devastating power. Thus the increased facilities for evangelization, as always, at the same time provide new avenues for demoralization.

We are trying to do our duty to the remaining heathen. On our last trip, attended by the seminary students on their return from their year's work in Insein, we baptized twelve, in our visits to a number of villages. At the village where the largest number was baptized, quite elaborate preparations were made for our entertainment, elaborate, considering their ability in that line. At this place one of the middle-aged women who was a candidate for baptism was quite suggestive in her rather blunt reply to my question as to whether she had fully made up her mind to break away absolutely and finally from her former heathen customs, now that she was to be baptized. With a searching look, she replied, "If I had not thus made up my mind, you may be pretty sure that I would *not* be found among those who are now submitting themselves to the rite of baptism!" This gave me opportunity for reflection on her position, as I partly realized what it really meant to one of them to take this step; to give up cherished customs which have held sway over them and their ancestors for generations, to meet ridicule of the keenest kind from most of those around them, to trample resolutely under foot the fears which are always inherent in heathen superstitions, to incur the dread, which they all more or less have, and so often express, of separation from loved ones living and those who have died in the ancestral faiths, a thought which keeps so many from acceptance of the Christian faith,—these are only some of the considerations which stand in the way of one who is asked to accept Christianity.

Decided Convictions

In general, I think that I can say that we have never had so general attention to preaching on our tours among the heathen as this year. Possibly this may be partly accounted for by the awakening resultant from the Ko San Ye movement, but more of it is doubtless the result of the incessant work which has been kept up for years past, whereby the truth has gradually been brought into contact with so many hearts and which is now coming to fruitage. Of course there occur some relapses into heathenism, but the proportion is not large. In fact, considering the temptations, we may well wonder that the proportion is not still greater. On the whole, when we consider the general devotion of the leaders of the people, the average of faithful Christian life among the churches and the spirit of harmony which generally exists among so large a body of Christians, nearly 12,000 in number, working unitedly in one association, we can be but thankful and take courage, even in the face of difficulties which at times seem disheartening.

Truth Coming to Fruitage

## Tamil and Telugu Department

Churches, 1; members, 128; added by baptism, 6.

(*Statistics for 1902.*)

This work is conducted under the supervision of Mr. Armstrong whose report for Rangoon covers in general the work carried on for these peoples.

## 5. HENZADA — 1853

*Karen.*—Rev. David Gilmore and Mrs. Gilmore, †Miss Violetta R. Peterson, †Mrs. Jennie C. Morgan.

*Burman.*—Rev. J. E. Cummings and Mrs. Cummings (in U. S.), Mrs. J. E. Case, *Miss Julia H. Stickney.

## Karen Department

Churches, 71; members, 3,412; added by baptism, 147.

### Report of Mr. Gilmore:

At no time since I took over charge of the mission in December, 1899, has the condition been so satisfactory or the prospect so bright as at present.

The school, which had done poorly for two or three years, was enabled, by a rearrangement of the staff, and by united effort on the part of missionaries, teachers and pupils, to make a satisfactory showing in the examination of last November. The work of Miss Peterson and Mrs. Morgan has had much to do with this. I expect that the school will continue to do good work and achieve creditable results.

The religious condition of the school is more satisfactory than I have ever known it. We have been blessed with a good number of conversions in the school, thirty-eight having been baptized during the year. Equally gratifying has been the growth of the Christians in spirituality, and the uniformly good tone of the prayer meetings. **Conversions in School**

The most striking development has been in the district work. The movement of Ko San Ye, to which I have referred in my reports for the past two years, has begun to bear fruit. There has been a real awakening among the heathen. The number of converts from heathenism (as distinguished from children of Christians) baptized during the year has been two or three times as great as the average number for the five preceding years. I shall not get the figures in time to include them in the statistics sent with this report, but I think it will not be far from 150; and it is likely that the ingathering will continue. The difficulty is going to be to look after the converts properly. We are fully alive to our responsibilities in this matter. **Ko San Ye Movement**

The Henzada and Bassein branch of the railway has been opened during the past year. This gives us easier and quicker access to certain parts of our field, and makes possible a great saving in expense when mission business or private affairs necessitate a trip to Rangoon. It is also bringing our mission into relations of mutual helpfulness with the contiguous missions of Bassein, Tharrawaddy and Rangoon.

Mrs. Gilmore's return has strengthened our forces much. During her stay in America, in addition to the usual work which falls to the lot of missionaries on furlough, she prepared the copy for the Karen Sunday school paper. Her return to active participation in the affairs of the mission is particularly opportune in view of the fact that Miss Peterson is to go on furlough in April.

My only regret is that impaired health is making it impossible for me to follow up the opportunities which lie before us as energetically as the case demands. This regret is mitigated by my great confidence in my native fellow workers (a term more appropriate, on this field, than the time-honored one of "native helpers") and by the knowledge that after all God is the great worker, and that he is by no means dependent on the instruments which he deigns to use.

## Burman Department

Churches, 5; members, 328; added by baptism, 26.

### Report of Mr. Cummings:

The year 1903 was a year of manifold duties and of general growth. Twenty-six converts were added by baptism. One new church was organized, now making five in this field. One new jungle chapel was finished and another begun. Two new schools were started, one of which should become permanent, and increase was made in the number and character of pupils in the older schools. **The Year's Advance**

I have served as secretary of the Committee of Reference, of the Board of Trustees of the Burman Theological Seminary, of the Board of Trustees of the Rangoon Baptist College and of its standing committee, which in addition to the work on my own field, kept me very busy. All this, coming in the seventh year of continuous service without furlough, was very exhausting and drove me to the hills for a brief respite during the hot season, and to the dry belt in the rains to escape the most depressing rainy season I have ever experienced.

I attended three associations, our own at Sagagyi, which was helpful in strengthening Christian ties; the Prome Association to preach to Burman Christians on the support of their pastors, and the Bassein Sgaw Karen Association to see how they did it. I was especially impressed with the culture, independence, vigor, enterprise and unity of the last association, and with the capacity of its missionary, Dr. Nichols, for work and leadership. His patience, tact and resourcefulness seemed sufficient to cope with every difficulty. Some three thousand Karen Christians were in attendance.

Growth at Zalun

Marked growth has taken place during the year at Zalun where we now have a registered third standard Anglo-vernacular school of forty-three pupils taught by Maung Po Saw and Ma Mo Bwin who were formerly Mrs. Case's trusted helpers at Myingyan. They have taken hold of the religious work too with vigor. A church will be organized there before I go on furlough.

Our school near the bazar has grown to one hundred pupils, taught by three teachers, and has attained self-support. It has a delightful Sunday school, and the front steps of the building afford a favorable place for holding down town open air meetings in the midst of the densest population.

I have traveled in the district as much as other duties permitted. People in the smaller towns and villages more readily become converts and there the most of the growth of the mission has taken place. In the larger towns the people are more affected by the revival of Buddhism which exerts social pressure against giving up the ancestral religion.

Present Tendencies and the Opportunity

The increased scale of living, the imitation of Western vices, worldliness, gambling, licentiousness, the use of liquor and opium are making havoc of the Burman town population, which Buddhism is powerless to check. We are trying to save the children through the schools; but unless these people become Christians, there is little hope for them in this world, and none in the world to come. I feel that the time is ripe to push a vigorous evangelistic campaign among the Burmans and that we must have more missionary men in Burman work preparing for this service, to which God has clearly led us by all his blessing on the work of the past.

## 6. TOUNGOO — 1853

*Burman.*—Rev. W. A. Sharp and Mrs. Sharp.

*Paku Karen.*—Rev. E. B. Cross, D. D., and Mrs. Cross, Rev. A. V. B. Crumb and Mrs. Crumb, †Miss Elma R. Simons.

*Bghai Karen.*—Rev. A. Bunker, D. D., and Mrs. Bunker (in U. S.), Rev. C. H. Heptonstall and Mrs. Heptonstall, †Miss Thora M. Thompson (in U. S.).

### Burman Department

Churches, 2; members, 60; added by baptism, 4.

Mr. Cochrane closed his work in this field early in September, the condition of his wife's health forbidding the continuance of residence in Burma. This loss to our missionary force is deeply regretted, the

service given having been of marked efficiency and devotion. The large responsibilities of this work conducted at the two important centers, Toungoo and Pyinmana, as well as in out-districts, have now been assumed by Mr. Sharp, who thus, after years of valued service at the college, resumes work in the Burman tongue.

### Report of Mr. Sharp:

Welcome to Pyinmana

By far the greater part of the year was spent in the normal department of the Baptist college. The results of the year's work were fairly satisfactory in two of the classes, and perhaps all that should have been expected in the other class, though disappointing to me and also to most of the class. In October I took over charge of the work of the Pyinmana and Toungoo fields, my family moving at once to Pyinmana, while I continued in the college till December 15. Neither the fields nor the work were new to me, as I spent two and a half years on this field before I entered the work at the college; and as only about four years had passed since we left it, we had many friends to extend to us a hearty welcome on our return.

It was a real joy to us that Mr. Cochrane should be permitted before his return home to gather the first fruits of the Pyinmana school, which he established as an outstation of the Toungoo Mission fourteen years ago. On our return to the field Pyinmana was made the central station, and the result is most encouraging. The school has increased from 130 to 175 in six months; the Sunday school has nearly doubled in attendance.

The churches at Pyinmana and Toungoo have both recently called pastors and are attempting to raise a definite part of their support, adopting a plan of systematic beneficence, which we hope will soon result in both becoming strong, independent churches. The school work in Toungoo has fallen off some, partly due no doubt to non-resident supervision. Cheering news comes from many parts of the field. Many inquirers are reported, some of whom have come to the town for instruction and guidance, while others have called for the preachers who have done considerable traveling even in the absence of a missionary to direct.

Many Inquirers Seeking Guidance

Great Needs

Our great needs now are, a *missionary family* to take up the Toungoo field, a field with unlimited opportunities, promising large returns; a *mission house* for Pyinmana, also a dormitory and additional school rooms, and a *gospel wagon* for evangelistic work. It is my great desire to emphasize this side of the work more. I hope to secure at least two more evangelists for the combined fields of Pyinmana and Toungoo. This would give us six preachers for our little parish of something like a half million souls. Pray for us, that the Lord of the harvest may send us more laborers.

## Paku Karen Department

Churches, 75; members, 2,262; added by baptism, 220.

### Report of Mr. Crumb:

I think I am justified in saying that, taking the work of the Paku field as a whole, there has been real progress in all departments of the work; not as great as we might desire, but, perhaps, as great as we have reason to expect, when we take all the conditions under consideration.

It is impossible for a missionary to visit all parts of the field in the same year. There are over seventy churches that must be reached, scattered over a large area of one of the most mountainous districts in the world.

The portion of the country occupied by these seventy-five churches is but a small fraction of the whole Paku field. There is a very large heathen population that

we are doing what we can to reach. I have just been making a tour in southern Karenni, where we are meeting with much encouragement. The pioneer work that must be done by the missionary and native evangelist has been done and now the way is opened for the native pastor. The demand for native pastors to settle in these villages is beyond our ability to supply. I trust, however, that we shall be able to occupy some of these villages this season. In Grelow village, where we located a native pastor last year, the gospel has made great progress. There are several believers there, but they need further instruction before becoming eligible for baptism. The large attendance at the meetings, the close attention paid to the preaching, the great kindness shown to me by the heathen in all the villages visited are evidences that the gospel is making its impression on them.

**Progress in Southern Karenni**

The circumstances are very different from what they were when the work was first commenced among this people. Then, Boolo, a large village from which I am writing this report, and Quakee and other villages in this neighborhood, were being raided by the Red Karens. When the missionary came among them he was gladly received, chapels were built, native pastors were settled and hundreds were baptized. There is no doubt that the belief that their change of faith would be a protection to them from their enemies was one of the causes of the movement. The same thing was true in the Brec revival in the Bghai Mission. But it is different now. Peace reigns over the whole land. These wild Red Karens and Brecs, who lived entirely on the plunder they obtained in raids on their more peaceful neighbors, have been brought under control, so there is no worldly element to enter in to influence the people to build chapels and receive native preachers. It is the power of the gospel alone that must gain the victory. I am very careful to hold out no worldly inducements to gain converts.

**Changed Conditions of Work**

The condition of the churches in southern Karenni is about as last year, excepting at Santpoo, a small church in the southern part of the district, which is in a very low spiritual state. Their pastor left them eighteen months ago, and, being left without a leader or public worship, they relapsed, and at the time of the last harvest they filled the old harvest jug with rice whiskey, and men, women and children drank, and a number of them did not leave off when the harvest was over. When I reached the village and saw the condition of the church, to say that I was blue and discouraged does not begin to express my feelings. We spent the Sabbath with them and succeeded in making them see the disgrace they had brought upon themselves and something of the dishonor they had done to Christ and his cause. They think they are going to keep their church covenant in the future, but I shall not be surprised to hear that some of them fall again and again. Strong drink has a great power over the Karens. It is a great stumbling block to our work among the heathen. Intemperance is the cause of most of the exclusions from the Karen churches in this district.

**Intemperance**

I have thus far visited only a few of the Paku churches, but as soon as we have visited five villages more in this tribe we shall cross over the water-shed and spend several weeks in the Paku field, after which I hope to make a tour among the Karens in the western Yomas.

The school in town is, I think, in very good condition. We hope to organize a large central vernacular school at Maw Too Der on the frontier. We ought to have one on this side of the hill, the Karenni side, but I fear we cannot secure a teacher for it.

One of the great needs of the work here is more native preachers; we need a large number for work among the heathen, and many of the churches in the district are pastorless. Many of the young men educated in our mission schools are active Christians, but few of them seem inclined to take up preaching as a life work. The income of the native preacher is so small and his difficulties so great that most of them would rather enter other fields of service. They are not lost to the mission,

**Lack of Pastors**

they are the strength of the churches; the mission would be very weak without those educated Christian laymen. Still many of them might fill places of greater usefulness as pastors.

I am making a great effort to organize the work so that the youth and children will have more attention from the pastors, and to increase the attendance at the Sunday schools. Young people's prayer meetings have been started in many of the churches, and I hope soon to have them in all the churches. We have good day schools, vernacular, in many of the villages. We ought to have them in every village, but in some parts of the district the people are too poor to bear the expense of a good school.

I think we can enter into the work of the new year with increased confidence in the sustaining grace of the God of missions.

## Bghai Karen Department

Churches, 82; members, 3,462; added by baptism, 290.

The year brought to this work many changes. Dr. Bunker, wno has given to it the devoted service of more than thirty years, was compelled by broken health to return to this country. In the interval preceding the return of Mr. Heptonstall from furlough, the large work represented at this center was under the care of Mr. Seagrave and Mr. Vinton of the Sgaw Karen work at Rangoon. Miss Emily H. Payne has given important aid in the work of the school. Mr. Seagrave reports concerning the general work.

Report of Mr. Seagrave:

Depleted Forces

The return of Dr. and Mrs. Corson to America and the transfer of Miss Davis to Tharrawaddy in February left the Bghai Karen Mission in a very depleted condition. Dr. Bunker remained alone till June, when long-continued ill health necessitated his return to America. From June to October most of my time was given to this field, largely in the way of oversight of the station work, care of the school and advice to pastors who reported from the jungles. Miss Payne arrived in October and at once assumed charge of the medical department and the care of the school.

Schools Maintained

So far as can be gathered from reports of preachers the general church work has moved on much as usual. Some very encouraging reports have been received. Evangelists have continued their work among heathen villages and jungle schools have been sustained. Efforts to establish central vernacular schools for the advanced pupils, thus reducing this work in the station school, have not been very successful for various reasons. One of these schools is still maintained. The station school is much in need of building up, though the results at the last examination were much better than was expected. Great difficulty is experienced here as elsewhere in securing certificated teachers.

It has been quite impossible in the short time here to get a grasp of the field or to understand the real needs. This could come only from extended touring among the people. Conditions seem very different from those in our own field at Rangoon. The return of Rev. and Mrs. Heptonstall to this work for which they are so well qualified makes the outlook for the future bright.

## 7. SHWEGYIN — 1853

*Burman.*—(Under the supervision of Mr. Harris.)
*Sgaw Karen.*— Rev. E. N. Harris and Mrs. Harris, †Miss Stella T. Ragon (in U. S.), *Miss H. E. Hawkes (Papun), *Miss Isabella Watson (Papun).

### Burman Department

Churches, —; members, 4; added by baptism, —.
(*Statistics for 1901.*)

The work in this department has been conducted, as heretofore, under the supervision of Mr. Harris.

### Sgaw Karen Department

Churches, 58; members, 2,242; added by baptism, 177.

Report of Mr. Harris:

The work of the past year has gone steadily on, acquiring increasing impetus with each week, so that in general it is stronger than at the beginning of the year; but no one feature has been more prominently developed than another. For some reason which I have thus far been unable to discover the results of the school examinations in secular subjects were less satisfactory than usual, but this was partially compensated by the fact that the results of the annual Scripture examinations under the auspices of the India Sunday School Union were much in advance of those for last year. An outbreak of cholera obliged us to close the school for two weeks during the rains. Not all of the pupils returned, so that the attendance has diminished somewhat; but this was to be expected, and the loss will undoubtedly be made good as soon as the alarm has passed away and confidence is fully restored. A good American-bored well would probably do more to establish permanent sanitary conditions than anything else, but as I have had no experience in well-drilling and am short of funds—the latter being the more serious hindrance—I have done nothing yet in this direction.

**Results in the School**

The work at the three outstations has made encouraging progress. At Nyaunglebin the school has been maintained as heretofore, and now a project is under way for the erection of a good, permanent building. Kyaukkyi has not only held its own and made some progress in the line of temporal equipment, but has sent to the theological seminary three as promising young men as we have ever had there. These young men are the direct fruits of the work at Kyaukkyi, and would make that work well worth all the money and labor it has cost, even if nothing more should come of it. The most distinguishing feature of the work at Papun this year has been the prayer in faith and the endeavor in faith on the part of the people to get a missionary lady, or "mamma" to assist and direct them. When I attended the annual meeting of their young association in the early part of the year, they asked me to find a "mamma" for them. The next evening they met together and raised a subscription of about Rs. 2,000 for the purpose of erecting a little bungalow for her when she should come. Even then I was doubtful how much would come of the matter, but four or five months later I heard that the bungalow had been completed and was ready for occupancy. For a time I felt almost sorry that the people had gone forward so eagerly and involved themselves in so great expense, fearing that I might not be able to get them the "mamma," and then they might be discouraged. But I am glad to say that their faith is being honored, and that soon not one missionary, but two, Miss Hawkes and Miss Watson, will go to their assistance. I have confidence to

**A Plea that could not be Refused**

believe that these ladies, who have both had large experience in the work, will find their labors heartily seconded by the people and abundantly blessed of God.

As to the work at large, we again have occasion to render special thanksgiving to God for blessings poured out upon the churches as a result of the extension movement begun in 1898. In former reports I have called attention more particularly to the grace of giving, showing how, after the establishment of the three outstations mentioned above, the contributions of the churches for all objects went up from about Rs. 7,500 in 1898 to over Rs. 10,000 in 1899; to over Rs. 14,000 in 1900; and in 1901, when a special effort was being made for the erection of the Rs. 10,000 chapel at Papun, to over Rs. 20,000. I am glad to say now that this grace of giving has shown no falling off; for in 1902, the last year for which statistics are at hand, the contributions of the churches with no special effort aggregated over Rs. 16,000. But I have the joy of recording still other manifest blessings. In 1898 we had 45 churches with 1,850 members; now we have 58 churches with 2,242 members. From 1893, when I first came out, to 1898, while most of our churches were having a steady growth, none of them experienced anything like a revival, but last year two of our churches had a gracious ingathering, and just recently 45 have been baptized into another church. Moreover, the number of students for the ministry is increasing. When I first came out I was greatly distressed to learn that the Shwegyin churches had only three or four young men at the theological seminary; but this year, to our great joy and satisfaction, we have ten. All this I regard as the manifest blessing of God upon the work of mission extension. It is another of the numberless proofs which history affords of the beneficial reactionary effects of the missionary enterprise.

Steady Advance in Giving

The force of missionary workers at the station is being considerably reduced. In November Miss Ragon left for America under doctors' orders. Miss Watson has recently joined the mission, but she and Miss Hawkes are soon to go to Papun to take charge of the work in that important outstation. This is a time when, humanly speaking, we can ill afford to spare Miss Hawkes, but the need at Papun is very great and we feel that we cannot disappoint the faith of the Papun Christians. Moreover we trust that the promise, "Give, and it shall be given unto you," may be fulfilled in our case, and that we may receive other assistance to take the place of that which we now surrender.

## 8. PROME — 1854

Churches, 3; members, 191; added by baptism, 7.

*Burman.*—Rev. L. H. Mosier and Mrs. Mosier (in U. S.), †Miss E. H. Payne.

### Report of Mr. Mosier:

The illness of Mrs. Mosier has overshadowed everything during the past year. She underwent a very serious operation on January 15, 1903. She seemed to be doing well at first, but she began to decline in May and her condition has been a continued source of anxiety ever since. Though Mrs. Mosier's illness has interfered with my work somewhat, yet a review of the past year reveals grounds for rejoicing. I have succeeded in visiting my churches, have had the preachers out on the field and have revised and stereotyped a tract and a leaflet that I hope may be working forces for the evangelization of the Burmans after my active labors have ceased.

Reforms

The time has passed when there is any justification for paying wages to the teachers of Burman schools in the villages. The results do not justify the practise. The teachers should be content with the fees and government grants and still work

for the conversion of their pupils as the Karens do. But, failing of the ideal with this race, I have offered to pay, instead of wages, grants based on the results of the examinations and in proportion to the time spent on the Bible studies as compared with the time spent in the secular studies. The teachers were not pleased at having their wages stopped, but four schools have taken the examinations under the new plan and the examiner is confident that much better work will be done during the present year. At any rate the teachers will be earning what they get instead of being fed by the mission, and we will be able to respect them and they can respect themselves. I have also instituted a reform in the case of the preachers. There has been a tendency on their part to consider that their principal work consists in the touring and that when they are in the city they are in a measure at leisure. I have made them and the churches face squarely the fact that government employees, teachers and all others who earn their own living, have to labor not less than six hours regularly each day and have insisted that preachers and Bible women must not give less to the Lord than they would to secular employments. They freely confess the truth of my position and there is an improvement. The new Tamil-Telugu work that I started last spring has been one source of great satisfaction to me. At my request, Mrs. Armstrong furnished me a young Tamil preacher named Lazarus. As the result of his efforts several have been accepted for baptism, our cook being of the number. I have raised funds enough to carry the work during the year without using the money of the Missionary Union. The Indian Government having sent orders over to Burma to check the increase of Anglo-vernacular schools, the department of public instruction not only repudiated its promise to give grant-in-aid to our Anglo-vernacular school, but also refused to register it. When the pupils found that the school would not be examined and that, consequently, they would get no government certificates, they left the school and we had to give up what promised to be a powerful factor for the evangelization of the natives. But Sayah Hla is employed in the Prome municipal school and is still a great help in the work. We have long tried in vain to get Ma Yone to have Bible study in her school, but she now has a Sunday school and Sayah Hla is the superintendent. He is also leader of the Young People's Society of Christian Endeavor, and often preaches good sermons. The Prome church has at last decided to call a pastor, partly as the result of his efforts. By much persistent effort I have succeeded in forming a new Sunday school class of young men, who were not attending Sunday school before. They had become quite regular before I left for Sagaing on Mrs. Mosier's account.

**Reforms**

**Telugu and Tamil Work Opened**

I have just received several letters of rejoicing because the ringleader, who drew away several of our people to the Romanists in that section, has confessed his sin and asked for restoration. The church has hopes that all who went after him will return. As in the past years, Sayah Chin, who resides at Paungde, has visited this church once a month to administer the ordinances. Aside from this the preaching has been done by the members. Two of them have done much work among the heathen, U K'doke being particularly active. As a result, several have been baptized. The large Laungyi school has taken the first examination under the new plan and the Waigyi school has also fallen into line.

**At Outstations**

The work at Paungde has been nearly at a standstill. Sayah Chin is so old (seventy or more) that I do not feel like censuring him if he does no work at all. But I have recently put Sayah San Oo there as an experiment, and if it works well as seems likely, I shall continue him there and hope for good results. Thet Pu has brought her school up from the first to the fifth standard and that will soon be a great help in the work and nearly or quite self-supporting, I hope.

A group of disciples at Toundwingyi in a remote corner of my field are talking of organizing a church, and if I am able to remain on the field I am hoping to visit and help them.

Not least among the causes of rejoicing is the fact that I have been able to get

rid of the ugly pagoda ruin that was right by our house, with the consent of the Burmans who threatened a predecessor with imprisonment for attempting the removal.

## 9. THONZE — 1855

Churches, 2; members, 308; added by baptism, 5.

*Burman.*—Rev. W. H. S. Hascall and Mrs. Hascall, *Miss Katherine F. Evans (in U. S.).

Miss Evans, to whom full oversight of work at this center passed on the death of Mrs. Ingalls, continued her service throughout the year. In the late fall, the return to Burma of Mr. and Mrs. Hascall, which afforded no little gratification to the mission as a whole, brought relief to Miss Evans and reinvigoration to the work of this station. The work now falls entirely to their care, Miss Evans returning to America for a long needed rest.

Report of Miss Evans:

The Shadow of a Great Loss

The opening of the year found the churches of the Thonze Mission in the shadow of a great loss. The one who had not only founded the mission, but who had carried the burden so wisely, so faithfully, so successfully, for so many years had entered into rest, leaving the flock without a shepherd. The work she laid down had to be taken up and carried on by one who was all unfit for it, especially as it had to be assumed in addition to the school work. As soon as possible, plans were made for supplying the place left vacant, and an urgent invitation was sent to Mr. and Mrs. Hascall to come to our help. They were warm personal friends of Mrs. Ingalls, as well as dear friends of my own, and the ones I was sure she would have chosen to take up her work. Then came months of uncertainty, followed by the joyful news that they were coming. This hope enabled me to stay during the intervening months with some degree of courage, though that it has been a very hard and trying year every one will understand.

We have been very short of helpers. Of the two preachers here, one was kept at home a good deal by illness in his family, but he, with the other man, was able to go out on short trips in the vicinity, and a few times on longer trips in the district. They found ready listeners, but few who were willing to take any decided stand, though some five have been baptized. The preacher who was detained at home by illness severed his connection with the mission in December, so that only one man is on the working force at the end of the year. The preacher at Leppadan has been steadily at work as shown by his monthly reports, but I have not been able to go there to supervise the work at all. His reports show that he has preached to a large number of heathen, has been on a number of trips in the jungle and has done much house to house work in Leppadan itself; but, there as here, we do not see the results we desire. A new departure has been the selling of portions of Scripture, both at the railway station and in this and surrounding villages. This work was begun in June, since which time hundreds of these portions have been sold, many tracts sold and given, and over a thousand leaflets distributed. Much seed has been sown in this way, which we trust may bring forth some fruit in days to come. I wish I could report a year of marked success, but many causes have conspired to make it otherwise.

Native Agencies in Operation

New Workers Welcomed

With the end of the year came the joy of welcoming Mr. and Mrs. Hascall, and the zeal, earnestness and enthusiasm with which they have taken up the work, and the hearty interest which they manifest in all classes far exceed even my expecta-

tions. The people have given them a warm welcome, and I can leave Thonze feeling *more* than *satisfied*—fully assured that the work which has necessarily suffered for efficient care will in the near future be blessed with abundant prosperity. I feel that I cannot be thankful enough for the coming of these consecrated workers. May they have many as happy and far more successful years of service in Thonze than I have had.

## 10. THARRAWADDY — 1876

Churches, 29; members, 1,055; added by baptism, 90.

*Sgaw Karen.*—Rev. Harry I. Marshall and Mrs. Marshall, †Miss Sarah J. Higby, †Miss Bertha E. Davis.

Perhaps no one of our Burma stations has greater cause than Tharrawaddy for satisfaction in the changes of the year. Miss Higby has long been bearing burdens far beyond her strength. The coming of Miss Bertha E. Davis afforded relief in the work of the school, and the appointment of Mr. and Mrs. Marshall for service at this station has at length fulfilled desires long cherished, by full provision for the care of the far-reaching work of this important center.

Report of Mr. Marshall:

**Introduction**

It is hard to write an adequate report on two months' acquaintance with the field, especially since we are not able to live at the station because our house is not yet completed. My principal work this year is to get the language. Meanwhile we make weekly trips from Insein to the district, spending our Sundays with the churches at the various villages. We find the people very glad that, after their long years of waiting and praying, they now have a missionary of their own. The churches seem to be in a prosperous and healthy condition.

**Fruits of Ko San Ye Movement**

The influence of Ko San Ye is strong in this field. His immense rest house at Leppadan has become the centre of a great work. The church there has grown to a membership of over 800. In October before I arrived 159 new converts were baptized, and now we are making plans for another baptism of about 170 who have signified their desire to make a profession of their faith. These people are nearly all middle-aged men and women from the jungle villages where hitherto there have been no Christians. They are not from one or two villages but their homes are widely scattered over a large area. Many of them come from a section which has not allowed teachers to come to them, but now they have come to the teachers. We hope during the year to divide this church and from it organize several churches in the villages from which these people come, thus making them a light to their neighbors.

The great problem that confronts us is to develop these converts in Christian knowledge and living. They have been attracted by the strange personality of the prophet. They have heard the gospel, and have believed that Jesus is their Saviour. But that is all they do know. Unless we can follow up this planting with the watering and tending by capable teachers little lasting good will be accomplished. The opportunity is grand. May we make the results as magnificent.

**A Prosperous School**

The school in town is prospering as usual under the efficient care of Miss Higby and Miss Davis. It has far outgrown the shaky thatch building that has served as school and chapel. Classes meet in every available space, even in the teachers' houses and on Miss Higby's veranda. However, we are glad to say that this condition will not last long. The Karens are coming forward with their money

to build a new chapel and schoolhouse combined. Only $400 of the $1,333 which is their share of the $5,333 needed (the rest being $1,333 from America and $2,666 from government grant) still remains unpaid. Contributions are coming in each week, and we hope to raise the whole amount by the association meeting in February. We expect to have the new building before another year.

One very pleasing feature of the school is that, though it is a Karen school, the Burman children from the town have been coming in, till now they number more than one third of the enrolment. The races mingle on most friendly terms. Among them Miss Davis has started a Sunday school of about fifty children who show remarkable enthusiasm for Bible study. They carry the gospel to their heathen homes. As she has opportunity Miss Davis calls at these homes and finds that much seed has been sown. We feel sure that many of the children have been truly converted and many parents' thoughts turned toward the true light.

Both Mrs. Marshall and myself are very grateful that our new home is to be established in the midst of such opportunities for service.

## 11. ZIGON — 1876

Churches, 2; members, 212; added by baptism, 14.

*Burman.*—*Miss Eva C. Stark.

### Report of Miss Stark:

A Leper's Faithfulness

As I review the work of the year 1903, I see many mistakes and not a few trials, but they have been more than balanced by the joys and blessings. During the jungle travel last cold season we were kindly received everywhere and good attention was given to our message. In one village a man came to learn more about the religion of which he had heard from a leper who sat up till midnight to tell him about a Saviour. When we talked with the leper he said, "It has been years since I could attend a church service, but my trust in Jesus has not wavered. I do not know how I could endure life if it were not for this hope." In another village we were told that a Catholic priest from Gyobingauk had visited them twice, but no Protestant missionary had ever been there. "What you tell us is good, but the Buddhist priests are here all the time to keep us in the old paths. Come again and come *soon* that we may better understand this new way and learn to follow it."

The Tharrawaddy Burman Association was held here in March. We had a good attendance and good meetings.

Ko Nan Ton, who has taught so long in Kimayna, died of consumption last April, having lost three sons from the same disease within three years. Two other children have followed since that. It was two months after Ko Nan Ton's death before I secured another teacher, and I am not certain that the man now there is the one needed. I have secured a free grant of land for a school, and permission to cut the teak trees in this compound for building material.

In Gyobingauk it was impossible to get the school registered or to collect a fair amount of fees. The people not only wanted a free school, but wanted English free, so I decided that the money could be expended to better advantage in some other part of the field. I have stationed a preacher there.

The Zigon compound had to be remeasured and a new grant obtained. We now have a good fence around the compound.

School Work

Because it was impossible to secure qualified teachers, I was obliged to teach more than usual during the rains. We registered at one time 124 pupils, the largest in the history of the school, I think. The fourth and fifth standards did poorly in examination, but the others did better than I expected. The nine who entered from the seventh standard all passed.

The spiritual results have been more encouraging this year. Seven pupils have been baptized, four of them from heathen homes. Of the other seven who have been buried with Christ in baptism, four have been from jungle villages, one a girl from a Christian home in Zigon, one a Telugu man, and one young man living in a Christian home in Gyobingauk. This makes the total number of baptisms fourteen. There has been a little increase in the monthly gifts for the general work and also some advance in the contributions for other departments of Christian work. We praise God for the blessings of the past and look hopefully to the future, "being confident" "that he which hath begun a good work" here "will perform it until the day of Jesus Christ." Pray for great blessings upon this field.

## 12. BHAMO — 1877

*Kachin.*—Rev. W. H. Roberts (and Mrs. Roberts in U. S.), Rev. Ola Hanson and Mrs. Hanson, *Miss Margaret M. Sutherland (in U. S.), *Miss Lillian Eastman.

*Burman and Shan.*—W. C. Griggs, M. D., and Mrs. Griggs.

### Kachin Department

Churches, 3; members, 203; added by baptism, 14.

Report of Mr. Roberts:

Twenty-five Year's Retrospect

As Mr. Hanson has furnished quite a full report of our work for the year, may I briefly recount a bit of history and experience during a quarter of a century?

Twenty-five years have passed since my brethren called me from a pleasant pastorate in Illinois, and sent me to represent them and our Lord in an attempt to enlighten and lead these wild, ignorant and enslaved mountaineers to a saving knowledge of Jesus Christ. What years of trials, waiting and partial success these have been! For the first seven years under Burman rule the local officials, from the highest to the lowest, did everything in their power to prevent our gaining the confidence of the Kachins whom they hated, feared, and spoke of as the wild men of the hills "whom none could tame or educate." In 1884, when an opportunity was afforded them by the sacking of Bhamo by the Chinese, the Burmans sought to take our lives, and destroyed our mission plant; and it was not until 1887, eighteen months after the annexation, that we could procure land and commence work on a permanent basis. With your hearty sympathies, earnest prayers and liberal support we have overcome the distrust and prejudice of the people, constructed three substantial teak bungalows, two permanent dormitories capable of accommodating 150 boarders, a commodious brick chapel and a number of native teachers' homes, all on a terrace compound of freehold land. We have now one of the best mission and educational plants in upper Burma.

Substantial Accomplishments

We have pushed education as fast as means and the prejudices of parents would permit. In our town school our headmaster and two of his assistants are certified Kachin teachers. Five of our eight jungle school teachers hold normal certificates, and we have reason to believe that two more of our pupils have passed the teachers' test examinations. Nine years ago we sent out our first missionary with Mr. Geis to Myitkina, and with what he has earned from the government as teacher we have supported him. Two years ago we sent one of our graduates to assist in school work at Namkham. This year two of our strongest Christian villages have called two of our seventh standard boys as teachers, and have undertaken their support. We have ordained two, and have five unordained young men doing good work in heathen villages. We have organized three churches and ordained deacons. We have established two Christian villages in the hills and nine

Villages Transformed

in the plains. In these Christian villages the people have erected chapels. We have now a baptized membership of over 160. In our villages there is a purer moral sentiment, and gradually cleanliness and virtue, of which there is none among the heathen, are becoming desirable. The unknown language has been learned and written, and we now have (thanks to Mr. Hanson) translations of Genesis, Exodus, Psalms, two of the minor prophets, Matthew, Luke, John and Acts, with some 200 or more hymns, and a large catechism in the hands of such as can read. Our Bassein Karen brethren who undertook this work with us have supported from two to four of their number on this field during these twenty-five years. One of these Karen brethren who came up with me in 1878 is still with us, and another has been here over eighteen years. These have proved faithful and have led many to accept Christ.

**Time for an Advance**

To some of our occidental supporters twenty-five years may seem a long time to labor and wait for such comparatively meager results as we have sketched, but to us who have lived for years in the "slow old East," and who understand the difficulties to be surmounted and something of the working of dark oriental minds, the time has seemed short. It now seems that these are prepared for an advance and enlargement, and we should reach out and establish another station at Namkham for the Kachins to the south and east. If the coming year is not one of advance and ingathering, I pray that you remember that you share the responsibility; for you are our spiritual, as well as financial supporters, and we can rise no higher in spiritual attainments than you lift us. Results will be according to our joint faith and faithfulness.

## Report of Mr. Hanson:

Our gains have not been as large as last year; 14 have been baptized and two restored. Two have been expelled, three suspended and eight have joined the triumphant host above. Our net gain in membership is but three as compared with 47 a year ago, but we can receive only as it is given us from above.

**Printing of Books of New Testament**

In literary work the book of Acts has been printed and the third edition of the Kachin spelling book has been sent forth, revised and enlarged. By the time this reaches you all of Matthew will be in type, and Mark and the catholic epistles will follow in due order. Within a few months we hope to see two thirds of the New Testament in the hands of the Kachins; it seems too good to be true. I know of no greater cause for thanksgiving. A promising feature of last year's work has been the large number of Kachin books sold to Kachin young men, mostly of the military police, stationed in Bhamo, and in Sadon in the Myitkyina District. We have sold books to the amount of $39, not including what may have been disposed of by Mr. Geis. This has never before happened in Kachin land. The books mostly in demand are the spelling book (of which we have sold some 175 copies to young men outside of schools), the hymn book, Genesis, the Psalms and Luke. It has done us good to see these strong young men learning to read, assisted by some one from their own number, or by some of our larger schoolboys, since, with few exceptions, they have never been to school.

**A Mountain Church**

A new church was organized the first Sunday in November, taking in three of our villages on the plains, and it seems to have added a new interest to the work in this part of the field. Our one mountain church has struggled bravely to dispel the surrounding darkness, but has had only one addition by baptism during the year. Yet, as several families have lately given up their demon worship, and professed Christianity, we hope there will soon be a time of refreshing for the little flock up there. The leaders in these churches have done good and faithful work, and look forward with faith and hope.

Our mountain schools have been a constant cause of anxiety and uncertainty.

**Struggles of Mountain Schools**

Four of them have shown some signs of progress, two have fallen below the mark, two seem stationary, and one has broken up owing to the failure of the teacher. Of the schools opened two years ago, the one giving the greatest promise at the outset may have to be closed. We hope and pray, however, that the Lord will turn the tide. While the children and many of the young men are anxious to learn, the old men and women, and especially the demon-priests and prophets, are determined to fight us to the last. But this we must expect, and it should urge us on to greater efforts. Two new schools have just been opened in Christian villages and have started on the self-supporting plan. .

**Jungle Touring**

Of jungle travel Mrs. Hanson and myself did a fair amount last dry season, and we look forward to a pleasant time during the next two months; but I wish we could do more of this needed and promising work. If we could spend five instead of two months in the jungle each year, corresponding results would be sure to follow; but at present the literary work, of which proof-reading is an imperative part, must have the right of way. But I am sure when Mrs. Hanson is with me more than double work is done, as she is a better jungle preacher than I am.

I have greatly enjoyed the daily hour of Bible study with my class in our Bhamo school, and also the month we spent with some of our teachers and preachers, studying the book of Acts. The outlook is hopeful, but we are in a transition period, when new methods are being tried, and as usual we have to profit by our failures as well as by success. Work is plentiful and for this we are thankful; the grace of the Lord has been abundant and in this we rejoice.

## Burman-Shan Department

Churches, 1; members, 18; added by baptism, 2.

### Report of Dr. Griggs:

As in former years the work to be reported falls under two heads, the medical and the school work. Unlike most missionaries it is impossible for me to make jungle trips of any length, as the problem of being able to be in two different places at one time has not yet been solved. If I leave the city, even for a day, the medical work stops altogether and the school is more or less crippled, as there are no other missionaries here in the Shan or Burmese departments to relieve me during my absence. Unfortunately also our busiest time is the hottest time, for Bhamo is very unhealthy during the rains and the hot season. Just when one wishes to enjoy a vacation or at least to rest or take things easy is the time when more work than ever demands our attention.

**The Dispensary**

The following are the dispensary figures:

| | |
|---|---|
| Number of attendances given at the dispensary ..... | 15,257 |
| Number of visits to patients' houses ..... | 689 |
| Making a total of ..... | 15,946 |

During the year 25,446 prescriptions or dressings were given out, 179 minor operations and ten major operations (under ether) were performed and 354 daily clinics were held in the hospital.

The amount received in free-will offerings from patients was Rs. 768-4-9 ($256.05) and the amount paid in purchasing drugs and supplies was Rs. 769-14-0, so that when one thinks of the large number of prescriptions and dressings given to patients—over twenty-five thousand—I feel sure no one will charge us with being wasteful or extravagant. It should be further noticed that the money necessary to buy these drugs was collected upon the field, none came from America; in other words, this part of the work is self-supporting.

I earnestly hope, however, that during the coming year it will not be necessary to practise such strict economy as has been necessary during the past, also that it will be possible to purchase a few new instruments which are badly, very badly needed.

The School

The number of school children upon the roll today is eighty-two. During the year two scholars have been received into the church, both coming from heathen families and in both cases in the face of considerable opposition on the part of their friends. One boy who was baptized last year has left to enter the Baptist college in Rangoon for training as a teacher, the first we have sent there. During the past year, too, several boys coming from distant villages have entered the school. Two boys came from Bankham, three days' journey from Bhamo. This is a very helpful sign as it shows that the feeling that there is a need for education has spread even upon the Shan and Kachin Hills.

Services have been held in a village upon the outskirts of the city during the past year. This is a "pig village," or in other words the villagers earn their living by raising pigs which are slaughtered and sold in bazar. Mrs. Selkirk of the China Inland Mission—formerly Miss Manning of our own society—started the work. The men are all Chinese, but the women are Shans and neither they nor the children can understand the Chinese language, so one of our boys has helped her by going out each Sunday and teaching the women and children.

## 13. MAUBIN — 1879

Churches, 21; members, 908; added by baptism, 51.

*Pwo Karen.*—Rev. B. P. Cross and Mrs. Cross, *Miss Carrie E. Putnam, *Miss Minnie B. Pound.

### Report of Mr. Cross:

Visiting the Churches

The past year in this mission has been very much like the few years preceding it. The meeting of the convention in 1902, coming as it did during the traveling season, took just so much out of the time I had for visiting the churches; and, though I visited all of them, I did not stay with some of them as long as I otherwise would. Besides this, trouble with one of my feet made it impossible for me to wear a shoe for about a month, so that at the places I visited during that time I was unable to walk out, as I have heretofore done, to the neighboring hamlets to visit those who were reported to have shown some interest in the gospel message.

During 1901 and 1902 we had two men, Thra Plour and Thra Uria, who gave their whole time to traveling and preaching among the heathen; but as the Committee did not see their way to renew their appropriation for Thra Plour's support, he has been obliged to return to his school; and Thra Uria, who had his support from the association, was prevented by sickness in his family from going out at all during the rainy season, though he is now in the work again. So there has been much less evangelistic work done in this field during the past year than during the previous year.

Preachers and Elders

The meeting of "the preachers and elders," as we call it, in October for Bible study, was this year much the most satisfactory we have had since I have been on this field. We had a much better attendance of our leading men, and they took hold with much greater zest in questioning and discussing.

Preparing for the Ministry

The Rangoon Pwo Karen Association has never sent many young men to the theological seminary. I think that there are only six men among us who have ever studied, and only two who were graduated there. In the past, no doubt, this has been largely due to the fact that our people do not understand Sgaw Karen; but now that we have a Burmese seminary, this ought no longer to furnish an

excuse, and I am glad to report that this year we have had the pleasure of sending two promising young men to the seminary.

We were made glad in November by the coming of Miss Pound to be a helper with us in the work of uplifting and Christianizing this people.

## 14. MANDALAY — 1886

*Burman.*—Rev. E. W. Kelly and Mrs. Kelly, †Miss Cora M. Spear.
*High School.*—Rev. H. B. Benninghoff and Mrs. Benninghoff (in U. S.), †Miss Julia E. Parrott.
*Tamil and Telugu.*—(Rev. W. F. Armstrong and Mrs. Armstrong at Rangoon.)
*English.*—Rev. C. L. Davenport and Mrs. Davenport, M. D. (in U. S.), *Miss Annie M. Lemon.

### Burman Department

Churches, 2; members, 297; added by baptism, 50.

#### Report of Mr. Kelly:

During the early part of the year I was able to do some faithful jungle work and was greatly encouraged. In Amarapura and Myiltha, especially, I met with hopeful indications. We report this year more than the usual number of baptisms from the district. Two items are of special interest.

The Scene of Judson's Imprisonment

*Aungbinle.*—This is the oldest outstation of the field. The historical interest of this village as the prison site of Dr. Judson's sufferings has always attracted visitors. In 1888 I was so fortunate as to obtain by purchase for the Union the compound in which the prison stood, a compound in which Dr. Judson and Mrs. Ann H. Judson verified the power of the gospel of Christ to give in this our day the noble and heroic strength of the martyrs. In 1899 the monastery on the land where it was purchased was burned to the ground. We not only mourned the loss of this interesting building, but have been unable to rebuild. In January of this year two generous Baptist travelers and their families visited Aungbinle, Mr. Ambrose Swasey of Cleveland, Ohio, and Mr. Edward Canby of Dayton, Ohio. Unsolicited they gave me $800 to build here a suitable brick chapel as a prison site memorial and a house for a native preacher. The two buildings were erected and a front fence placed on the compound and the whole place put in order. It seems like a model outfit for an outstation. On September 13 the chapel was dedicated with pleasant and appropriate services. Maung The Nyo, A. T. M., of Mandalay, gave the furniture and entertained the gathering for the day. The furniture given is worth more than $80. These new buildings help us to work Aungbinle from vantage ground.

A Memorial Chapel

*Amarapura.*—This is an old capital of Burma. From here the seat of government was transferred to Mandalay. The town is now small and has been for many years largely occupied by weavers.

New Church Formed

In this town and section much evangelistic work has been done. There are a number of converts and inquirers and it has seemed best this year to form these into a separate church. On December 13 the Amarapura Burman Church was organized with forty members. Dr. Sutherland and Mr. Mosier were with us and helped us greatly in the work.

In the city of Mandalay the work has been marked by harmony and some progress. The strong and efficient schools, the Burman girls' school under Miss Spear and the high school under Mr. Benninghoff have both done fine work. The discipline and management of these schools during the year has been of a high

order. The return of Mrs. Kelly after a long stay at home and the arrival of Miss Parrott have been most welcome. If Miss Spear has to take a furlough, Miss Parrott will take the girls' school and its continued success will be assured. During a great part of the year I had charge of two Bible women supported by the women of the West. They were faithful and blessed in their work. We begin the new year hopefully.

The work of the high school was conducted through the year under the efficient supervision of Mr. Benninghoff. The possibilites of service from this school grow continually larger. The necessity for the return of Mr. Benninghoff to this country is not a little regretted, particularly in view of the heavy additional burden brought again upon Mr. Kelly, whose many-sided efficiency in missionary service has been too often overtaxed. It is hoped measures of relief will soon be found practicable.

## Tamil and Telugu Department

Churches, 1; members, 36; added by baptism, 3.

This work is conducted under the supervision of Mr. Armstrong whose report for Rangoon covers in general the work carried on for these peoples.

## English Department

Churches, 1; members, 58; added by baptism, 13.

Report of Mr. Davenport:

**A Trial of Faith**

We left Mandalay in June. I write just a few words by way of report of the part of the year we were in Burma. In the school there was little to discourage and very much to encourage. There were many things to try our faith; chief among these was the following. Just as the new year's work opened we secured the use of a large hotel building, then vacant, for our school. This provided amply for the boarding department as well as for day pupils. The owner had promised us the building as long as we wanted to stay and, as the rent was reasonable, we felt as though the whole arrangement was providential, for we had outgrown the building where we had been. Just a little more than one month after we took possession, a hotel keeper came along and offered a larger rent and a long lease and we were given a month's notice to leave. Other parties had rented the building we had previously occupied, and what to do, or where to go, we knew not. Finally we heard of a building just vacated, in a central position for our work, and going at once secured possession. All this searching came at the Christmas holidays, and by the time we wanted to open school again everything was in readiness in the building secured. A small house near by was secured later for the use of our small boarding department, and while we were not satisfied with the arrangement, yet it was the best we could do.

**Needs of the Eurasian Work**

The interest in the church work is on the steady increase, and the church is growing in numbers and in power. We feel that this is a critical time in the history of the Eurasian work in Mandalay. It seems to be a case of now if ever. It has been fifteen years on probation. Has it not waited long enough? One thing

seems sure; namely, that with proper buildings in which to labor, this work will be practically self-sustaining.

The Burmese work in the northern part of Mandalay has been carried on through the help of our very efficient Bible woman, Ma Thein Kin. A larger staff of helpers could be employed successfully if we had the means.

Report of Mr. Kelly:

English School

Mr. and Mrs. Davenport left in June and transferred the charge of their work to Miss Lemon and myself. Miss Lemon assumed the responsibility of the teaching in school and her careful and watchful supervision has been maintained throughout the year. Although the results of the examinations have been less satisfactory than the previous year they seem only to have stimulated to new endeavor. The new year begins with an increased attendance. The government correspondence and finances of the school have been in my hands. After some quite serious financial disappointments I am glad to report all goes well again.

In the English church work, both the Sunday school and Sunday evening service are encouraging. Since her return Mrs. Kelly has taken an active part in the Sunday school and pastoral work. Three have been baptized since Mr. Davenport left and ten before.

We earnestly hope for the early return of Mr. and Mrs. Davenport with the necessary funds for the erection of a new school building.

The Burman work on the north side has been marked by some changes. No separate church has yet been organized. There are quite enough Christians in this part of the town to organize, but unfortunately they are widely scattered, living in different sections of the town. One man has been recently baptized, whose conversion gave hope of considerable usefulness. The work done by the Bible women was faithful seed sowing and their preaching of the word cannot return void. I hope to keep two preachers in the field during the year to come.

## 15. THAYETMYO — 1887

Churches, 5; members, 150; added by baptism, 11.

*Chin.*—Rev. G. R. Dye and Mrs. Dye (in U. S.), Rev. H. W. B. Joorman and Mrs. Joorman.

To this station also the occurrences of the year have brought changes the necessity for which is deeply regretted. The execution of the plans wisely formed by Mr. Dye was interrupted by his enforced return to America through illness affecting most seriously several members of his family. The work of the station was cared for, for a time, by Miss Carr of Sandoway, and passes now to Mr. Joorman also of the same station. Thus, as so often happens in the history of mission work, one station suffers that the greater need of another may be relieved. Mr. Dye writes concerning this work.

Report of Mr. Dye:

Bright Prospects

The early part of the year 1903 was very promising. Widely extended jungle tours were made with good results. Some new villages were visited in the western mountains, and on old fields fresh interest was everywhere evident. One lapsed church was reorganized and one new church formed. Five native pastors and two traveling preachers rendered faithful assistance. Two Bible women did valuable

rork among the women and children. The station boarding school increased from iirty-five to forty-five pupils during the year. One new building was erected on he compound at a cost of twenty dollars for material only. The work on this uilding was done by members of the class in carpentering, under the superintendnce of the missionary. Its construction included a complete outfit for grinding ie school rice and it was otherwise equipped for the beginning of a small manual raining department of the school.

Illness and Removal

But our much loved work was cut short. In June, at the beginning of the wet eason, our troubles of the previous years reappeared. The serious ill health of ie children and the worn-out condition of Mrs. Dye threatened to be more than erious if they remained longer in Burma. The physician's orders became imperave. Accordingly Mrs. Dye and the children sailed for America on June 12. That :ft one to do the work of two. But trouble did not come singly in our case. 'he family had scarcely sailed when I was practically confined to the house with a ialady similar to that which had attacked the others. After three months' strenuus efforts to cure me, the English physician advised immediate return to America. t seemed the only thing to do. Accordingly I also left Burma on September 12. 'erhaps I ought to add that the cause of our sickness was attributed by the hysician to a well of bad water on the compound. This well had previously been ondemned by him. But the fact was not known by us until too late.

Since my departure Miss Carr has come to Thayetmyo and taken charge. It ras a great sacrifice for her to leave her home and her work at Sandoway, but it is ery fortunate that so efficient and experienced a worker was willing to assume ur burdens.

Since our arrival in America rapidly improving health makes us hopeful of a peedy return to Burma. In the meantime we are giving missionary addresses in ie home churches and storing up strength against the day of our return to the ront.

## 16. MYINGYAN — 1887

Churches, 1; members, 17; added by baptism, 2.

*urman.*—Rev. J. E. Case (in U. S.), (Mrs. Case at Henzada), Rev. H. E. Dudley and Mrs. Dudley.

### Report of Mr. Dudley:

A Glance over the Year

My first year at Myingyan has just closed. When I arrived there was no ative pastor on the field. A young man from the seminary came in February, )gether with an older man who had formerly been on the field. They worked )gether until April when the older man left. As I was not able to get another reacher, laymen from Mandalay at two different times assisted my young preacher, ne of these being Moung Sat, Mr. Kelly's tract distributer. He had very poor iccess, however, though he offered them for a cent or a half-cent apiece. In this )wn the gospel is an old story as my preachers say, while in the jungle they are ften afraid of anything new and many do not know how to read. In September, )wever, we were glad to receive into the church two of our older schoolboys, one f whom has recently become a teacher, the other being in the sixth standard. ur preacher seemed to have special influence over the boys and they all liked him id would run to meet and talk with him upon his return from a jungle trip. rouble arose between him and the head teacher and he thought it best to leave. ist before he left, we are glad to say, we were given an older and more experiiced man from Mandalay. Our former preacher stayed a month with the new ie and visited the jungle Christians.

A Sad Story of Affliction

The saddest incident of the year was the visitation of cholera and the death of our head teacher's wife, father, mother, and baby brother. Returning to Rangoon he nursed his father-in-law until his death. Heart-broken he wrote my wife again and again about his bitter lot, his doubts and fears; and just this week came another letter which read, "My little sister died this morning at Toungoo. I can only say to our Heavenly Father, 'Thy will be done.' I do not think troubles will ever cease coming to me. Yours most unfortunately, Moung Pan." The poor man came to Myingyan against his own choice, urged by Dr. Cushing. He suffered many persecutions by the people of the town after Mr. McCurdy's departure, but thought that his troubles were ended upon my arrival. He begged me to let him go to Rangoon on his wife's account, but I urged him to stay, little thinking what a sad future lay before him.

Growth in the School

From these dark days of May and June the school has had a steady progress and at present we have 150 pupils as against 90 or 100 last year. We are fitting out new rooms beneath the present building and also erecting a special dormitory for single women teachers and little girls.

Progress in the language is also going slowly. I hope to do better in my second examination than in the first. I must say that this has been a busy year, and on this account a happy one. I hope that we shall be prepared at the proper time for progressive evangelistic work and that the Lord will grant here also abundant blessing and joy in his service.

## 17. PEGU — 1887

Churches, 2; members, 307; added by baptism, 25.

*Burman and Karen.*—*Miss Zillah A. Bunn.

The work of this station has continued under the faithful supervision of Miss Bunn, whose report, dealing largely with the work at the school, is found among the annual reports received by the Woman's Baptist Foreign Missionary Society.

## 18. SAGAING — 1888

Churches, 1; members, 25; added by baptism, 3.

*Burman.*—Rev. F. P. Sutherland, M. D., and Mrs. Sutherland.

Report of Dr. Sutherland:

Losses and Gains

We closed the old year with many pleasant reminiscences and turn to the new with the largest hopefulness. We found our little band sadly broken; scarcely a remnant of the nearly seventy on our roll when we left were here to greet us on our return. But it is a robust remnant, for Burmans, of the kind that is sure to add to itself in the near future. Three have come in to repair our losses and there are several that are making a serious study of the matter. One of these is an intelligent priest, who would make a most valuable addition to our preaching force should he turn his attention that way.

A New School Building

We have acquired for the mission a valuable piece of property. It squares our compound on the north, giving us an entire corner and getting rid of a dilapidated house that was always a menace to our dwelling. This has been converted into an admirable school building, which could not be duplicated for one thousand dollars, at a cost of about five hundred for ground and structure. Our tools are

eady, but we are still awaiting, somewhat disappointedly, the means needed to open he work. We hoped, by this date, to be well on our way with this part of our vork.

Superb health has been and is still mine, the best I have ever known, and wife was never so well favored as now. Rather optimistic our letter perhaps, but really t is a most difficult matter to find the opposite with a Book full of promises at our elbow and their fulfilment bristling all about us. Reasons for Optimism

Our touring has been seriously curtailed by our building operations; scarcity of funds necessitated the taking down of the old and the putting up of the new building under our personal and constant supervision; there is no other way if the work s to be well done. What touring we have done has not assured us of any material change of Buddhist sentiment, but this is not a sign we are building our hopes upon. He will take his inheritance at his own good pleasure. Our medical work has lost none of its attractiveness and is still our most valued auxiliary.

## 19. SANDOWAY — 1888

Churches, 16; members, 442; added by baptism, 27.

*Burman and Chin.*—*Miss Melissa Carr, *Miss Helen Bissell.

We regret that no report has been received concerning this work. As mentioned elsewhere, Miss Carr was absent for a time rendering aid at Thayetmyo, and Mr. Joorman is now definitely transferred to work at the more eastern station.

## 20. MEIKTILA — 1890

Churches, 1; members, 21; added by baptism, —.

*Burman.*—Rev. John Packer, D. D.

Report of Dr. Packer:

We thank God for the privilege of sowing the word of life upon this field another year. Hopelessly sterile and barren it would seem to be, judged merely by visible, statistical results. Not one soul, so far as we now know, has yielded obedience to the truth, at least by open confession thereof, though it has been spoken to the ear and addressed to the eye of hundreds in the towns and villages of Meiktila and Yemethen. And worse even, apparently, a few that at the beginning of the year we hoped would soon be ready to come out loyally on the Lord's side, have gone back and no longer follow with us.

Although there is this discouragement of no apparent conversions, there are not a few marked elements of encouragement in the religious situation here in Meiktila and upper Burma at large. While the truth is in many cases treated with indifference, in some with positive hostility, there is a growing tolerant, even respectful, attitude toward it on the part of many. The number of those who are seriously weighing the claims of the Light of the world against those of the "Light of Asia," Gautama Buddha, to be man's only Lord and Saviour, though small, is steadily increasing; and the rate of increase is bound to be accelerated, if only we are faithful and true to our privilege and opportunity in spreading the light of gospel truth in word and life. Seriously Examining the Truth

The spasm of the revival of Buddhism, which has run through this upper country the past few years, by a natural and necessary revlusion has nearly spent itself. The signs of this are to be seen in the decreased attendance at great re- A Spent Revival

ligious festivals and in the lessened expenditure in the building of religious shrines, monasteries and other works of merit; also in the decadence, in some cases the death, of the Buddhist Anglo-vernacular schools, started in opposition to our mission schools. As always, the truth of Christ has not been the loser, but the gainer rather by this mental and religious ferment.

Looking at home, our Christians are growing more assured and more in love with the truth; and, consequently, more bold to confess it and press its claims upon others. The fellowship and communion of the saints is becoming to them more and more a precious reality, through which they realize that they are co-partakers of the life of Christ and members together of his mystical body.

**Advance at Yemethen**

Furthermore there has been encouraging growth and enlargement in two branches of our work during the year. The work at our outstation at Yemethen promises to become a self-sustaining church and congregation before very long. The disciples there, then numbering thirteen, members of five households, early in June undertook the support of a preacher, who should give most of his time to their spiritual ministration besides such evangelistic work in the town and neighboring villages as his duty to them would allow. Providentially, Mr. Kelly just then was able and glad to relinquish for this urgent and inviting work Syah Nyun, who had proved himself a faithful, capable preacher. The prospect is good at this writing of obtaining from the government a freehold grant of a suitable, centrally located site for a preacher's house, with temporary accommodation for preaching and a school. The latter is a pressing need for the children of our Christians, who naturally do not like to send their children to the Roman Catholic school, the only one at present in the place.

Our school work has been unusually prospered this year. The attendance, both the average (55) and aggregate (79), has been much the highest we have ever had here. There has been a corresponding increase of fees, which have risen from $211 in 1902, to $270 this year. The discipline and morals of the school have been healthy, and above all, the religious work both week days and Sundays in connection therewith has been faithful, and hardly ever more promising of saving results.

The Sunday morning preaching services, with an average attendance of 50 and our Sunday afternoon and midweek prayer and conference meetings have been regularly and profitably maintained. As heretofore much the larger element of the morning congregation consists of the children of our day and Sunday schools. They are, the older ones at least, the most attentive and hopeful, as well as the most receptive and intelligent in Bible truths, of our unconverted hearers. It is gratifying to note that our people and congregation have maintained the fair standard of Christian beneficence they had hitherto attained. The Yemethen congregation have begun well in this important line of Christian duty and service by contributing their weekly offerings directly to the Burma Baptist Missionary Convention.

**Christian Beneficence**

What with the care of the home work and school, with trips to Yemethen of longer or shorter duration to look after our interests and work there, and occasionally to Myingyan for advice and help to Mr. Dudley, jungle evangelization has had to fall almost wholly to Syah Nyun who, as heretofore, has about halved his time between town and jungle.

## 21. HSIPAW — 1890

Churches, 1; members, 42; added by baptism, 3.

*Shan.*—Rev. George T. Leeds, M. D., and Mrs. Leeds.

### Report of Dr. Leeds:

This has been the most unhealthful year that Hsipaw has experienced in many years. The population of the town is about 4,000 souls. During the months of

ugust and September there was an average mortality of sixty-five per cent. While sipaw is considered the unhealthiest town in Burma, this is much above the av- age death rate. Myself and family have by no means escaped the fevers. We ıve had much more sickness this year than any previous year since coming to urma. The school children and native helpers have all likewise had their share.

An Unhealthful Year

January and February were occupied in making two extended tours, one to the ırth and the other to the south of Hsipaw. In both cases every opportunity de- red for preaching was afforded us, many tracts were distributed and friends were ained. While immediate results are seldom seen from these long tours, yet new ound is broken; much seed is sown; many hear who afterwards come in touch ith the gospel messengers again, sometimes expressing satisfaction that they heard ıce and have another opportunity of hearing. The preachers have regularly at ppointed intervals held meetings in the five places where we have public preaching. lso in the surrounding villages regular preaching visits have been made. In the wn visitation is also carried on. At the funerals of acquaintances is a good pportunity, which we accept whenever possible.

At our outstation the evangelist reports good interest and more respect and illingness to listen than previously. One boy has come to Hsipaw to go to school. he people say they are ready to send their children to school if we will open one r them. I expect to have a conference with them as soon as possible. The eacher has been doing a great deal of good by giving some simple remedies to the ople. Since the death of the pastor, I called one preacher to Hsipaw.

While there were three baptized and two restored, this was offset by two aths and two exclusions. One death was that of a Tamil, a telegraph operator ring some distance from Hsipaw. The death of the pastor has made a gap, which far as preaching is concerned will be very difficult to fill. He studied his Bible d was a safe instructor in its teachings. In touring he was at once the leader of s fellows. In preaching he had a winning manner, unassuming, yet commanding spect and attention, and gaining friends for himself and his cause. He will be eatly missed, yet we confidently believe that God knew best.

An Efficient Worker Gone

The school is always an encouraging feature of the work. The highest enrol- ent, fifty-two, was reached this year. Two schoolboys were baptized. We have w three teachers for five classes. An Anglo-vernacular Buddhist school with ree teachers was recently opened in Hsipaw. This is due to the efforts of the So- ety for the Propagation of Buddhism in Burma.

Hospital attendance was some less than last year, because while I was away, ere being no assistant, the hospital was closed. We try to be where the spiritual ed is greatest. The fees are much less than last year, which happens this way. lost of my paying practise was among the Mohammedans and Hindus. When siting them, not being able to pray or tell them the way of salvation, I purchased me tracts from India. When called to see them, I would give a tract and ask at it be read carefully and considered. After a few months this stirred up an- gonism against me, amounting to a strict boycott on me and my medicines. To ow you how strong it is, I will relate this instance: In two families where I had eviously treated regularly, deaths have occurred. I would not imply that had I eated them they would not have died; but one thing is certain, they did not re- ive good treatment and allowed death to come rather than call me. I have ained two Eurasian young men fairly well as assistants. As soon as they were le to do something, and be of some use to me, in each case they were caught using y medicines and working up a practise of their own outside the hospital. As I as not able to stop it, they were each given broader fields in which to operate. The stem of bribery is so inwrought into the nature of the people of this country that ey do not look upon it as wrong. It is very trying to do all your own work in the spital, and attend to the medical work outside, and then have all the other work

Christian Medicine Boycotted

of the station to look after. A new brick hospital has been built this year costing $4,500, which was raised on this field. A total of 1,846 out-patients, 20 in-patients, 165 visits, 15 operations under chloroform, receipts Rs. 334, forms the record for the year.

## 22. MONGNAI

Churches, 1; members, 54; added by baptism, 12.

*Shan.*—Rev. W. W. Cochrane and Mrs. Cochrane, A. H. Henderson, M. D., and Mrs. Henderson, *Mrs. H. W. Mix.

### Report of Mr. Cochrane:

When Mr. Morrow heard that each missionary was requested to send, monthly, at least, a card to *The News,* he pithily replied, "The editor has forgotten that we at frontier stations have nothing to write about," or words to that effect. The report for one year, with change of date and other slight modifications, will ordinarily do for any other year.

**The Same Need. The Same Supply**

There is the same imperative need from a wide and comparatively untouched district, among a people whose religion on its bookish side has been styled "learned nonsense" and on its superstitious side "puerile conceit." There is the same gospel of hope and helpfulness, of sweetness and light, that so finely fills this "long felt want." There are the same agents and instruments, the same methods and tactics, to bring want and supply together. There is the same appreciation of the worth of souls, of the divine efficiency of the message, and of the certainty of ultimate success. This general declaration may seem to have little to do with a station report, but the spiritual realities which it suggests have a large place in every missionary's life.

More definitely—the native Christian church still remains in a healthful condition with the usual interest in work and worship. The baptism of twelve converts introduces some new and desirable members, though three expulsions and a number of absentees whom we cannot trace, but who were included last year, bring our present figures a little below last year's report.

**A New Outstation**

Besides the local evangelistic work at the down town chapel, bazar and hospital, and the general visitation often spoken of before, a new work has been undertaken at Panglong, which bids fair to develop into an important outstation, two converts having been already baptized there. A native preacher is now on his way to Laikha to secure from the chief a grant of land for an outstation compound. On his return he will begin at once to put up a suitable dwelling for himself and family and settle there.

The Maukmai outstation had, through the major part of the year, a large and apparently successful school, with a heavy drop toward the close of the year due to asking a small tuition fee. We had hoped that the school would have a missionary value in itself and give additional opportunity for religious instruction, over and above that which the children would receive in their hour a day of Bible study. Of the evangelistic work at this station all we can say is, we hope it has not been in vain, though the visible results have not been large. Missionaries have often had this experience even at outstations that have given large returns later on. Maukmai is a populous center and must be held. We may need to change our methods of work there, but should not lose our grip.

**A Change for the Better**

Whether we are losing ground or not must be judged rather from the drift of things than from any mathematical calculations. Judged in this way, I can do no

better than to quote an unpremeditated remark made by Dr. Henderson at our bazar meeting yesterday, "I see a change for the better in the way the people listen to our message." As Dr. Henderson has been here ten years, and is not an enthusiast, the statement carries weight.

Mrs. Mix will reach here on her return from furlough within a few days. Her arrival is awaited with sincere pleasure by us all and by a host of friends among the heathen themselves. In taking charge again of the orphanage and school, she will add greatly to our missionary force and to the prosperity of the station work.

### Report of Dr. Henderson:

Operations No Longer Feared

The year has shown encouraging growth in most respects in our medical work and last year it might fairly be said to have got on its feet; for we met all expenses (excepting the salary of the hospital assistant), expended a little on buildings, and had a small balance in hand with which to start the new year. The number of in-patients treated shows quite a decrease, which can be explained partly through the doctors having been absent from the hospital for four months of the year. This is somewhat offset by the character of some of the cases treated—cases of serious accident in which recovery has been effected and quite a good impression created. I attribute to this cause the fact that people now come in and ask for operations where before they would run away if one were suggested.

Services at the Dispensary

This year I have kept a full record of the numbers attending the services. The plan of these services has been the same as formerly. Before each dispensary a portion of Scripture is read, and then the patients are questioned on it and the various lessons are brought out. These meetings I keep in my own hands and most thoroughly enjoy. Those who attend regularly, like the chronic and tedious hospital cases, nearly always leave us with a pretty fair knowledge of the way of salvation. Only one or two have been baptized this year, but others have left professing to believe, and we have heard of one woman who apparently lived and preached Christ in her village till her death. Of this woman we never should have known, but two others from the same place happened to call and told us about her. The figures representing the work of the year are: Patients treated in dispensary, 4,176; treated in hospital, 38; out-cases visited, 326; attending service at hospital, 1,895; cash received, Rs. 99-2-0.

## 23. NAMKHAM — 1893

Churches, 1; members, 42; added by baptism, —.

*Shan.*—Rev. M. B. Kirkpatrick, M. D., and Mrs. Kirkpatrick (in U. S.), Rev. Robert Harper, M. D.

### Report of Dr. Harper:

The year under review calls for praise and thankfulness for the way God has made his ways known and for the work which he has permitted us to do.

A Difficult Position

Shortly after Dr. Kirkpatrick left, an uprising between the Shans and Kachins of Mongmow, China, took place and I was called to treat the wounded Shans; but fearing the Kachins might think I was taking sides with the Shans against them I refused to go and invited them to bring their wounded to Namkham. This action met with the hearty approval of the superintendent when he was here last month.

The medical work has given much encouragement. Seven lithotomy cases from distant villages came for treatment before the new hospital was built and all save one recovered. One successful case of cataract, one Colles fracture and one fracture of the upper third of the femur were treated, besides a number of

cases of fever, dysentery, conjunctivitis, etc. Some advance was made towards self-support and $59 was received for drugs.

The evangelistic work has been that of sowing. Many of the distant states have been visited and the large villages in the plain have had several visits from the teachers, and the bazar meetings have been fairly well attended.

A teachers' Bible class was carried on through the rains and proved a rich blessing to both the teachers and myself.

New Buildings

A new school and a hospital have been completed and I feel greatly encouraged as I look upon what was considered almost an impossibility a little over a year ago. I have also a new school and church well on towards completion at our outstation, Selan. This church and school is the gift of the Baptist Church of Bethlehem, Pa., and is to be called the "Bethlehem Mission Church."

Five have asked for baptism, but it seems best that they should wait till they know more intelligently what it means to be a Christian. One of our best workers went to Kengtung to help Mr. Young; four died, six were excluded and one restored.

## 24. MYITKYINA — 1894

Churches, 1; members, 65; added by baptism, 14.

*Kachin.*—Rev. G. J. Geis and Mrs. Geis.

### Report of Mr. Geis:

Ten Years Ago and Now

In December, 1903, it was ten years since brother Roberts and I had some Christian coolies from Bhamo landed here and camped under a large tree to open a mission for the Kachins of this region. Our reception committee was still scattered in the mountains, using its bamboo torches to burn villages and its dahs to cut down fellow-men. The year previous to our arrival the Kachins had attacked our town, and a few months after our arrival they came within ten miles of Myitkyina and killed the chief of a friendly village. To win such wild, lawless tribes by the preaching of the gospel did seem foolishness, when viewed from a human standpoint. However, in the Master's name the seed was sown and watered in villages along the river and in the mountains, and in due time he gave the increase. After a little over three years the first four candidates were received by baptism and these have since been followed by sixty-five others, fourteen of these during the past year. Some of these Kachins were formerly slaves, others village elders and still others prominent priests who presided over big feasts when offerings were made to demons. These all have been gathered together and organized into a Christian village where they may serve God without persecution from heathen neighbors.

Our joy would be great were the lives of these sixty odd Kachins fully consecrated to their Master. There would then be no doubt about the future of his work in this region. But regeneration is not sanctification; some of these babes in Christ have made slow growth in grace, while others showed by their lives that they were not of us, and therefore turned again to their former way of living.

Preaching in Many Villages

During the traveling season of the past year many villages have been revisited and some new ones visited for the first time. At one time three parties were out in different directions preaching the good news. Our hearts were made glad when we returned and told each other how God prospered us in our work. I was permitted to tear down the altars of several families and bring the households to our Christian village. In all this work I was nobly assisted by my native helpers, Ning Krawng, Kan Gyi, Po Nyo and Tha Dwe.

The boys and girls of our school still remind us at times that they come from homes where obedience is unknown. However, in time their wild natures yield to

kind treatment and love. Besides attending school six hours five days in the week they did two hours' work on the compound each day and thus raised enough vegetables for their curry. At the last examination all but one passed. I believe the work we are doing for these children is being appreciated by at least some Kachins. When one of our older members was on his death bed, he told his wife to be sure and not neglect the education of the children, however much it may cost her, for they will be better children when grown up. Two of our boys are thinking of becoming workers for their people. "The Taming of the Wild" in the Schoolroom

Personally this has been a memorable year. At the beginning of the year Mrs. Geis' sister arrived to spend four months in our home. The joy of her visit, however, was somewhat marred by the serious illness of Mrs. Geis, and yet we believe God sent her to us just for this time. When Mrs. Riedel returned to America she took with her our two older children, Emma and Alfred, thus leaving places in our small circle which never can be filled.

## 25. HAKA — 1899

Churches, —; members, —; added by baptism, —.

*Chin.*—Rev. Arthur E. Carson and Mrs. Carson (in U. S.), Rev. E. H. East, M. D., and Mrs. East, Rev. H. H. Tilbe, Ph. D., and Mrs. Tilbe (in U. S.).

In the absence of both Mr. Carson and Dr. East, Dr. Tilbe has remained at this station. His work, while having to do with all interests, has been particularly notable in the service rendered to the alphabet and grammar of the dialect of the people, this work extending also to other kindred dialects. Dr. Tilbe now returns upon furlough to America, while Dr. East resumes work at this center in the North Chin Hills. No report has been received from Haka this year.

## 26. LOIKAW — 1899

Churches, 5; members, 143; added by baptism, 11.

*Karen.*—Rev. Truman Johnson, M. D., and Mrs. Johnson (in U. S.), Rev. Samuel E. Samuelson and Mrs. Samuelson, †Miss Johanna Anderson.

At this station, Dr. Johnson throughout the year continued alone his most efficient work. It is deeply regretted that the health of Mrs. Johnson now compels his return to this country. Mr. and Mrs. Samuelson, who come as new appointees to Burma, now assume the responsibilities of this work, the presence of Miss Anderson giving greatly valued aid both in the work of the schools and in the general work.

Report of Dr. Johnson:

We have just entered upon the fifth year of work in this station. As we review the four years of service we can see that great progress has been made. During the year just ended it is, perhaps, more marked than during any other of the years. The promise of success in the future is very bright. We were glad to welcome Mr. New Workers

and Mrs. Samuelson and Miss Anderson to the work in December. We had feared the work might be left alone on my return to America. Their coming has greatly cheered the native workers and they are entering upon the work of the new year with renewed zeal.

There were eleven baptisms during the year. Self help has been developed along many lines. In December the five churches in the mission organized an association. This will be a great help in the work among the heathen. The station school for boys was kept up during the year, and although the number in attendance was small marked progress was made. Now that Miss Anderson has come to take charge of the school, the number of scholars has largely increased and includes several girls. The medical work has been cared for as far as time would permit. One thousand nine hundred and twenty-one new cases were treated at the dispensary during the year.

## 27. KENGTUNG — 1901

Churches, 1; members, 7; added by baptism, 1.

*Shan.*—Rev. W. M. Young and Mrs. Young, Rev. Howard C. Gibbens, M. D.

No report has come of the work at this frontier station. Mr. Young has labored unremittingly along evangelistic lines and has made a beginning in school work. Toward the close of the year Mr. Young left his station for a visit to Rangoon for the purpose of securing the teachers necessary for the Kengtung school.

The relief, long and earnestly asked by the faithful workers at this station, has now been given in the appointment of a medical associate, Dr. Gibbens, who reached the field early in 1904. Large hopes are entertained for the work thus reenforced.

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Assam Series — Orient Pictures.

## NO. 223. — A COTTON GIN.

This picture shows a Garo schoolboy at work with a cotton gin which Rev. M. C. Mason of our mission at Tura, together with Sanjeng, a native carpenter, has invented and expects to have patented. Power is furnished by the feet; the cotton is fed into the machine by the hands, then passes on into the basket behind, while the seeds fall below. It has already attracted the attention of the Indian Government from which orders for machines have been received; and one Garo boy has been sent by the government to the Naga Hills to teach its use there.

This illustrates one way in which the missionaries are able to help the natives to self-support and a higher civilization. For the usual method of ginning cotton in Assam, see Orient Picture No. 153. Photograph by Rev. W. C. Mason.

## II. MISSIONS IN ASSAM

THE needs of this land of widely diversified conditions maintain strongly their claim upon Christian interest. The work of the year has been without marked incidents. The wide-reaching work among the Garos has received reenforcement in the return of Mr. and Mrs. Dring. The work in the Naga Hills grows in its out-reach and promise. Work for the Mikirs gives increased signs of success, though this little mission has suffered sadly during the last year through the illness of a devoted worker. Work for the immigrant classes is still rich in its rewards, greater strength and promise of permanency being secured through direction of attention more largely to the villages formed by representatives of this people after the migratory life in the tea gardens has ended. The number of missionaries engaged in work for the indigenous people of the land, the Assamese, is unhappily small. A memorial was adopted by the conference of Assam missionaries at their last meeting, in which earnest appeal was made for enlargement in this department of the work, and for the strengthening of effort for the land as a whole. No one familiar with conditions in this mission can fail to be impressed by this appeal, and to unite in the earnest longing of the missionaries that the day of larger achievement may soon dawn.

A suggested development contemplates the resumption of work at Sadiya, a station where the pioneers, Dr. Brown and Dr. Bronson labored long ago. Plans are under consideration by which it is hoped this enterprise may become practicable in the near future. It is possible that funds from the estate of Mr. Arthington, whose interest in work for the scattered tribes of this section was profound, may be available, thus making possible the early appointment of missionaries to this interesting field.

Reference has been made in our general introduction to plans under consideration for the development of a school for native preachers in upper Assam. This school already has made a beginning at Nowgong. A permanent site for its work has been secured at Jorhat. It is anticipated that the coming year will see fuller realization of plans long cherished for this work.

### 28. SIBSAGOR — 1841

Churches, 16; members, 714; added by baptism, 101.

*Assamese and Immigrant.*—Rev. A. K. Gurney and Mrs. Gurney (in U. S.), Rev. C. E. Petrick (and Mrs. Petrick in Germany).

Report of Mr. Petrick:

The year of 1903 has been to me one of uninterrupted labor. I am thankful the Lord restored my health, so that I was able to attend to the manifold duties of my work.

**A Substantial Growth**

We had 10 churches in the Sibsagor field last year; this year closes with 16. Of this number two churches have more than 100 members each, Tiok having 149 members and Bentbari 112. Some of the other churches, though not large in numbers, are very satisfactory in Christian life and give much promise of growth in numbers also. The membership of all the churches is at present 714. We baptized during the year 101 persons. All of these were Kols, except six, of whom three are Assamese, one a Hindu from central India, one a Uriza and one a Miri woman.

**Evangelistic Work Among the Churches**

I have been able to tour over all parts of the district, and with the help of the native assistants evangelistic work has been done in all parts of it. I was on tour during the year 181 days. The churches require our help continually, as far as advice and instruction are concerned. They should have more time given to each than it has been possible to give them. Work among the churches is necessary to lead them more deeply into knowledge of Christ and spiritual experience and life. I have at present seven native helpers, who do evangelistic work. Two of them spend their whole time in this work; the others a part of their time. All have wrought faithfully. One of my preachers was chosen as associational preacher. He is at present working in North Lakhimpur. He is expected to work six months during the dry, cool season as evangelist and spend one month on each field. Each church has a pastor, conducting the meetings of the local church.

**Rainy Season Occupations**

During the rains I taught a Bible class for five weeks, part of August and the whole of September. It was attended by seven men. I taught the life of Christ, church life during the first three centuries, and singing. An Assamese brother of the Sibsagor church taught Assamese reading. The students had to conduct meetings three times each week; their addresses were afterwards criticized. I translated the prize catechism of the Baptist Publication Society into Hindi. There was no catechism available in that language for our use. An edition of 3,000 copies of the catechism has been printed in Calcutta, and 2,000 copies have already been sold. This proves plainly the need of it. I use my present spare moments to get a hymn book in Hindi and Mundari ready for our Christians. We have no denominational hymn book at present in those languages for our many immigrant Christians. For our rapidly growing Christian community we need denominational literature. To make our Christians firm in the truth which has been entrusted to us, we must teach them ourselves and give into their hands books which teach those precious truths.

School work has developed satisfactorily. I have at present five village schools, and since the first of October the school in Sibsagor has been opened again. The station school has grown quite rapidly. At present 47 pupils attend it; among them are 12 girls. In all the schools 110 boys and 23 girls read, and I have no doubt this number will grow considerably during the year. We have Sunday schools in six churches, attended by 220 children. The international lessons are taught.

I close this report with the words of the prophet: "O Lord, thou art my God; I will exalt thee, I will praise thy name, for thou hast done wonderful things."

## 29. NOWGONG — 1841

Churches, 4; members, 322; added by baptism, 48.

*Assamese and Immigrant.*—Rev. P. H. Moore and Mrs. Moore, †Miss Anna E. Long, †Miss Ella G. Miller.

### Report of Mr. Moore:

The first day of 1903 found most of the Assam Baptist missionaries gathered in conference at Gauhati. One prominent topic of discussion at that conference

was a project to establish a Bible school in the Brahmaputra Valley for the training of native workers. In my retrospect of the year, that Bible school is the outstanding object, around which the year's work is grouped. A Bible school in Assamese, for the instruction of the men and women whom God calls to his evangelistic and teaching service here, has been with me a long cherished dream. Much prayer and thought have been given to the subject. The need of such a school is too patent on all sides to be denied. Rather than see the establishment of the school longer postponed, I consented to undertake to teach, for the summer of 1903, such pupils as could attend. Accordingly after such touring as I could do in the cool season, I began on April 9 a class in Bible study for four hours each day, and kept it up until the end of September. Only five pupils were enrolled during the term, and the attendance was only three most of the time. We gave two hours in the forenoon for six days in the week to study on the life of Christ, as it is portrayed in the four gospels, and two hours in the afternoon for five days in the week to Old Testament study, beginning with Genesis and proceeding as far as the book of Ruth. Usually a short time each day was given to learning to sing our vernacular hymns. The fact that no one of the pupils had ever read the Bible through, and that their attainments in general education were limited to an incipient mastery of "the three R's," may be taken to indicate fairly the very elementary nature of the work that it was necessary to undertake with the class. While my evangelistic work, itinerating, treasury accounts and correspondence, and superintendence of village schools, were not given up, yet this Bible class work was sufficiently prominent to make it the characteristic feature of my work for 1903, and thus mark this year off from the other 23 years of my service in Assam as Bible class year.

Theological Seminary in Miniature

Bible Class Year

The general evangelistic work in the station and district has gone on much as in former years. There have been a few baptisms at each of the churches, but no large ingathering at any of them. In December it was my privilege to baptize a little group of four men in a new locality, and there is hope that this may be a new center of light.

The home mission work undertaken by the Nowgong Baptist Association in 1902 has been carried on through 1903. All our churches have a share in this, and together support one evangelist, whose work is chiefly among the immigrant class throughout the district. God is giving the seal of his blessing on this work, and making it a bond of union among the churches.

Home Mission Work

## 30. GAUHATI — 1843

Churches, 5; members, 750; added by baptism, 20.

*Assamese and Garo.*—Rev. C. E. Burdette and Mrs. Burdette (in U. S.), Rev. S. A. D. Boggs and Mrs. Boggs (in U. S.), Rev. A. J. Tuttle and Mrs. Tuttle, *Miss Henrietta Morgan (in U. S.), *Miss Isabella Wilson (in U. S.).

In the absence of Mr. Burdette who returns to America upon furlough after a full term of service, Mr. Tuttle reports for this station.

Report of Mr. Tuttle:

The past year has been a very busy but pleasant one for the missionaries in Gauhati. We have the joy of knowing that our labors have received the Father's blessing. The year has brought no changes in the force of workers on this field. During the year most of the active mission work has been done by Mr. Burdette. He very considerately laid little of the work on me, thus allowing me to devote most

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of my time to the language. Early in December I passed the second year's examination.

Woman's Work for Woman

The number of village schools remains the same as last year. The school which the women of our churches have been supporting for the past two years in a heathen village gives promise of bearing fruit for the Master. The people there are wanting to become Christians. During the past year they have built a church and schoolhouse. I was very much impressed on visiting this village to find that, of the twelve pupils in the school, ten were married men and women. The school meets at night so that these people can attend. It was as inspiring as pitiable to see the village head-man, and women with children in their arms or tied on their backs, bending over books in order to gain some knowledge of reading and writing. For the support of the teacher in this village our Christian women contributed during the past year about $30. They are much rejoiced to know that the people there are expressing a desire to follow Christ. Doubtless they have some pride in the fact that in their school the most advanced pupil is a married woman—a good example of women's work for women.

At the annual association early in the year provision was made for the maintenance of the station school by placing in Mr. Burdette's hands funds for the teacher's salary and for the expenses of three pupils. The enrolment during the year was seventeen. The school was kept in session four hours daily. All of this time was spent in recitation, the lessons being prepared outside of school hours. Inasmuch as this school prepares preachers and teachers for work in the villages, the instruction was both religious and secular. Two periods daily were devoted to Bible study in which Mr. Burdette gave courses in the Pentateuch and the Acts of the Apostles. Besides the missionary and the teacher paid by the villages one of our best educated Christians in the station taught in the school giving his services gratuitously.

An Unfaithful Village Returns

Early in the year Mr. and Mrs. Burdette, Mrs. Tuttle and myself made an extended tour of all the Christian villages on the field, inspecting schools, teaching and preaching. Our tour was very pleasantly broken into by the annual association which was an unusually large one. The number of delegates and visitors, including heathen, from a distance, was 483. The largest attendance at a single service was 695. The few heathen present were there to gain some further knowledge of the Christian religion. On this trip we were received by one village of unfaithful Christians who had not been willing to receive the missionaries into the village for some years. We are glad to report that, since our visit, the head-man of the village has been restored and the Christians in the village have maintained regular Christian services. We found the condition of the churches, on the whole, very satisfactory. While not as much alive spiritually nor as ready to assume their obligations to the heathen about them as we could wish, they are carrying on their own work in a way gratifying to the missionaries. The churches on this field are a credit to those who have labored so long among them, and are such as our Christians in America may well be proud of. In November Mr. Burdette, in company with Mr. Stephen of Goalpara, made a preaching tour of about ten days on the north bank of the Brahmaputra going as far as Barpeta, an important Hindu center in Assam and a subdivisional station of the Kamrup District. During the month of December I made a short tour, visiting our three Rabbha Christian villages and one heathen village.

The condition of the station church is encouraging. Early in the year the church reorganized and since that time has held regular services, some one of their number usually preaching; the missionaries have preached occasionally at the request of the Christians. Two have been baptized here during the year; there have been other requests for baptism. During the greater part of the year one or more heathen gentlemen have been studying the Bible with Mr. Burdette. The Gauhati

Christians have done some very good work in bazar preaching and evangelistic work generally during the year. One of them had the stereopticon for some little time and preached to the people in several villages near his home. Our hearts are rejoiced and we feel much encouraged when we see people engage in such work gratuitously. We feel that they have a true love for Christ and a desire for the salvation of their fellow-men.

Work of Native Christians

The statistics show a falling off in the membership of the churches this year. An unusually large number of deaths, a rigorous exercise of discipline and an abnormally smaller number of baptisms account for this. We feel that real progress has been made during the year past and the prospects are bright for the one to come. The native Christians are happy and united and show more willingness to work than for some years. Both they and the missionaries look forward with regret to the furlough of Mr. and Mrs. Burdette in the spring. We all trust that the work will progress during their absence and that they may soon return to the work on this field.

## 31. GOALPARA — 1867

Churches, —; members, —; added by baptism, —.

*Garo and Rabbha.*—Rev. A. E. Stephen and Mrs. Stephen.

### Report of Mr. Stephen:

After a pleasant visit to the home land, we commenced the new year with renewed energy, new hopes and higher aspirations for the advance of the kingdom of God.

The touring season was far advanced by the time we reached our station, but I made one trip into the district and visited the Rabbha village where we have had a school for over three years. I examined the boys and found they had made fairly good progress in their studies. Several of the boys said they would like to become Christians, but because of the opposition of their parents to Christianity, they have not made any public confession. One thing I was glad to know; all the boys who have been reading in school have given up drinking liquor. That is a big step in advance, for drink is the besetting sin among the Rabbhas. In June this school was closed very abruptly. A disease broke out among the cattle in the neighboring villages, and to save their herds the villagers took them off into the hills. All the men and boys went with the cattle, leaving only women and children in the village. In about two months they returned, but the teacher, a Christian Garo, had got tired of teaching and declined to commence work again. I had no other one to send and the school has remained closed.

Christian Influence in a Rabbha School

In the town regular open-air meetings have been held during the year at various places. A shop was rented in August at about $1.50 per month, and has been used for evangelistic services when the weather would not permit of open-air preaching. We have also had a Sunday school on Lord's Day morning, into which a varying number of ignorant, undisciplined, heathen children have been gathered and have heard the story of a Saviour's love. On Sunday afternoons during the rains I have conducted a Bible class in English for the boys attending the government high school, and any others who cared to come. The regular services on Lord's Day and the prayer meeting on Wednesday, held on the mission compound, have been continued. These are attended by our servants, and Christian Garos who come into the town on business. A Bengali evangelist commenced work about the end of August, and has daily, by conversation or preaching, made known the way of life to many. We have sold over three hundred gospel portions, and distributed over 4,000 tracts for Hindus and Mohammedans, also many Sunday school

Preaching in the Town

leaflets to children. Thus the message of God's love and grace has been carried into homes beyond our reach, and in days to come we may meet "this one and that one" who was led to Christ by this ministry.

**Converts at Dhubri**

In May we commenced work in Dhubri and since then I have gone there regularly once a month. The meetings have been held in Bengali and English, as there is a large number of English-speaking natives in government employ. The services have been well attended and a few have shown real interest in things spiritual. One man, a Brahman, professes to have accepted the Lord Jesus as his Saviour, but has not come forward for baptism. This is the second young man in Dhubri who has been led into the light. The other is a Mohammedan who trusted Christ while he was reading the Bible with me in 1893. He went to Calcutta a few months ago, and was baptized secretly, as he had not the courage to be baptized in Dhubri or Goalpara, because of the opposition of his relatives.

**Preparing Teachers**

No evangelist has been at work among the Rabbhas this year. It has been impossible to get a man who knows their dialect. The few Garos who know it have not been available. I have had two Christian Garo boys studying with me in Goalpara with a view to sending them as teachers among the Rabhas. One of them is ready to go out now, and I am hoping to have him commence work as a village teacher at the end of the touring season; the other wishes to take another year at his studies before he begins work.

I have just returned from a thirty-two days' itinerary and have had meetings almost every night. The people have been very friendly and have listened attentively while I have tried to make known the riches of God's grace. The only signs of a change is their friendliness to the missionary. I trust this is a forerunner of a change in their attitude to the Lord Jesus Christ.

## 32. TURA'—1876

Churches, 16; members, 3,892; added by baptism, 283.

*Garo.*—Rev. M. C. Mason (and Mrs. Mason in U. S.), Rev. E. G. Phillips and Mrs. Phillips, Rev. William Dring and Mrs. Dring, G. G. Crozier, M. D., and Mrs. Crozier, Rev. Walter C. Mason and Mrs. Mason, *Miss Ella C. Bond.

The return of Mr. and Mrs. Dring is reported with satisfaction from this station. Mrs. M. C. Mason returns to America, Mr. Mason remaining. Mr. Phillips and Dr. Crozier give reports of the work.

Report of Mr. Phillips:

In glancing over the past year we wish to record thanks for the return of Mr. and Mrs. Dring and for the many temporal blessings granted us as a mission band. If we do not count Miss Mason, our whole foreign force was on the field for a little while, but Mrs. Mason has already started on the homeward journey, leaving Mr. Mason to labor on in loneliness, though not alone.

**Encouraging Increase**

Our statistics, as just gathered, show a small increase in the number of baptisms over last year, also in the contributions by the native churches. This latter increase is the more satisfactory, as it is made notwithstanding a very large lawsuit in which the whole tribe has been engaged, and which has absorbed a large amount of both attention and money.

**Worldliness in the Church**

The condition of the churches has not been wholly satisfactory. I have had occasion to mention the very regrettable prevalence of a spirit of worldliness, a natural result, perhaps, of the increased temporal prosperity that follows the acceptance of Christ by such a people as the Garos. This has led, in some cases, to a

deplorable state of spiritual coldness, both in individuals and in churches. There has been a deplorable lack of workers. The number of evangelists has been reduced to three, instead of the twelve to fifteen we have had during some years. There has been a lack of pastors, even though the churches have been seeking them. At the beginning of the new year the outlook is a little better, and there are six new evangelists entering the field. If all work who are now under appointment, there will be nine at least.

Need for Christian Teachers

The supply of teachers for our village schools has been insufficient to meet the demand. Although there were during the year more than ninety of these evangelistic village schools, there were twelve or more villages which asked for teachers in vain. It is painful to have to refuse such requests, when one knows that these schools, taught by Christian teachers, become so generally the centers of new Christian communities. It is not that there are not men who are qualified to do this work, but rather that the men prefer other and more remunerative work.

Providing a Literature

Much time and strength are expended in trying to meet the needs of this growing Christian community for a literature. The supply is meager, but gradually growing. Our little monthly periodical has been doubled in size and in price, and is, I think, increasingly appreciated. The "Peep of Day" and Genesis with notes have been republished, and the gospels, "Practical Arithmetic" and Sunday school lessons on the life of Christ are now in the press. Part of the edition of the gospels will be paid for from the Lord Radstak fund and will be distributed as a memorial of the late queen empress. All of our present publications, except the monthly periodicals are in the Roman character.

The work in the training school is prospering. The cotton ginning industry in the school is progressing well. The day of giving stipends for the support of pupils in the school seems to be at an end, and a promising feature of the situation is the large number of young men applying for an opportunity to pay their way and study in the school.

## Report of Dr. Crozier:

It has been a year of blessing and joy in the Master's work, and in the line of medical sales, at least, a year of decided extension of the work. There is also increasing demand both for medical and surgical work. People are beginning to realize that a knife does more than cause pain, and tooth forceps have a calm rest back of their startling appearance. For instance, five cataract cases came last week demanding operation before my things arrived from camp, and while on tour one woman came from a neighboring village bringing four women with her, in remembrance of last year's experience, to have decayed teeth removed.

Total number of patients treated, 3,425, of whom 34 were "hospital in-patients"; daily average number, 9.24.

Total number treatments, 4,603; daily average, 12.6; a little more than two-thirds were men. There were 100 more children than women.

Patients were divided thus: Europeans, 30; Eurasians, 2; Mohammedans, 40; Hindus, 598; Garos and others, 2,755.

Principal diseases: Malaria, 920; digestive system, 666; skin, 439; respiratory system, 347; eye, 304.

It is for these diseases that the bulk of the sales of medicines is made. Last Saturday (our fullest day) we had at the dispensary forty-four patients, and there were forty-nine cash sales of medicine and other dispensary materials. Six individuals out in the district have kept medicine on hand for sale, their sales amounting to over $100, two thirds of this amount being by one of the evangelists. The apparent decrease in the number treated during the year is partly accounted for by the fact that many people now simply come and purchase so much of this or

that medicine, having already learned about the medicine and how to use it, so that many patients even near Tura are treated without being recorded.

My assistant, Dohorot, gives instructions to the student helpers in the preparation and use of medicine for many of the more common diseases. For the past year I had thus under instruction (besides what attention I could give myself) two student helpers. This present year there are three. One of them gives most of his time to the work and will doubtless be a permanent dispensary and camp helper. The total expense during the year for purchase of medical stores and salaries of assistants was $712.

## 33. IMPUR — 1876

Churches, 9; members, 551; added by baptism, 94.

*Ao Naga.*—Rev. E. W. Clark, D. D. (and Mrs. Clark in U. S.), Rev. S. A. Perrine and Mrs. Perrine, Rev. W. F. Dowd and Mrs. Dowd.

Notable among the events of the year at Impur has been the return of Dr. Clark, who brings to the station an experience of two score years and the enthusiasm of an undying youth.

Mrs. Clark's health forbids her return to Assam, but by her own choice, as well as that of her husband, Dr. Clark continues his zealous labors for the Naga people.

### Report of Dr. Clark:

**Strategic Importance of Impur**

With the new year I entered Assam with health better than on leaving America, for which praised be His name. I find the evangelical work, of which Impur is the headquarters, widening on all sides. Christianity has entered new villages of the Ao tribe, has a number of converts in the Lhota tribe and is entering others. Wherever it gets a lodgment in these hills it is for victory. Impur was chosen for its strategic position. It commands access to a number of tribes. The Ao tribe touches unevangelized Naga tribes on the east, west and south. It is not isolated like the Garos; hence you may soon expect to hear the cry for more missionaries wanted for these parts, not for the Aos but for other tribes. Take a map of the Naga Hills, and directing your eye to Impur you will see what the position means and that for years there must be every now and then a demand for more laborers.

### Report of Mr. Perrine:

**The Field**

Let us take a glance at the field. In three directions, to the northwest, southwest and northeast we are about 50 miles from the boundaries of our work. In the other direction, to the southeast we cannot tell where the boundaries of this work ought to be; but run it back only 50 miles and we are directly in the center of a field 100 miles in every direction. This territory will be worked, must be worked, from this station. Of course the population is small. We have 33 persons to the square mile against 43 in the Garo Hills; and, of course, compared to one or two spots in Assam, and all of Bengal, we have not enough population to talk about. There are in all the tribes of Aos and Lhotas about 46,000. The Sema Nagas have been estimated by three officials as 130,000, but by a fourth, as not more than 100,000. The census shows that there are 17,623 Zungie Nagas, those for whom we started to labor, and into whose language Dr. Clark put his books. The Mungsen Nagas are more or less related to these and so

are called Ao Nagas also; they number 10,512 according to the census. These understand more or less the Zungie language, but for that matter so do the Lhotas and Semas and all the rest of these tribes dovetailing into this subdivision.

Difficulties

The difficulties are: the many dialects, of which among the Aos, so-called, there are nearly as many as there are villages; and the mountains. The work in the plain and here differs in time, toil and expense, as would be the case if you were to try to maintain a railroad or carry on warfare in the two places. Christian warfare here is not unlike the more carnal warfare in the same environment. There is no great difficulty in reaching the people when once we can get to them; the difficulty is really to get to them.

Hills and Valleys

The villages are from five to ten miles apart, usually, and to get from one to the other one must descend hundreds, it may be thousands, of feet into a valley and then go up again as far. We are at 4,000 feet elevation, and we have two outstations at over 5,000 feet elevation. With the high mountains, the deep valleys, the far apart villages, the sparse population, it must be seen that the physical difficulties in the way of reaching such a people are very great.

A Cosmopolitan School

There have been no brilliant movements on this field, and yet there have been some things worthy of notice. First, there have been in our training school representatives from six tribes. The work in this school the past year has been more than satisfactory. We have baptized converts from five of the many tribes surrounding us. Village schools have been started in seven new localities, three of these in the largest and most important villages we have here, and measures have been taken to start others. A good corps of evangelists has been started and maintained. Two of these are sent out and supported by the Ao churches, with our help, to the Mozunger Nagas; and it is their purpose to send some, if they can find the men to go, with our help again, to the Sema Nagas, the largest and in some senses the most important tribe in this whole country. A few months ago our best evangelist, a man who can neither read nor write but an old man of ripe experience and undoubted piety went to Lungsa, a village away beyond the Diku River and so in the very heart of the heathen country. He has in a few months gathered about him a Christian community, numbering some 40 Christians and adherents, and besides has won the respect and confidence of the whole village, one of the largest and most strategic villages in this country. This village is made up of Aos, Semas and other peoples and makes a splendid outstation from which to work among the tribes round about.

We have one convert, a chief man from the Mozunger Nagas, and one from the Mirir Nagas, and several more from among the Jankie people. At the invitation of the government official a Sema village, made up of Semas from away back in the heart of the Sema country has been established on the government road to the plain. This seems providential.

The Government Interested

One of the most notable events was the baptism of 43 new converts into a church of only 51 members and only two years old. Another was the change of heart of the government, due largely to the attitude of the new chief commissioner. The deputy commissioner examined our training school and was so impressed that, among other things, he proposed sending a lot of grant-in-aid students to us. One has already arrived. The government has now a clearer and more just appreciation of the value of the missionary in educational and industrial work, to say nothing of purely moral and religious work; and this means much for the future of our work. The Lhotas have been counted by government officials the most degraded of all the Naga tribes. We find them the most enterprising and tractable, the most faithful and encouraging. The best boys in the training school the past year, the best in deportment and in class work in both the Ao and English languages, were Lhotas. The other day we baptized nine from a village hitherto untouched, and so in our mind the least likely to produce results.

Results beyond Expectation

Besides, the teacher was, we supposed, less capable than some of the others and so the results were the more unexpected. He assures us there will be others ready for baptism soon. This has been a year of encouragements in the work; and if only funds sufficient could be granted to do it with, these peoples could be trained into the most virile, enterprising and valuable of Christian workers. Besides there are few more strategically located peoples in the heart of Asia.

## Report of Mr. Dowd:

**More and Better Village Schools**

During the year our nine village schools have been increased to 16, and the enrolment more than doubled. A course of primary study in the vernacular has been made out for these schools and arrangements made for regular visitation and examination of the work of both teachers and pupils. There has been a decided change in the attitude of the villages in regard to education, so that now many of the more influential communities are calling for teachers. The work done in these schools is far from ideal, but as we are sending out every year better prepared teachers we expect, and will get, better prepared pupils for our training school, and thus the work will be slowly but surely improved all along the line.

The past year has been a prosperous one for our station school. The attendance was larger than ever before, and good behavior and a fair degree of industry on the part of the pupils have been attended with satisfactory progress in all departments. We have reached the point when we can begin to select the pupils for our school. Last year several had to be turned away, and during the coming year we can be still more strict as to terms of admission. A regular course of study has been laid down and we are gradually trying to make the work more systematic and of a higher grade. Early in the year it seemed wise to the missionaries to

**English in the Station School**

drop all work in the Assamese language and devote all our energies to work in the vernacular and in English. The results, I believe, are already beginning to justify this step. A large number of pupils made a good beginning in English after the change, and several of those who already had some start in the language have been studying arithmetic, grammar and physiology in English, with very fair results. We hope during the coming year to do considerable work in the English Bible and thus open to the students parts of the Scriptures not yet translated into their own language.

**Many Tribes Reached Through the School**

More than two fifths of our pupils are from foreign tribes. The majority of these are Lhotas, but a good number of Semas have been in school and other tribes have been represented by smaller numbers. These boys quickly learn the Ao language and thus have access to a part of the Scriptures. Some of the Lhotas are among the most advanced of our pupils, and all who stay any considerable time are in no way behind the Ao pupils who study in their own language. Thus it is proved that boys from outside tribes can be successfully trained in our school. The Lhotas trained here make workers in every way as good if not better than the Aos, and we are making a beginning with boys from other tribes. By this means our station school is solving some of the most serious problems arising from the great complexity of the work we have in hand. The few missionaries here could never learn all the languages of this field; but with a school to train pupils who will in turn teach their own people the problem becomes much simpler. And our school evangelizes directly as well as indirectly, for many of our pupils come to us as raw heathen and few stay any considerable time without accepting Christ.

**Native Heralds of the Truth**

Of the indirect evangelistic work done by our school I might mention a few examples. Four years ago, Imtionen, after a course in the Impur school, returned as a teacher to his own village. At that time he and his wife were about the only Christians in that region; now they have a church of more than 90 mem-

bers, and Imtionen is giving the work over into other hands to go and take up pioneer work in a new and distant village. One of our Lhota boys went out during the present winter vacation for a short period of work in his own village. A few days ago he came in with nine men and boys for baptism, all of whom were received after a careful examination by the Impur church. These of course are somewhat exceptional cases, but many others, though less immediately successful, go out to spread intelligence and the knowledge of Jesus, to teach better ways of living in this life and the only way of life eternal. In the present stage of our work I believe that our station school is our most effective means for establishing the kingdom of God among these people.

## 34. KOHIMA — 1879

Churches, 1; members, 23; added by baptism, 7.

*Angami Naga.*—Rev. S. W. Rivenburg, M. D., and Mrs. Rivenburg.

### Report of Dr. Rivenburg:

New Mission House

The year 1903 has witnessed the birth and death of more bright hopes, perhaps, than any one of the score of years, after the first, it has been my privilege and duty to report to you. As we sum up the net gain, however, there seems to be a substantial per cent. on the outlay. At the commencement of the year we were made very happy by the recommendation for the appropriation of money for a new house at Kohima. In March the money came, but it reached us too late in the year to saw lumber. Now the lumber is being sawed and the corrugated iron for the roof is on the way here, so next October we will be able to rise and build. We are very grateful to Dr. and Mrs. Clark for their share in this gift.

Large Plans for School Work by Government

In February the chief commissioner of Assam came forward with a grand scheme for schools for this people. No vernacular school work has ever been done here. He asked me to revise my books and he would reprint them at government expense. He also asked me to prepare nine Nagas to teach village schools, using these books, primer, Matthew, John, Acts, hymn book and arithmetic. He promised to give me the land adjoining the mission compound for my new house, a fine site, and two buildings, with corrugated iron roofs, costing between four and five thousand rupees, for school buildings. The primer, John, hymn book and arithmetic have been printed, 500 each. Acts is in the press. Matthew has been ready since May. I have also translated "The Way to Health," a sanitary primer which is also in the press. In June I started the teachers' class and long ago the desired teachers were prepared, but no money has arrived to put them at work. I have continued the school, however, in my office. The land has been surveyed, and I am assured I will get it sometime and on this assurance am leveling a place for the new house site.

Disappointments

The last of February a new outstation was started at a village called Jakama. The evangelist, Salichu, went there to live. When the books were reprinted he opened a school and for a time he was greatly encouraged. A number seemed on the point of becoming Christians, but at present he is discouraged by the prospect.

An Angami Convert

One Angami woman has learned to read. In a tribe of 25,000 people only this one woman knows A from B. I baptized her in June, and since October Mrs. Rivenburg has had her doing Bible work among the women. Since I began the school work the medical work necessarily has decreased. Sunday services have been maintained at Kohima throughout the year.

## 35. NORTH LAKHIMPUR — 1893

Churches, 11; members, 392; added by baptism, 40.

(*Statistics for 1902.*)

*Immigrant and Daphla.*—Rev. John Firth and Mrs. Firth (in U. S.), Rev. H. B. Dickson and Mrs. Dickson.

### Report of Mr. Dickson:

**Anxieties for the New Missionary**

The year has been a strange one. At the beginning we were in the midst of tumult. The field had been greatly disturbed by the action of the German Evangelical Lutheran Society, as referred to last year. We took charge of the field in our inexperience with fear and trembling, yet as we look back over the year we see clearly that God has led his people. Gradually the troubled sea calmed, those who had left our ranks were becoming uneasy and we soon began to hear that various ones wished to return. But we desired that they should understand that we were not here to barter in souls, but to extend the kingdom of Christ. As the year advanced the missionary was called for from all quarters of the field to come and re-

**Wanderers Return**

ceive some of those who had gone from us. The Seryuli church, or at least twenty-eight of the forty-nine members, were restored; at Ellengmara six were restored, and one at Gaerlia. Several are to be restored at Derbil, but we have been unable to go and attend to it as yet. There has not been a large increase in baptisms. We are glad to have been able to hold what Mr. Firth left in our charge, and also to receive some back who had left us. Twelve have been received by baptism, and four are waiting.

Mr. Petrick came to see us in October, and on the Sabbath one hundred Christians gathered for worship. He did us much good. The churches have grown strong and we feel sure they are in good condition. We have just entertained the Upper Assam Baptist Association and all the missionaries say it was one of the largest and best we have had. It has done the North Lakhimpur people a world of good. Some of the Christians came to the bungalow after the meetings and said, "We did not understand about the association, but now we understand, and we are having great joy in our hearts." The entertainment was carried out by well

**Entertaining the Association**

arranged committees without the aid of the missionary, as he was ill and unable, much to his sorrow, to attend the meetings.

The station school has done well through the year. The boys in attendance are sent and supported by their parents. A class in English was started, and although we have been unable to give much time to it the boys have made good progress. A new schoolhouse is being erected in the station which we hope to have fitted up properly, making it more attractive than the old one.

On the Bishnath field the work is moving along nicely. Two evangelists are at work at present. Some are waiting for baptism. Twenty-three were baptized during the year, making thirty-five for North Lakhimpur and Bishnath. Our Mikir school is progressing finely. There are fourteen boys in attendance, and the pundit reports the boys very much in earnest in their studies. Although we have been compelled to be away from the field on account of Mrs. Dickson's health, we are very much encouraged. We are looking forward to Mr. Firth's return and hope and pray he may be able to carry on the work as vigorously as in years gone by.

## 36. UKRUL — 1896

Churches, 1; members, 16; added by baptism, —.

(*Statistics for 1902.*)

*Tangkhul Naga.*—Rev. Wm. Pettigrew and Mrs. Pettigrew (in England).

No report is received from this very interesting field. Mr. Pettigrew in the fall returned to England upon furlough. Arrangement

is made for a visit to Ukrul by Dr. Rivenburg, but more than this is not allowed by the chief commissioner of Assam in view of the peculiar political situation in the Manipur State. In a letter written in November, Mr. Pettigrew speaks with great hopefulness of his work. A Manipur boy, the first of his tribe, had been baptized and was engaged in study. As a result of our school work, two boys had been appointed teachers for the Naga people, among whom mainly our work is conducted, and two others had received appointment to official position. Four native evangelists continue the work, while the pastor of the church sends monthly letters to Mr. Pettigrew.

The translation and printing of the gospels, a hymn book and other literature, have occupied much of the time of the missionary.

## 37. TIKA — 1896

Churches, 1; members, 44; added by baptism, 22.

*Mikir.*—Rev. P. E. Moore and Mrs. Moore, Rev. J. M. Carvell and Mrs. Carvell.

The absence of Mr. and Mrs. Moore, through the deeply regretted illness of the latter, has left the continuance of this work to the care of Mr. Carvell. The deepest sympathy of a host of friends has been given to Mr. and Mrs. Moore in their sore trial. The prayer that some means of restoration for the sufferer may yet be found is very earnestly offered. The return of Mrs. Carvell to Tika is a pleasant incident of the year.

Report of Mr. Carvell:

Fruits of Personal Work

The work carried on from Tika moves slowly but steadily onward. There has been no great ingathering, yet we have had the joy of burying in baptism two Mikirs, ten Garos, nine Bengalis and one Assamese within the year. A very encouraging feature in connection with the gathering in of these twenty-one souls is that they are largely the result of personal work done by native brethren. This is the best kind of work. May the Lord lead them into greater effort in coming days!

Progress among Mikir Christians

There has been a spirit of prayer on the part of some of the Mikir Christians, also more reverence in their worship. The Sabbath services have been regular and the attendance good. About one half of the services have been devoted to evangelistic teaching and the other half to subjects intended for Christians. The offerings of the Mikir Christians have been larger than ever before. Some of them are learning to give. The church building has been seated with rough seats hewn from logs; and a bell, purchased from Montgomery, Ward & Co., has been mounted.

Government Plans for Education

Education among the Mikirs has been taken up in real earnest by the government. The chief commissioner of Assam last April told Mr. P. H. Moore that the government wished the Roman characters used in all the literature of the hill tribes schools and that they wished to encourage education among the Mikirs by paying better wages to the teachers and by opening a larger number of schools.

The chief commissioner asked our mission to submit for his consideration "A Draft Proposal for the Advancement of Education among the Mikirs." He also stated that the government would print Mikir text-books at its own expense if we would compile them. After a long talk with Mr. P. H. Moore, we together drafted a "Proposal." The plan submitted was approved by the chief commissioner and

is to go into effect from April 1, 1904. The text-books that we pledged ourselves to compile within the year will be finished. I am working on the *last* book, when other work will allow. We all feel that the cause of education among the Mikirs is to be pushed, with a much brighter outlook than ever before.

The general outlook is much the same as last year. We have been able to tell the good news to a large number. I am sure we shall reap if we faint not. I am in good health and have been able to work hard. With the exception of time spent in reference committee work I have had no interruption. The literary work in addition to the evangelistic work has often been exacting, but in it all the Lord has been so near and the joy of service so great that what might seem hard for the moment has been forgotten.

## 38. GOLAGHAT — 1898

Churches, 13; members, 652; added by baptism, 69.

*Assamese and Immigrant.*—Rev. O. L. Swanson and Mrs. Swanson.

### Report of Mr. Swanson:

After a furlough of eighteen months in America we returned September 29 to our station in Golaghat. I cannot say that the months spent at home were a complete rest, as I was kept constantly busy traveling and speaking from place to place. I do not think that I had five Sundays when I was not engaged. Yet the change and the fellowship with the brethren at home was a great help and inspiration.

On our arrival here we were heartily welcomed by the people, heathen as well as Christians. It is a great encouragement to see that our work in some degree is being appreciated by the people. Mr. and Mrs. Paul have had charge of the work here during the greater part of our absence, together with the care of their own field, Dibrugarh. We gladly acknowledge the good work of our brother. Had it not been for his leadership our work would have suffered great harm from rival missions now on the field. During this time there have been a hundred or more added to the church by baptism.

**Touring in the Gospel Wagon**

During the three months since our return I have not only visited all the churches, preaching, baptizing and administering the Lord's Supper, but have also toured in new villages, tea gardens and market places. My ability to reach so many places in this short time is due to the rapid transit of our "gospel wagon." Many times we have preached until ten or eleven o'clock in the evening, generally using the magic lantern, by means of which we draw large audiences. After this we have packed up and started for the next place. So the wagon, as compared with the bullock cart, means not only comfort to the missionary, but also a great saving of time.

**A Chief's Son Baptised**

Perhaps the most encouraging incident I have to report is the following: One of the chief men of an Assamese Hindu village four miles from the station has been an occasional visitor for about five years. From the first he seemed to be greatly impressed by the truth, but he has not been able to break away from the bonds of caste. Yet he has practically done this in allowing his son to become a Christian and still live in his own house. This young man was baptized a week ago and must endure persecution from his brothers and the people of the village. We first noticed that he seemed to be interested in Christianity while he was attending our station school. One day he said, referring to Christ's death on the cross, "It makes my mind very pained." Space will not permit me to tell of his experiences before fully deciding for Christ. We trust that before long the father will have the courage to follow his son in open confession of Christ.

Then in an opposite direction from this village and about eighteen miles away on the other side of the station, there is a quiet awakening among the Assamese. Two weeks ago I had the privilege of baptizing three Assamese and nine Bengalis at this place. We hope and pray that the good work may go on among these people.

For the present there is only one school in our field besides the one in the station. The station school continues to be an evangelistic agency. The boys do not stay much longer than is necessary to learn to read and write, but while here they are constantly imbibing Bible truths. So we believe that they are going to be the means of spreading the gospel in their own villages. The pupils of the village school are children of Christian parents, the average of whom can neither read nor write. They are beginning to value the education of their children. Bible in the School

## 39. DIBRUGARH — 1898

Churches, 4; members, 155; added by baptism, 25.

*Assamese and Immigrant.*—Rev. Joseph Paul and Mrs. Paul.

### Report of Mr. Paul:

Nine months of the year under review were spent at Golaghat while still in charge of that district. I need not say how glad we were to have Mr. and Mrs. Swanson back again and to hand over the work of the station and district to them. Though we were there but a year, all told, we had learned to love the Christians with whom we had become acquainted and to like very much the healthful location. It was with regret that we parted from the people, who escorted us out of the compound with songs and good-bys. As Mr. Swanson had been well informed as to the work of the field during his absence, I will leave him to report for the whole year.

The work done in Dibrugarh District during 1903 was limited, of course, to the time available from the Golaghat District. There was also an interruption for about two months, during the outbreak of plague, during which time we were excluded from the tea gardens where we have Christians. Nevertheless two long and several short tours were made and the gospel preached in towns, villages, gardens and markets; sometimes our audiences were very large, sometimes very small. As usual, when the gospel is preached, some heard the word gladly, believed and were baptized, while the majority hardened their hearts and turned a deaf ear to the gracious sound. Visits to Dibrugarh

Our evangelistic tours may be divided into three classes: first, those dealing with the people of the district generally—without respect to caste or ethnical division. On such tours we met with "all sorts and conditions of men" especially in the markets. Second, those tours which have been among the immigrant classes alone—mostly in the tea gardens; and third, those journeys which were made by boat on the rivers among the Abors and Miris, between Sadiya and Dibrugarh. Classes of Hearers

Among all the Assamese we have met and spoken to only one who has expressed a desire to become a Christian. It is worth mentioning that this young man, whom we expect to baptize soon, has been appointed by the deputy commissioner of this district to superintend the school work of the Naga tribe which welcomed Dr. and Miss Bronson some sixty years ago. The Buddhists in the neighborhood of Jaypur gave a very attentive hearing to the gospel, and one of their number has asked to be baptized, and one of their very influential men is much interested in the great truths of the gospel. But the immigrant people have given the greatest heed to the gospel message, and from among them in various places twenty-five have been baptized during the year. Varied Results

The treatment of the sick all over the district has had much to do with a second welcome in many places, and God has greatly blessed the medicines used to the healing of the diseases treated, and we hope to a more gracious acceptance of the truths we preach.

Wherever we have gone we have distributed Christian literature, mostly single gospels in different languages. The people really read these books, and they can go where we cannot. May the Holy Spirit go with them!

Christian village

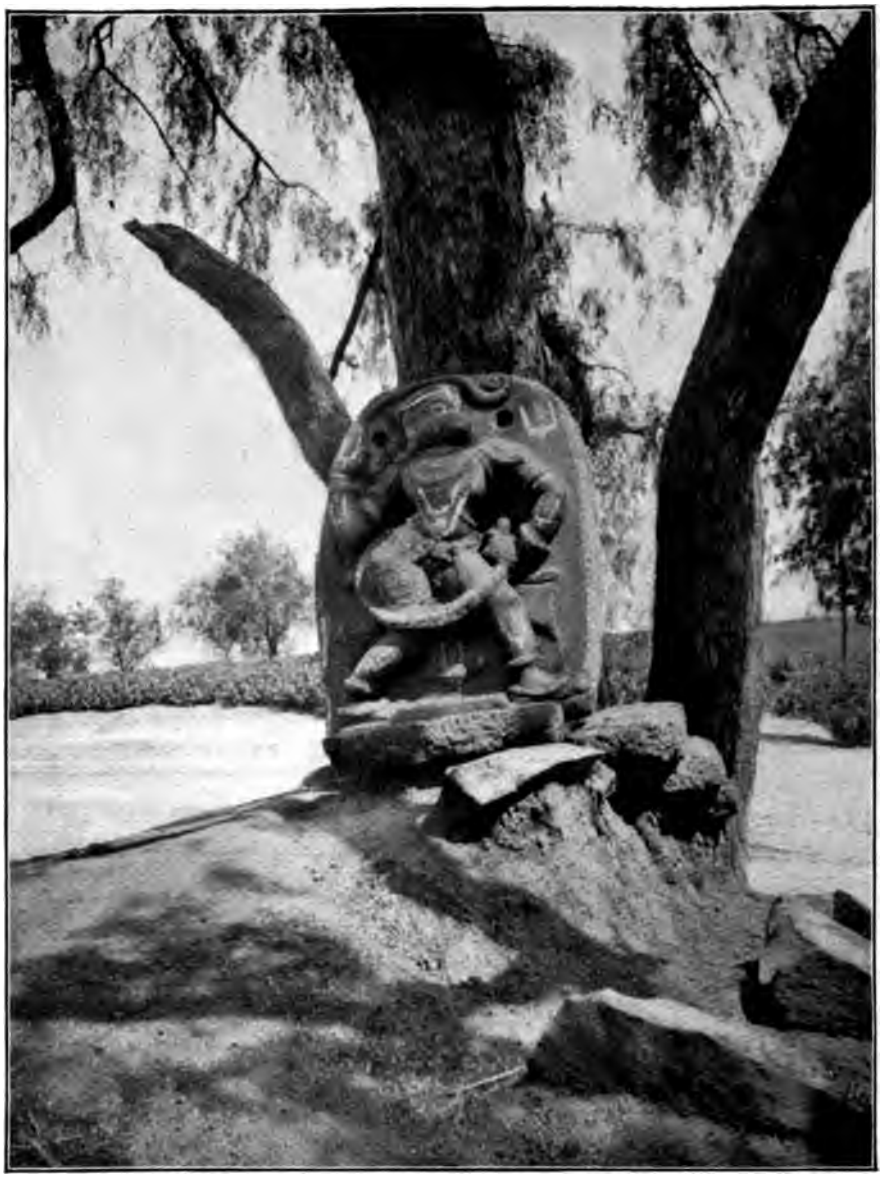
Our one Christian village has grown during the year; five have been baptized; nearly all attend the Sunday school, and nearly all during the same period have learned to read, and have been fairly well instructed in the New Testament. A piece of ground near the public road has been selected for a new chapel and schoolhouse and for a graveyard; and it is expected that during 1904 it will be occupied for those purposes. This village has demonstrated, in one short year, what might be done with this class of people on the gardens, were we only free to establish day, night and Sunday schools. But I am sorry to say that our tea garden work lacks permanence and effectiveness because we have no chance to instruct the people. Even on Sundays they are kept so busy by their European—nominally Christian—masters that it is with the greatest difficulty that we can hold a service long enough to win them away from the vices, superstitions and degradations by which they are surrounded. The fact that these Europeans—many of them—live bad lives and often subscribe to the expenses of, and attend the worship of idols, makes church discipline in their gardens practically impossible. Indeed, I very much question the wisdom of spending much time or money in this kind of work. In this district, however, we shall have very little chance to extend our garden work if we wish to; for the German Evangelical Lutheran Mission, which has Christians in nearly all the large gardens, have already extended their work to no less than twenty-five places in this subdivision, and the Society for the Propagation of the Gospel twenty-two. Both these missions work exclusively for the immigrant classes.

Obstacles in the Tea Gardens

Since coming back to Dibrugarh town to live, regular services have been held for the Christians. Whenever I am here on Sundays I preach; at other times Mrs. Paul gives Bible readings. Several of the students from the medical college are regular attendants here, and seem very much interested. I most thoroughly agree with our brother Moore that "a missionary could profitably spend much of his time in the town of Dibrugarh." If there is any place in Assam where we might establish a school as an evangelistic agency, surely it is Dibrugarh. I have engaged a new man to devote his whole time to the sale of Christian literature, the free distribution of tracts, etc., and to preaching wherever he gets the chance. We sincerely hope that something substantial will be done for Dibrugarh during 1904.

In conclusion I wish to thank our heavenly Father for good health and for the health of all our family, for the great opportunities for preaching the gospel, for the thousands of blessings and privileges he showers upon us. May his name be praised!

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India (General and South) Series — Orient Pictures.

**NO. 221. — HANUMANTHUDA, THE MONKEY GOD.**

Hanumathuda is a common object of worship in South India, and is the tutelary god of the children, many of whom wear flat metal images of the god as a charm against evil. There is a tradition that under the name of Hanuman, as general of an army of monkeys, he subdued the giant Ravan, ruler of Ceylon and an apostate from his duty to the gods. In the accomplishment of this, he tore mountains from their bases, and casting them into the sea formed what is now called Adam's Bridge, the remains of which are still to be seen. Having reached Ceylon, he fell into the hands of his enemies who set fire to his tail. He secured his revenge, however, by leaping from place to place, setting fires everywhere and burning the whole town. Photograph by Rev. W. B. Boggs, D.D.

# III. MISSIONS IN SOUTH INDIA

WITH profound thankfulness we remark the absence from the reports of the present year of a feature which past years have ıade painfully familiar. The heavens have given rain and the earth as brought forth its increase. It is difficult for one having but ight acquaintance with work in this field to appreciate the relief, irectly and indirectly, afforded to Christian work by deliverance from ıe famine of bread and thirst for water. Conditions, indeed, have een so favorable that incidentally a new difficulty has developed hich, however, can be borne with cheerfulness in view of its novelty, -children being kept from school that they may aid in gathering the nusually plentiful harvest. India, as a whole, will not soon cease ) be hungry, but its want relatively is relieved.

The year has been one of strong endeavor and of gratifying :wards. Progress is seen in many lines. Not all developments re as swift as the workers desire, but gains are apparent in the con-itution and development of churches and acceptance of the responsi-ility belonging to the people of the land for its conquest for Christ.

Signs multiply of the widening of influence of the leaven diffused ı India by the multiform work of Christianity. A rapid disintegra-on of the old faith would be a realization of the near future, if the rayer of the Decennial Conference at Madras for such reenforce-ıent of missionary workers as should give a missionary family to very 50,000 of the people were to meet the response due to it, and ) the Divine Leader who inspired the desire which it expresses.

The year has brought long needed relief to certain fields, the Kur-ool, Palmur and Hanamakonda districts now being subdivided. The cquisition of the high school at Nellore, a school for boys with an ttendance of 300 pupils is an important gain in our educational work. ioth the college at Ongole and the seminary at Ramapatam have njoyed the best year of their history. The gain has been in the qual-y of pupils and of work rather than in numbers. The outlook for ıese institutions is particularly encouraging.

A project which is enlisting hearty interest both among the native eople and among missionaries is that of the erection at Ongole of a hurch edifice to be known as the "Day-Jewett Memorial." The uilding used as a place of worship at this great center has long been vercrowded. The people have manifested their interest in the new nterprise in the most practical way, a large sum having been raised y them toward the expense of building. Friends in the home land ;ould scarcely be willing to be forgotten in an enterprise which is ot only to perpetuate the memory of the pentecostal experiences with hich the name of Ongole is associated, but is to contribute power-ılly for the conservation of the work resulting from this conspicuous ivine blessing.

The deeply regretted illness of Mr. Friesen and his enforced departure for Russia in quest of health is a reminder of the greatly valued service rendered by the group of Russian brethren connected with this mission. These brethren have won an enviable place in the esteem and affection of their fellows and are building strongly upon foundations wisely laid.

## 40. NELLORE — 1840

Churches, 3; members, 847; added by baptism, 54.

(*Statistics for 1902.*)

Rev. David Downie, D. D., and Mrs. Downie, *Miss Katherine Darmstadt, *Miss Frances M. Tencate, *Miss Katherine Gerow, *Miss Lena Benjamin, M. D.

### Report of Dr. Downie:

It is with great pleasure and thankfulness to God that we are once more permitted to greet the friends of our mission in this annual report. The year just closed has been one of rich spiritual blessing to our own hearts, and there are evidences that our people have made real progress in the divine life, though it must be confessed that neither our own growth nor that of our people has been at all what we had hoped to see and realize.

We had hoped to see a number of new churches established this year, but evidently the time with us is not yet ripe for that forward step. It may be that the method adopted at our last conference was not the wisest and that the one suggested by our secretary should be followed. I am inclined to believe that the missionaries must take the initiative in the formation of churches. Be that as it may, no new churches have been organized on this field the past year. There has, I think, been growth in grace and a slight advance in real strength in the existing churches.

Mr. Stone and the preachers have spent most of their time on the field and have had some things to encourage and a good many to discourage them. In a few places the village Christians have manifested a real interest in the work, but in others the spiritual life seemed to be at a very low ebb. One very serious obstacle has been, I think, in the course pursued by the representatives of the Salvation Army and the so-called "Dravidian Mission." I have talked with "Colonel" Hoe of the Salvation Army concerning the unwisdom of entering the little villages where we have churches and schools, and while he professed to regret the trouble, he claimed that he was powerless to withdraw his forces without orders from headquarters. The Dravidians follow the same course. In one village of about two hundred people, where we have a church and a school, both the Army and the Dravidians have gone in and opened schools. Three missions working in one hamlet of two hundred people, while there are whole stretches of country near by where there is neither church, school nor Christian! Our former teacher in this hamlet, above referred to is now working for the Dravidians, having been tempted by higher pay. It is difficult to carry out plans for self-support under such circumstances.

**An Unwise Policy**

**Access to the Zenanas**

Miss Downie and her assistants have continued the work among the zenanas. If the continuation of this work depended on the evidences of success, it would be short lived. Gleams of hope there have been and many indications that their work is appreciated by the women. More houses have been opened than ever before, and at times the women have listened to the Word as if they were really taking it in Here, as elsewhere, our dependence is in the promise of God. "My word shall not

return unto me void." In view of the changes referred to below, it is a serious question with us now as to who is to carry on this most important branch of our work.

The foundation stone of the "Annie Kennard Downie Memorial," our new "Converts' Home," was laid by Mrs. Banes in April, and with the money in hand we were enabled to carry up the walls to the roof, but there the work had to stop for want of funds. Some have come in since then, and we hope very soon to see the reception and class room roofed. The success of the Chambers' Memorial Hall enterprise has exceeded our expectations. It has been a pleasure to see how earnestly the Eurasian portion of the population have taken hold of the work. The preaching services, the library and the reading room seem to be greatly appreciated. The English-speaking natives have not taken hold as vigorously as we had hoped, though there is usually quite a sprinkling of them present at our services. But when lectures are delivered, they fill the hall. The fact that a lecture may have all the elements of a sermon makes no difference to them. They will come to a lecture, but not to a sermon.

Chambers' Memorial Hall

It will be seen from the statistics that our schools are larger than ever before, and that too in spite of the fact that we have been pushing the collection of fees. All our pupils sent up for the primary school examination passed well. It is a noteworthy fact that one of our girls from a backward class received the highest mark in arithmetic, getting forty-one out of a possible forty-five. Seven girls were sent up for the lower secondary examination and we think they all did well, but the results are not known yet. Seven girls and five boys have been baptized. The fees charged for pupils from other stations have been reduced to the same as those charged for pupils of the Nellore station. This ought to and probably will increase the number of pupils sent from other stations. The moral and spiritual tone of the schools never was better, I might even say, never so good. The girls' high school has not yet been started. It has taken most of the year to get the buildings ready. They are now ready for occupation, and with the beginning of the new year Miss Tencate will be ready to open the school. The hospital has remained closed during the year, Dr. Benjamin having devoted her time to the study of the language. She has passed her first examination with credit, and with the new year the hospital will be reopened.

The work connected with the mission treasury and the property committee and other semi-secular branches of our work have continued to claim much time. The property committee has held but one meeting, but several important matters have been attended to by correspondence. Enough has been done to show the importance of the work assigned to the committee, and this, we believe, will be more and more apparent as the years go on.

Work of the Property Committee

Miss Darmstadt returned from furlough at the close of last year, looking well and happy to be once more back among her children. The missionaries and children united in giving her a hearty welcome. With the new year a division of the work will be made between her and Miss Tencate. Our daughter, Minnie, became Mrs. Stenger on December 10, and will, we presume, soon be leaving us for their own station. We shall miss her sadly and our people even more than we, but we rejoice in the assurance that what we lose some other station will gain. Thus three of our four girls have left us for other spheres of usefulness, two of them to the higher service, leaving us with only Alice, our youngest. Alice has been urged to return to the school for missionaries' children at Kodaikanal, but she feels now that she ought to be with us. Our own health and that of all our associates as well as our helpers has been good and we feel that we have much for which to be thankful. Even if things were much darker than they are, we should still be able to say with Judson, "The prospects are as bright as the promises of God."

Personal Items

## 41. ONGOLE — 1866

**Churches, 15; members, 15,617; added by baptism, 373.**

Rev. J. E. Clough, D. D., and Mrs. Clough, †Miss Sarah Kelly, †Miss Amelia E. Dessa, †Miss L. Bertha Kuhlen (in U. S.).

*College.*—Prof. L. E. Martin and Mrs. Martin, Rev. J. M. Baker and Mrs. Baker (in U. S.), Rev. Henry Huizinga and Mrs. Huizinga.

### Report of Dr. Clough:

After a somewhat prolonged stay in America we reached our old station, Ongole, which is so dear to us, early in January, and soon after took charge of the station from Mr. and Mrs. Baker, who had done the work entrusted to them with no little honor to themselves and good to the cause. It is safe to say that they did a work while I was gone for the Ongole church, Indian Christians, and for the cause of Christ in India, which but a very few could have done as well. I thank God for them and for his tender care of all during my absence. When I returned I was not fully recovered from the injury which caused me to go to America, but I had made such progress towards health that I could, by the aid of faithful Telugu brethren, attend to my work in a fairly satisfactory manner. Much of my success, however, under God, was due to my faithful co-laborers and assistants, both the young ladies, who have done valiantly, and the native preachers, teachers and Bible women.

Return to Ongole

During the year 11 ordained and 58 unordained preachers have worked in connection with the Ongole station. They have gone two by two, and while making some central place their headquarters have visited the adjacent villages many times. Each couple has a field which embraces a territory containing 30 or 40 villages. This territory is under their immediate care, the missionary visiting it occasionally, as he is needed. Most of the workers feel their responsibility and acquit themselves manfully.

The village teachers at present working in schools number 250, about one half of whom are women. All of these have had a primary education and a year's training in the government training school, and hence are prepared to teach good primary schools. The total number of schools is over 200, and the average attendance at each is about 20 scholars. All of these schools are under government inspection and each receives from government a small results grant. The present and prospective progress of the Ongole Mission, under God, is largely dependent on these 200 little schools. The parents furnish food to the teachers, and a small sum is given to each teacher quarterly to pay his postage and to aid a little if sick.

Two hundred Schools

The total number of Bible women on the field is 41. Of these 26 have been trained in our Bible women's training school and are now at work in some 13 different centers. They travel from village to village, two together, and instruct women and children, telling what they know about Jesus, and help the Christians and others in every way they can. Three or four others are engaged in zenana work and two work in the training school for prospective Bible women.

Miss Kelly has kept right on as usual at her work and it has been a good success. Five schools have been under her care, having a combined enrolment of 392 pupils and 20 teachers.

Miss Dessa's work continues to enlarge year by year, and as it enlarges she takes necessary steps in advance to make it successful. Besides her boys' school work she has a school for Mohammedan women, and in this she finds the knowledge of Hindustani which she learned when a girl very useful. Four schools with 452 pupils and 18 teachers are under her direction.

Miss Smith's work has been very similar to that of the last three or four years. She aids in superintending the Bible women, the caste girls' schools and the nine Christian village schools in and about Ongole. The schools under her supervision have an enrolment of 504 pupils and 25 teachers.

Zenana Work

We have done something at zenana work all these years, but owing to the inability to follow up what we did no great result appeared. This branch of the work, however, was more thoroughly pushed by Mrs. Baker, who after a conversation with them set aside two Bible women for this special service. These two, Bundaru Mabel and Valpulu Santhamma, have been very faithful in carrying the message of salvation to the inmates of many secluded homes. They are kindly received and encouraged to come, but I regret to say that we are unable to report any conversion to the Christian religion.

Training Bible Women

The training school to instruct women who hope to become Bible women has been carried on faithfully. At the beginning of the year when Mrs. Baker turned over charge to me, there were 17 women in attendance, who had been under Mrs. Baker's supervision for a year or more. Others have been admitted during the year and some have gone out; the number at present attending school is 40. Most of them bid fair to become very efficient workers; their conduct has been very exemplary and they have made good progress in their studies. Two Bible women have charge of this school, and Miss Smith helps them occasionally as they need her aid. Two well-known Bible women, Muddala Ramanjamma and Seelem Julamma, have given their time to evangelistic work in Ongole and in villages within six miles from the headquarters. I have placed a bullock cart at their disposal, and they go out every morning as a rule to some place, hold meetings, talk with the women and children and make known what Jesus wants, to the best of their ability. This branch of the work is a great pleasure to me. They are the connecting link between the outlying churches and the missionary, and under their superintendence the work among women is growing continually and in a satisfactory manner.

Although we have no separate dormitories for orphans yet we have 227, either full orphans or half orphans, who live with Christian families or in Miss Kelly's and Miss Dessa's dormitories.

The Darsi Mission numbering about 2,000 church members was set off to unite with Mr. and Mrs. Curtis in establishing an independent mission station at Darsi. With this mission went 21 preachers, 50 teachers, and 14 Bible women. Already we begin to see good results on account of the work being done by Mr. and Mrs. Curtis, and the staff of Telugu workers, in Darsi. They will do for Darsi what Mr. and Mrs. Elmore are doing in Podili. We regard the going of Mr. and Mrs. Elmore to Podili to take the place of our beloved brother Fuller, and the going of Mr. and Mrs. Curtis as decided steps in advance. But as they will give an account of Podili and Darsi I need not say more about them. They like grown up children became of age and have gone off to do the work of full grown laborers.

Setting off Darsi Mission

Ordination of Mr. Francis

Some twenty years ago a young Eurasian by the name of Thomas Francis was converted, but he did not join our church as he had much prejudice against the Baptists. After a year or so he went to Guntur and joined the Lutheran Mission. Later he went as an evangelist at his own expense to different parts of India, visiting and preaching in many places, including Ceylon. About a year ago he came to Ongole. When Mr. Madden decided to go to Rangoon, I, knowing Mr. Francis very well indeed, proposed to him to come and help me. As he loves the Hindus, speaks several Indian languages, and is a very fair preacher in English I thought he could make himself very efficient here. He accepted my invitation and came as my assistant. On November 28, a large

council met here in Ongole, consisting of Mr. Heinrichs, Mr. Boggess, Mr. Martin, Mr. Huizinga and many native brethren, and ordained Mr. Francis to the work of an evangelist.

## Baptist Mission College

Number of pupils, 423.

### Report of Professor Martin:

The writing of an interesting report of the working of a college is not always an easy task. A mere statistical statement does not tell much of the story of the life of a college. To say that so many have passed their examinations gives but a faint idea of the real equipment they may have received for the battles of life. The deeper things of mind and spirit defy tabulations, but outward manifestations may be recorded, and I will try to compress them within the space allotted to me in this report.

Enrolment

The fees in the school department were increased from the beginning of the year about 14 per cent. In spite of this, or perhaps on account of it, there was another large increase in the attendance. From the first of July the Ongole municipality took over the management of the lower secondary school in the town formerly under the control of a committee of Hindu gentlemen. The government allowed a special concession to the municipality in the way of fees, and a lower scale than that prevailing in the college was fixed upon. It was thought this might affect our numbers unfavorably, but so far as I am aware not one boy left us to join that school. The total enrolment rose from 392 in 1902 to 429. The increase was specially gratifying in the college department proper.

Comparing the numbers for the last three years we find them as follows, classified according to religion:

| | 1901 | 1902 | 1903 |
|---|---|---|---|
| Christians | 141 | 177 | 189 |
| Hindus | 169 | 204 | 210 |
| Mohammedans | 13 | 11 | 21 |
| Totals | 323 | 392 | 429 |

The new admission numbered 128, of whom 48 were Christians, 68 Hindus, and 12 Mohammedans. It may be noted that 25 of the Hindus were non-Brahmans.

Changes in Teachers.

Mr. Huizinga was to withdraw from a portion of his work in the college in order that more of his time might be devoted to the development of the industrial school of the mission. At the beginning of the year, Mr. Ramakrishnarow went to Madras to study in the Christian college to prepare for the B. A. degree examination in history and English. His place for the year was taken by Mr. R. Hanumanulu, a trained F. A. from the training college, Rajanmundry. All the rest of the old teachers remained throughout the year. When classes are over 45 in number they become unwieldy; the best work cannot be done in them, and they should be divided. All the school classes passed that point early in the year, and several extra teachers were engaged temporarily to take charge of the divisions, and also to provide for the portion of Mr. Huizinga's work referred to above. These teachers were Mr. K. Srinivasan, B. A., from the teachers' college, Saidapet; Mr. D. Venkatasubbayya, B. A., one of our own old boys, and Mr. M. B. Charles, who passed part of the B. A. examination, from the Christian college, Madras. All the teachers worked with their usual earnestness and diligence; but the large classes and the overcrowded condition of the building, with sometimes two classes in the same room and another occupying

an adjacent veranda, were not conducive to the very best work. And there were various outside circumstances, known to some of our friends, to disturb the minds of both teachers and students.

The ordinary cash fee income rose from Rs. 3,540 ($1,180), in 1902, to Rs. 5,209 ($1,736). The fees remitted to the Christian students, if calculated at the same rate, amounted to Rs. 2,686 ($895). The total income from government grants, including furniture and library grants, amounted to Rs. 3,103 ($1,034), an increase of Rs. 1,629 ($543), due to the new grants and the accumulated arrears drawn in January. For the fiscal year, ending September 30, 1903, the school and college cost the Missionary Union, properly speaking, only Rs. 2,874 ($958), besides the salaries of the missionary teachers. The balance of the appropriation, amounting to Rs. 7,300 ($2,433), went to the assistance of the Christian students under our care. With the raising of the fees to the government standard rate, which we expect to attain to in a few years, the college will become practically self-supporting.

Fees and Grants

Only 20 boys appeared from the third form of the school for the lower secondary examination, and these in the compulsory part only. No effort, in particular, was made to prepare the boys for this examination, as it is no longer a test for promotion in this school. Of the 20 only nine passed, five Christians and four Hindus. For the matriculation examination eight Christians, 26 Brahmans, one non-Brahman Hindu and one Mohammedan appeared from the sixth form. There was a general slaughter of the innocents throughout the presidency, as only about 18 per cent. passed. We did a little better than this, as two of the Christians and seven of the Brahmans passed, or 25 per cent. of those who appeared. There were 13 in the senior first arts class, five Christians, seven Brahmans, and one Mohammedan, and they all appeared for the examination. In this case we have no cause to boast, for of them only three of the Brahmans were successful.

Results in Examinations

The scheme for work begun the year before was continued during the year, with only ordinary success. The amount of profitable work to be found on the compound is very limited unless more time can be given to it than I was able to give last year. But the amount that has been gained is, perhaps, the increasing sense of responsibility on the part of the parents for the education of their sons. Quite a little was collected from the parents in cash; but it is no easy task. For every rupee collected, I think I have gained an additional gray hair. Another advantage gained is the very satisfactory work done in the school by the Christian boys. Last year only 46 per cent. of the boys who came to the end of the year were promoted. This year no less than 65 per cent. passed the examinations, including those of the university. The manual labor scheme helps us to weed out those who are unworthy.

Manual Work at the School

All but five of our stations in the Telugu field are represented in the attendance at the college.

When the number of the Christian boys in the dormitories reached 15 in each room, less than as many feet square, we thought the time had come when the accommodations should be increased a little. Accordingly another three-roomed dormitory was built similar to those previously occupied. This and some needed repairs on the old dormitories were all the improvements executed during the year.

The ordinary services were regularly maintained throughout the year, besides the regular teaching of the Scriptures in the various classes and daily morning prayers. The senior and junior Christian Endeavor societies held meetings weekly, and towards the end of the year had very successful rallies. The Sunday evening preaching services in English were conducted by three of the teachers of the college in turn.

The health of the missionary family was fairly good during most of the year. An attack of pnuemonia in November upon our three months' old son, was for a time a cause of great anxiety. Among the students and teachers, as usual, good health prevailed. With the exception of one Christian lad who died shortly after he had gone home in December, no deaths occurred among our number. In January I was elected as secretary of the reference committee, which took up no little of my time and strength.

## 42. RAMAPATAM — 1869

Churches, 1; members, 731; added by baptism, 12.

*Theological Seminary.*—Rev. W. B. Boggs, D. D., and Mrs. Boggs (in U. S.), Rev. J. Heinrichs (and Mrs. Heinrichs in U. S.), Rev. W. L. Ferguson, D. D., and Mrs. Ferguson, *Caroline W. Coats, M. D. (in U. S.), Rev. John McLaurin, D. D., and Mrs. McLaurin (at Coonoor).

### Ramapatam Theological Seminary

Number of pupils in seminary, 118.

The work of the seminary has been conducted by Mr. Heinrichs, the president, and Dr. Ferguson, who returned to India in the early fall. Dr. McLaurin also gave valued assistance in the interval before Dr. Ferguson's coming.

Report of Mr. Heinrichs:

The condition of the theological seminary is indicative not only of the work at Ramapatam, but of the whole mission. Here gather the chosen representatives from all over our extensive fields; here they remain for four years of study during the most important and plastic period of their lives, and here some unworthy ones are mustered out, while the great majority enter just as enthusiastically as the home graduate upon their life's work. Last April only six were graduated, which was the smallest number for many years; the accounts from the missionaries whose fields they entered once more corroborate the fact that quality can more than atone for quantity. The next graduating class will number 15. The total number in attendance was 118, including the wives of the married students, the majority of whom were qualified to study in the same classes with their husbands. Some even went ahead of their partners, which always acts like a tonic in this land where woman is regarded as so much inferior to man. Twenty-three new students entered last July, three of whom soon found out that they had mistaken their calling. The rule formulated by the board of trustees last April, that married couples hereafter entering the seminary shall receive only $1.33 per month from seminary funds instead of $2 as hitherto, has somewhat militated against a larger, and possibly against a better, entering class. One station promised to send us five couples, but after the new rule became known only one, and that a very mediocre couple came. Two men entered for a partial course who had been pastors of some of our prominent station churches at Podili and Secunderabad. One of these is a Brahman convert with all the intellectual acumen characteristic of his race.

**Choice Students Become Enthusiastic Preachers**

**Prize Examinations**

In addition to our compulsory examinations, a prize was offered to the student who could pass the best examination on our chapel talks throughout the year. This was held March 21, just before Dr. Boggs' departure on furlough.

here were three competitors, one of whom was a woman. The student who btained the prize had the 180 homilies so well at his command that he could ıention the precise dates on which they were given with the subjects, texts, arts, substance and illustrations to perfection. How we wished it might have een the woman!

A further cause for praise is the manifest growth of a spirit of independence mong our students. Whereas formerly they obtained Christian newspapers, ooks, paper and school utensils free, they are now paying either full or nominal alue for them. Over 70 subscribe fully to a Telugu paper, about a hundred paid alf the price of the commentary on Matthew when published, and expect to do ıe same as soon as the other volumes are available. The demand for American encils (with rubber) was greater than we have been able to supply. These may eem trifles at home, but we regard them as indications that mighty strides are eing made toward the realization of our great aim, the ultimate independence of ur Telugu Baptist churches.

Spirit of Independence among Students

We have also seen many signs of intellectual independence and spiritual rowth in our students, which have cheered our hearts. Three months before riting this report a member of the graduating class by the name of D. Prasangi formed us that he expected after graduation to become the pastor of a church on to be organized at Gudluru where he had been preaching during his semi- ry course, but that he desired to start on entirely independent lines as he be- ved God could and would support him. "Now," said he, "if it is right to ust God for my support then, it must be right to do so now, and I ask you to rike my name off the roll of seminary beneficiaries, for I have confidence that y heavenly Father will sustain me." Gladly we complied with such a request, d together thanked God for this new evidence of the working of his Holy ıirit in the hearts of our brethren.

We were very grateful and happy to have Dr. McLaurin with us from July l October when the Fergusons returned to resume their duties here. The re- rn of Dr. and Mrs. Ferguson in October was the crowning event of the year. e believe with them that India is the place where they ought to be and we joice that the Lord gave them strength to sacrifice both their children and a uch more lucrative position in the home land for his work's sake in this be- ghted country. The three native members of the faculty have been as efficient ever, and the splendid results which have been achieved are due in a large easure to their faithful and fraternal co-operation.

The church and field work still occupies a considerable amount of our time ıd attention since our Christians live scattered in 23 villages. Two tours were ade at the beginning and one at the end of the year. At the latter we expected ı organize a new church at Gudluru, but deemed it advisable to postpone this ɔod work yet a little longer. Several churches we believe to be in process of rmation. A few preachers, supported by the Ramapatam church, and the stu- ents of the higher classes in the seminary, who still go out two by two to these llages nearly every Saturday and Sunday, are mainly responsible for the feeding f our flock and for the preaching of the gospel to the many heathen in our eld. Only twelve persons have been baptized, though many are reported ready ɔr the ordinance. Most of the candidates came from a semi-wild jungle tribe alled the Yanadies, who are numbered among the criminal classes by govern- ıent. A wonderful movement toward Christianity has commenced among them, rhich we expect soon to spread far and wide. So far converts from this class ɔ the number of 30 are found only in this place.

The Gospel among the Yanadies

During the heavy rains of the previous monsoon considerable damage was lone to our dormitories. These were all rebuilt, repaired and made more sani- ary during the hot weather. As Dr. Coats' work was constantly growing, an

addition to the dispensary became a necessity. This was erected with the sanction of the board of trustees at an outlay of $333.

During the months of August and September a heavy cloud hung over this station in the serious illness of Dr. Coats. She, who had administered medical help to so many people, contracted a malignant form of typhoid fever and needed the aid of other doctors and nurses for nearly two months. The Lord graciously spared her life, but at the close of the year another complaint developed, which took her to the Madras General Hospital for an operation and which may take her to the home land for a more thorough cure. Mrs. Heinrichs' work was largely augmented on account of Dr. Coats' illness and the absence of Mrs. Boggs. But as her days, so was her strength.

Illness of Dr. Coats

## Report of Dr. Ferguson:

Certainly nothing in the shape of a formal report will be expected from me this year. These lines are written simply to show that both Mrs. Ferguson and myself are in the work once more. It was a pleasure for us to return to Ramapatam. We arrived on October 23, 1903, and within a week I was in the classroom giving instruction to the second, third and fourth classes in theology and homiletics —my former subjects. The work in Ramapatam is full of encouragement. Good progress seems to attend both seminary and field. There is a much better qualified class of students here now—considered as a whole—than some years ago. The field has quite recovered from the famine and semi-famine conditions of the past, and the work looks more hopeful in consequence.

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## Report of Dr. McLaurin:

The work of the past year has been pretty much the same as that of its predecessors. The earlier part was spent in writing a commentary on the two Epistles of Paul to the Corinthians. It is now ready for submission to the examining committee. The hot season was utilized as usual by the manuscript committee, in reading and passing upon commentaries on the Gospel of Luke by Dr. Boggs, on Romans by Principal Heinrichs, and on the Gospel of Mark by myself. The latter part of the year was partly spent in seeing these works through the press—Mark and Luke form volume II, and Romans, volume IV of our New Testament series. These two volumes are now, with the others, on sale at our book depot at Ramapatam.

New Commentaries Published

During the year we translated and published a compilation of Rev. Mr. Phinney's book on revivals, by Mr. G. S. Eddy, field secretary of the Young Men's Christian Association, Madras, called, "A Spiritual Awakening." It is a tract of sixty-four pages, 12mo. We printed and sold 3,000 copies of this tract at one anna a copy. Later we undertook to translate and publish a series of twelve tracts on religious themes, mostly practical, by Mr. Eddy. We issued 5,000 copies of each, making 60,000 in all. The two tracts aggregated about 670,000 pages. They have been much appreciated and much used of God among our Telugu people.

The Telugu Language Area Committee has taken some of my time, though little beyond organization has been done. Meetings of missionaries were held during the season both in Coonoor and Kodaikanal, and principles of representation and organization decided upon. With one or two exceptions all societies working in the Telugu country are now represented on the committee. There are fifteen missions and five religious societies represented on the committee. Our representatives are Dr. Downie, Dr. Ferguson and Rev. J. A. Curtis. Mr. Manley is the representative of the Indian Sunday School Union, and I am general convenor. The general representatives met in Madras December 2, 1903, for the purposes of

Telugu Language Area Committee

organization. The general subject was divided into parts for facility in dealing with them, as follows:

1 *Investigation.* This committee's business is to find out the needs of the field and suggest methods of meeting these needs. Dr. W. I. Chamberlain, of the American Arcot Mission, is convenor.

2. *Production.* This committee looks out writers, editors, etc., for the production of all kinds of literature recommended by committee No. 1. Dr. L. B. Wolf, of the American Evangelical Lutheran Mission, is convenor.

3. *Distribution.* The general purpose of this department is to utilize present, and when necessary create new, channels of distributing this literature. Rev. H. F. Laflamme, a member of the Canadian Baptist Mission, is convenor.

These three committees under the chairmanship of the general convenor are to be the working body. They are to have their eye upon *all* Telugu literature and practically other literature also in the Telugu country.

At the request of the trustees of the Ramapatam seminary, and the consent of the home Board, I spent a little over three months teaching a few classes during the interregnum between Dr. Boggs' departure on furlough and Dr. Ferguson's return. I enjoyed very much my fellowship with the missionaries there, and profited by my contact with the young men. I can only hope that the seminary profited in some respect by my stay.

Addresses on the Spiritual Life

At the invitation of several of our missionaries, Mrs. McLaurin and I spent the most of December out in the district. I gave some addresses, half Bible readings on several phases of "The Spiritual Life,"—its conception, its promotion, its hindrances, its fruits and the rewards of the spiritual life. We were much gratified by the reception given to these subjects by the people. We expected a sympathetic reception from the missionaries, and our hearts were satisfied. But we were not so sure that our Telugu people would understand or appreciate our mission. All did not, but large numbers did, and their evident understanding and appreciation of the subject, as indicated in their remarks and prayers afterwards, was very encouraging. We visited the Podili, Kanigiri and Darsi stations. We enjoyed much our fellowship with the missionaries and were much cheered by what we saw of many of the Christians.

Signs of Revival

There is a very encouraging movement among the Sudras on the Kanigiri field. Four heads of families were baptized while we were there and others have come since. Kanigiri preachers and teachers are found all over the Telugu country. I am confident that the divine Spirit is moving upon the people of India in a very special manner at the present time. We felt it on the fields, and we all felt it in a remarkable manner at our late conference at Hanamakonda. Two and a half hours daily were spent by the missionaries in conference, in prayer and the relation of Christian experience. The spirit of these meetings was devout, confident and joyful.

I am glad to say that the Tamil church in Ootacamund has been self-supporting since the thirtieth of June last, and seems to be doing well.

## 43. ALLUR — 1873

Churches, 3; members, 301; added by baptism, 26.

Rev. W. S. Davis and Mrs. Davis.

### Report of Mr. Davis:

Again this year we have remained at our post during the whole time, and the Lord has wonderfully blessed us in so doing. Services have been held regularly in six different centers during the year. The Word has been faithfully taught and

The Native Churches

preached. The Allur church is still without a pastor for want of a suitable man. The services have been well attended during the whole year. The money they would have given to their own pastor, had they one, was given to support a preacher in another part of the field. The Marripad church is still struggling for existence. Were it not for the work of Joseph, whom our good friends at East Orange are supporting, the conditions of the church would be pitiable indeed. Between wolves within and oppression without they have had a long, hard fight. During the year we have formed the nucleus of another church at Peddapatherdy, the pastor of which has been largely supported by the Allur church.

There is another center in which services have been held regularly and where the people are asking for an organization. I have told them to wait till they are stronger numerically, as at present they number only about 20 and cannot support their pastor. A chapel has been built there, very largely by themselves. Some of the principal timbers in the building were formerly purchased by the head-man of the village for the purpose of enlarging their heathen temple. He became converted, and gave the timbers to build a church to the living God. Their pastor receives about half his support from the people.

Education not Appreciated

There are eight schools in working order in our field, doing fairly good work. Education is very backward in this part of the country. The people have not enough to know that there is any need of more, and for that reason it is very hard to get them to help themselves in the acquirement of knowledge. We have four boys in industrial training, two boys in Ongole, and five boys and 14 girls in the Nellore school. Good reports are received from most of them.

Our "Volunteer Band" has been at work for about two years. Their motto is, "Freely ye have received, freely give." The band is made up of those who have to work to support their families; therefore very little time can be given to evangelistic work. In the limited time they have had, 162 personal trips have been made to the surrounding villages and 310 personal endeavors have been made to win souls to Christ. Their labor has not been without its visible fruit.

Our station work is carried on as usual. A primary school has been opened on the compound and is doing finely. It is my object as far as possible to make it industrial as well as educational.

Peculiar Ideas of Sanitation

A large number of patients have been treated during the year. Some days we are kept quite busy. Only a few days ago I was called out to attend cholera patients and found quite a number of them needing treatment. The heathen physician who was in charge of the village gave orders for the people not to sweep their houses or to remove any of the accumulating filth, but to leave it all just as it was. The condition of the place can be imagined. Other missions coming in among us should be a help to the whole work, but, alas! in this land of disappointments, directly the opposite has sometimes resulted. Two missions in this part of India have interfered much with our work, largely by tempting our native workers with a larger salary than we can give. They have all but destroyed the power of the church to discipline its members, for as soon as we begin to exercise that power it simply means that we have lost a member and they have gained one.

We need more of God's Holy Spirit among us; we need more God-called men to carry on our evangelistic work; we need more schools where clean living and clean morals are taught; we need more money to carry on such schools where the people cannot or will not carry them on themselves. We must reach the children whether the parents want us to or not, and to do so we must have cash. We need money for dormitories for our boys' school in Allur. We need the prayers of God's people for ourselves, and also for the work to which God through them has sent us.

Notwithstanding the hindrances, the outlook for the Kingdom has never been

brighter. The longed-for break among the Madigas has about come. The caste people are listening as never before. We even have a few caste boys in our school, which means a great deal for Allur. We have great reason to thank God and press on.

## 44. SECUNDERABAD — 1875

Churches, 1; members, 229; added by baptism, 31.

Rev. F. H. Levering and Mrs. Levering, M. D., Rev. W. E. Hopkins and Mrs. Hopkins (in U. S.), *Miss Mary D. Faye, *Miss Kate M. French.

### Report of Mr. Levering:

Personnel

There has been one important change in the personnel of the mission staff during the year 1903. Miss S. I. Kurtz, who has labored faithfully and efficiently in the station since her return from furlough, was married to Rev. Eugene E. Silliman in July, and went to Narsaravapetta. She won for herself a large place in the hearts of the Telugus, and endeared herself to the missionaries while she was with them, and their united prayers follow her. Her place in Secunderabad was filled by the return of Miss Kate M. French. The latter came to this station on her arrival from America, and her re-assignment to labor here was a great joy, because the Telugus and missionaries alike had learned to love and appreciate her. The writer was unable to preach for a short period, during the months of January and February, by reason of an affection of the vocal chords that made speaking difficult.

The Church

The year has been one of growth in the church. The baptisms are more than double the number reported last year. The development of spiritual power in many of the individual Christians has been marked. Death has not removed one of our members, nor has there been a case of discipline. Almost daily, when not on tour, the preachers have gone about the bazars, and into the outlying hamlets of the city, to the places appointed for such work by the officials, and so have preached almost constantly throughout the year. When one remembers that the population of the town of Secunderabad numbers more than 83,000 persons, and that the municipal authorities permit the gospel to be preached in more than sixty places within it, it is easy to see that the town alone offers a very considerable field for work. The audiences one gathers in these various preaching places are made up of persons of every caste and class and condition. The number of listeners is often larger than one sees in a village. They are for the most part "stony ground" hearers. They hear the story and go their various ways, their minds and hearts centered on the things of this world. As frequently as possible the missionary goes with the preachers as they preach about the streets. Several parts of the field were visited during the year.

Sabbath School

The Telugu staff has been faithful and has given less cause for anxiety to those having the oversight of the work than in former years. One of these, Maramunda Annaji Rao, is studying in the Ramapatam Theological Seminary, to preach. A Telugu Sabbath school is maintained by the church. The head-master of the boarding and day school has been its superintendent for several years. There are ten classes, some of them taught by the missionaries and the others by the Telugus. There are Sabbath schools in four other places in Secunderabad, and one in Ghatkesram. These schools are all under the charge of the Telugus, but are visited from time to time by the missionaries. The Christian Endeavor Society has been maintained, in both the senior and junior branches, throughout the year; its work has helped to turn to Christ the hearts and minds of those who have been converted during the year.

English Work

The English work has shared the attention of all the missionaries of the station. It has been conducted along the lines followed in other years. One of the encouraging features of this work is the marked fidelity with which resident members of the church attend the services. It is a loyal little body—loyal to Christ and to all its church engagements. The pastor has again to acknowledge his indebtedness to ministerial brethren and others who have helped him when it was necessary for him to be absent from the station. Rev. Mr. Pankratz of the American Mennonite Brethren Mission Union, Rev. Mr. Unruh of our own society, Rev. Gard Price of the Wesleyan Mission, and Capt. P. K. Fallon of the nizam's artillery, retired, have rendered helpful and efficient service.

Christmas Camp

The number of soldiers who attended the Christmas camp was more than double that of last year. It is gratifying to record that two other religious bodies have inaugurated this sort of work. This holiday season the three camps kept about one hundred men away from the temptations of the barrack room. The spiritual results of our camp were very gratifying. Eight soldiers put on Christ in baptism, and two others, who had been baptized before coming to the station, united with us by experience. In addition to these soldiers a young man from Beluchistan, temporarily in the station, was immersed at the same time. The Bible class for the soldiers maintained in connection with the English work was in abeyance for a time, but is now in full operation under the leadership of Miss Faye. It is doing excellent work in stimulating the young men to study the Bible, and educating them to be systematic, regular and thorough in their method of doing so.

Boarding and Day School

The boarding and day school has been under the care of Miss French since July. The progress has been very satisfactory during all of the period under review. The number of scholars has increased by six. The amount of fees paid by those sending their children to the school is Rs. 342-1-0. As many of the children in the school come from the Hanamakonda and Jangaon fields, of that amount Rs. 230-13-0 must be credited to the former, and Rs. 55 to the latter. The children in attendance on the boarding school in this station come from Hanamakonda, Jangaon and Suriapetta as well as from our own field. Ten children from the school have been baptized during the year.

The field supports one less village school than last year. It became advisable to discontinue the school in Piquet, and the teacher was given zenana work. Plans for the more perfect organization and equipment of the lower secondary school, in accordance with the recommendation of the committee of reference, are progressing. Part of the lower secondary course has already been entered upon. We hope that complete lower secondary work will soon be carried on in the station.

Medical Work

Reference to the figures in the statistical tables, presented by Mrs. Levering, will show that she and Miss Faye have been diligent in prosecuting the medical work of the station. The dispensary at Bowinpalle has been maintained and has continued to bless those patronizing it. The number of Hindu ladies in the town who avail themselves of her services increases steadily. The work at the bungalow is made difficult because there is no proper room for consultations and examinations, and because an occupied bedroom must serve for a place for the dispensing of medicines. It is still necessary to have sick school children, who are not sufficiently ill to warrant sending them to the public hospital, lie during the day on the front veranda at the bungalow, for want of a proper room in the dormitory in which they can be accommodated. For the first time since the present incumbents of the station assumed charge zenana work has been carried on. It is under the care of Miss Faye. Several houses have been regularly visited, both in Bowinpalle and in Secunderabad. For the lack of sufficient help the work has not been carried on upon so large a scale as we hope it may be in the coming year.

This report should not close without a word of special commendation for the

work done by the lady missionaries. Whatever success has come to the work of the station this year has been due very largely to their influence and effort. They, together with the Telugu teachers, have probably been wholly instrumental in bringing to Christ the Telugu school children who have been converted. It is the conviction of the writer that theirs has been the predominating influence is winning most of the English members who have come to us to come to the decision that led them into the church.

## 45. KURNOOL — 1876

Churches, 3; members, 1,078; added by baptism, 80.

Rev. W. A. Stanton and Mrs. Stanton.

We regret that no report has been received from this station. Mr. Stanton is now actively at work, the field being so large that its subdivision has been found wise, a new center being opened at Nandyal.

## 46. MADRAS — 1878

Churches, 2; members, 345; added by baptism, 52.

Rev. A. H. Curtis and Mrs. Curtis (in U. S.), *Miss Anna M. Linker, *Miss Mary K. Kurtz.

*English Church.*—Rev. W. R. Manley and Mrs. Manley.

The return of Mr. Curtis to America in the early spring and the coming of Mr. Manley to Madras are changes of the year. The care of both the native work and the work of the English Church had devolved upon Mr. Curtis for a considerable time, the large responsibilities being borne with unfailing fidelity. The same double burden has rested upon Mr. Manley during the past year. Mr. Manley has now been designated definitely to the English work, to which a most gratifying development has recently come. Plans are under consideration for larger development of work for the Telugu people. The future of the important work to which Mr. Curtis has given devoted service will be determined in the early future.

### English Church

Churches, 1; members, 96; added by baptism, 6.

Report of Mr. Manley:

Work for Emigrants

All the departments of work have gone on as usual and there have been many encouraging indications of God's favor and blessing. We have had the most manifest results of our work in connection with the emigrants who are leaving India for a term of service in south Africa. For a time, however, the gates of the Natal emigration depot were closed to our preachers, and we were very much troubled about it; but after a short time they were opened again to us in a manner that seemed a direct answer to the prayers of the two preachers who had been delegated for that work.

Need of Missionary Supervision

The work in Perambore shows the lack of missionary supervision. Although the pastor in charge of that church is one of the oldest ordained preachers in the Telugu Mission, the work there has fallen behind since the missionary family was

obliged to move away. An occasional visit by the missionary is not like his constant presence to stir these people up to their best endeavors.

The Tondiarpetta church has done better, though there, too, there has been a lack of interest on the part of many of the members. The pastor has seemed to be deeply in earnest and the lay preachers have generally showed commendable zeal. The preaching place in Blacktown is still one of the best outstations we have. The heathen have not accepted the message, at least openly, but a great many gather to hear the Word.

One Missionary for 300,000

The great need of the Telugu work in Madras is more missionary supervision. With over 300,000 Telugus in the city, it is manifest that no one man, who has the pastoral care of the English church in addition to the Telugu work, can do justice to it. In fact, there are more than one third as many Telugus as Tamils in the city, and to carry on work as vigorously among the former as it is being done by other missionary societies among the latter we should require fifteen missionaries, male and female, instead of only one man, who is pastor of the English church, besides having other duties to attend to, and two women, one of whom is studying the language.

The mission schools have been successful so far as earning government grants is a measure of success, but there is little indication that they are being used of the Lord for the salvation of the heathen, who are almost the only ones who are benefiting by them.

Decided Advance at Vepery

The English church in Vepery was not a little encouraged by having, at last, a regular pastor once more. It requires an unusually strong church to maintain any great degree of spiritual life with only a pulpit supply, no matter how good he may be, and an acting pastor is only one degree better, for in either case the element of stability is lacking, and any Sunday may witness the installation of a new man.

The hearty way in which the church received their new pastor was very encouraging to him, and they have manifested the greatest readiness to second all his efforts for the upbuilding of the cause. The congregations are excellent, while the increase in the contributions is a most hopeful sign, especially as it has come without a single word of urging on my part; and we are able to report almost twice as much as was received in 1902. I have baptized six and received two by letter, and other additions will follow early in the new year.

Editorial work has required some considerable time, but no other duty has been left off on account of it. Mrs. Manley began to suffer with malarial fever before we left Kurool, for the first time in twenty years of missionary service. Her vacation to Coonoor was a help, but did not rid her entirely of it. She has not been laid aside entirely, but during the latter part of the year she was unable to undertake any regular missionary work. My own health has continued good. I enjoy my new work, and feel like raising a new Ebenezer with the close of the year 1903.

## 47. HANAMAKONDA — 1879

Churches, 5; members, 584; added by baptism, 95.

Rev. J. S. Timpany, M. D., and Mrs. Timpany, Rev. Frank Kurtz (and Mrs. Kurtz in U. S.), *Miss Lillian V. Wagner, *Miss Harriet M. Sipperly.

As the year closes, plans are under discussion for a division of this field between Dr. Timpany and Mr. Kurtz, the latter, by recommendation of the conference, having been designated by the Executive Committee to work at this center.

## Report of Dr. Timpany:

My report for 1903 differs from that of previous years in that while others have been filled with regret over failing monsoons and partial famine or distress, this is written after abundant rains, and amidst plenteous harvests. We have not had so heavy a monsoon in this district since the writer's arrival in the country. Though we have had nearly twice the average rainfall, tanks have been breached and much damage has been done, so our tanks are less full than is usually the case at the end of the monsoon. With a field the size of this, and new lines of work opening up, it has become evident that we must have re-enforcements to meet the needs. The hearts of the missionaries were, therefore, rejoiced by the return of Mr. Kurtz in November after his furlough in America. He was designated to share the work of this large field, and has already been touring on a part of it.

Coming of Mr. Kurtz

The five churches, heretofore reported, remain the same with a total membership of 584, an increase of 71 over last year; the number of baptisms was 95, which was a little less than last year. It was thought best to have a number wait a little longer before baptizing them. The total amount of the contributions was about $60, which is also slightly less than the year previous.

Hanamakonda is still without a boarding school, but we now have every reason to believe that the much needed school will soon be established. We have sent 41 of our children to the Secunderabad school. The station day school still continues to do good work and will make a good beginning for our future boarding school. Caste children of different castes come and freely mingle in this school. The number of village schools has been somewhat reduced for various causes. Several of the self-support schools that were reported last year still continue to do good work, and are exercising good influence in their respective villages. These schools are all located in the eastern side. Another school in the western part of the field located at Kazipett railway station is doing good work, and will doubtless increase in influence as time goes by. It is receiving a monthly grant from the railway, and also substantial school fees from many of the children and grown people connected with the railway, who are attending the school.

School at Railway Station

The medical work still continues to increase and grow in favor, and many doors are being opened through its influence. The hospital opened a little over a year ago has demonstrated its right to a definite place in the work of the mission. The period under review has been very active and interesting, as the following statement of the work done will show.

| | |
|---|---|
| Dispensary treatments | 10,758 |
| Visits to homes, by doctor and nurse | 234 |
| In-patients in the hospital | 75 |
| Villages represented | 179 |
| Castes or classes represented | 62 |

As found in the past so it had been proved during the period under review, that the higher classes are the ones who avail themselves largely of the benefits of the hospital. The following is a list of the classes in the order of numbers as they have attended the hospital during the year. 1. Mohammedans, as a class or subdivision of a class; 2. Christians; 3. Brahmans; 4. Other caste Hindus; 5. Parsees, Europeans and Eurasians. This showing is to the writer's mind sufficient and clear evidence of the great influence for good that a properly conducted medical work has in the general scheme of evangelization. It is a pleasure to see how readily and patiently the people of all classes listen to the preaching of the gospel, as they await their turn until their ticket number is called. The readiness with which we are always welcomed into the homes of all

Hospital Benefits Higher Classes

The Gospel at the Hospital

classes alike and the many kindnesses shown us prove to us the warm place we hold in the hearts of many. Each day's work begins with prayer and exhortation of the Word, and the interest often shown at such times is very encouraging. The practise of using the gospel handbills as chits to place in the hands of the patients has proved so eminently successful that we are still continuing them. We have heard from so many sources how the people are reading them, that we feel it is a good way to get the gospel into the homes. These papers are also carefully kept and brought back when the patients return to the dispensary.

Financially the hospital has not been a failure, though not a money making institution. During the period under review, about $1,150 has been received and spent in the work. Of this, $500 came from the Union, and the balance was received through the work, in sale of medicines, fees and donations.

Annual Conference

During the closing days of the year we were in the midst of entertaining our annual conference. This was the first time it had ever met at Hanamakonda, and we were glad of the opportunity of welcoming nearly all our missionaries. Some of the oldest of our missionaries had never before visited the station, and we feel that all now have a better knowledge of the importance and needs of the work.

## 48. CUMBUM — 1882

Churches, 4; members, 3,377; added by baptism, 32.

Rev. John Newcomb and Mrs. Newcomb.

### Report of Mr. Newcomb:

We are very glad to be back in India and at work again. Physical, intellectual and spiritual needs make a furlough necessary. The enervating climate of India, the lack of social intercourse and of intellectual and spiritual uplifts such as one can get at places like Chautauqua, Northfield and Clifton Springs, are all made up for in a good furlough among friends and relatives in one's own native land.

We are very grateful to Mr. and Mrs. Huizinga for the good work they have done at Cumbum during our absence, and wish them good success in their new field of labor. It was our privilege to visit their parents in America. Mother Huizinga said, "Gerrit and Kate have come home and we shall treat you just like them," and so they did (see Matthew x:40-42).

### Report of Mr. Huizinga:

Cumbum station is first of all evangelistic, and unless we spend a certain amount of our time in touring we feel we are not doing our duty. We are glad to say that we toured over a very needy part of the field, visiting every village and hamlet as we went along. We baptized over fifty while on this tour, stirred up

Caste People Turning

the Christians in the scattered villages and preached from early morning till late at night. The preachers testified they never had experienced better meetings among the caste people. They are turning to the Lord. At heart very few believe in their idols; may God deliver them from their cruel caste bonds. Our large Christian community is a source of much care. The standard of Christian living leaves much to be desired. We can hardly say to them as Paul said to the Christians of Philippi, "I thank my God upon every remembrance of you." We have worked hard with our native corps of workers to raise the standard of Christian living among these people. The gleam of hope comes through our workers, who are developing. Many showed marked progress during the year, some have attained to a high plane in spiritual life. For such we thank God.

Every three months all our workers repair to the mission compound for three

or four days. These meetings are of increasing importance. A new feature is a written examination on some work assigned to them at the previous meeting. Each time the results were better than the previous one. We use the series of pamphlets written by Mr. G. Eddy and translated by Dr. McLaurin of our mission. Topics like these were embraced: "How to overcome sin;" "Am I saved;" "How do I read my Bible?" etc., etc. I am persuaded that some definite work of this kind is just what we need for our average workers. About 100 villages on the field have Christians living in them. About thirty per cent. of these have a teacher to teach their village school. In most cases he is also an acting pastor. Some of these men are poorly qualified and we are supplanting them as fast as we can with better men. The people in the villages are slow to realize their responsibilities. Vigorous work among them is necessary and the pruning knife of discipline is required. More generous giving may now be expected from them since the famine times have been changed for good harvests, and this indicates better times.

Spiritual Training of Workers

We have opened a new work in Cumbum, a distinct advance upon any previous efforts. After years of endeavor by Mr. Newcomb, a very good site was obtained in the heart of the town of Cumbum. A Mohammedan actually aided us to get the property. God can use whom he will to advance his cause. Every Sunday we have a class of some twenty-five to thirty boys from seven to fourteen years of age and another class of large boys. These latter also attend our regular school in the station, but the others are boys whom we never reached before. The parents also are interested, and come often to listen.

Welcome to Mr. and Mrs. Newcomb

As most of our readers know, we were in Cumbum to hold the fort while Mr. and Mrs. Newcomb were on furlough. Their coming back to their station was hailed with delight by Christians, Hindus and Mohammedans alike. There could not have been a greater demonstration on the part of the people than was accorded to our missionaries of Cumbum. Literally thousands greeted them as they stepped upon the station platform. It showed that Mr. and Mrs. Newcomb are highly respected and have won their way into the hearts of these people.

We surrendered our charge to them with a feeling of joy and gratitude to God, but at the same time a feeling of sadness also came over us as we thought of leaving this station which was our first love in mission work. Now we are looking forward to a new field of work at Gudval. There are some 1,500 villages in the field assigned to us. Some 300 to 400 Christians scattered over the field are a good beginning. We ask an interest in the prayers of all who read this report that God may save the people through us and that we may not be fruitless branches in his service.

## 49. VINUKONDA — 1883

Churches, 2; members, 3,184; added by baptism, —.

Rev. A. Loughridge, LL. D., (and Mrs. Loughridge in U. S.), †Miss Dorcas Whitaker.

The work at this station has been unavoidably broken. The very serious illness of Mrs. Loughridge compelled Dr. Loughridge to accompany her to southern Europe for complete change in climatic conditions. After a stay of a few months in Italy, Mrs. Loughridge returns to this country, while her husband goes back to take up again his work for the Indian people.

### Report of Dr. Loughridge:

The year has been one of varied experiences, gladness and discouragement mingled. The bungalow roof, built originally of palm tree rafters, had become

so much decayed as to be pronounced unsafe by government engineers, and had to be made entirely new. The missionary was obliged to take personal charge of this work, which occupied all his time from January to the latter part of May. Touring, which is very much needed, was thus entirely prevented. The bungalow is now in such state of repair that little needs to be done upon it for several years and is very comfortable.

**Revision of Rolls**

A census of the field was taken in April and May for the purpose of correcting the statistics of the mission. The two teachers of the station school and another helper visited every village in the field, assembled the heads of families and then called the roll of the names of all Christians who from the first have lived in the village. It is believed that a fairly correct result was reached. The count showed that 417 were dead, 158 had removed to parts unknown and no trace of them could be found; 206 had removed to other mission fields where their present addresses were ascertained. The names of these people have been sent to the missionaries in whose fields they are now reported to be living, and already a considerable number of them have been found and have asked for church letters to unite with those missions. It is expected that others will send for letters. Besides erasing the names of the dead, it was deemed just to mission records to drop from our statistics the names of persons whose whereabouts cannot be learned, of whom no doubt numbers are dead.

**Discipline**

During the year we have had to deal in summary manner with a number of gross offenders against morals and religion, including the pastor of the Vinukonda church who was found to have offended in both particulars. The effects of this pastor's example were baneful in the extreme. In some villages numbers had gone off into idol worship and various heathen practises. Many efforts were made without effect both by my predecessor and myself to bring these wanderers back, and after repeated visitations by native preachers it was found necessary to cut them off from the church. The number thus excluded was thirty-eight.

**Work and Organization**

We deeply regret that careful visitation of every part of the field has been impossible. Close oversight of the people and the organization of the Christians into small, independent churches, is the present greatest need. In no other way can the present work be held, to say nothing of progress in Christian life and development of Christian character.

Education, benevolence, purity of life all depend on the sanctifying power of God's word as applied by the Holy Spirit. To bring this to bear upon people's lives is the end and aim of church life. To this end should be directed every resource and all our energies.

Miss Whitaker has steadily and faithfully gone from house to house and village to village with the gospel message during the year and has found no difficulty in getting hearers on all hands. By and by the gathering of sheaves will come. These words expressing the needs of the field are recorded with feelings that may not be uttered, because the writer is obliged to leave for America by the next steamer in order to take his wife home, her health having broken down. For the present at least, the work must be laid aside and all definite plans in reference to it are useless. We can only bow and be still.

## 50. NARSARAVAPETTA — 1883

Churches, 34; members, 4,985; added by baptism, 151.

Rev. William Powell and Mrs. Powell (in England), Rev. E. E. Silliman and Mrs. Silliman.

### Report of Mr. Silliman:

My work has been largely devoted to caring for the Christians. The year began with three months of touring, during which I visited about one hundred and

twenty of the towns in which our people live. We did not carry the gospel into any new places; but thirty-one persons were baptized in three villages where none had been received before. These are nearly all that have come to us from the heathen community during the year. Heavy rains prevented our doing field work during the summer, but in November and December touring was resumed. Mrs. Silliman was with me on these tours and her reception by the women of the villages accentuated the fact that there is yet a boundless opportunity for woman's work for women among our Telugu Christians.

One Hundred and Twenty Towns Visited

Evidences of progress are not numerous nor prominent, but we have some. We rejoice that the spirit and courage of the people have been strengthened and their material welfare advanced by fruitful seasons. However, the abundant rains that brought plenty in the country at large caused floods which destroyed the houses and much other property of two hundred and twenty of our church members living in ten different villages near the Kistna River. One chapel and one schoolhouse were destroyed. The chapel was a brick building, the best on our field except the mission chapel in Narsaravapetta.

Damage by Floods

The improved condition of the Christians makes work among them easier in almost every way. Four new schoolhouse chapels have been built and two old ones are in process of rebuilding. In eight other places beginnings have been made toward the erection of chapels. Church building has not kept pace with the building of chapels, but it has gone forward perceptibly. Several churches have held meetings, observed the ordinances, received and dismissed members, taken collections and kept records, not perfectly, nor even well, but less imperfectly than they did these things the preceding year. One church that was extremely lukewarm had a revival while I was absent from the field last spring, appointed one of its members as leader, and has, for the past eight months, the most perfect record of meetings and collections that is found anywhere except in the station church. The majority of the churches have little more than a name and a roll of members; but I am resolved to retain these and work on toward making them real churches rather than undertake the impossible thing of making their people real members of a far-away station church. Additions to the churches have been more than last year; but there has been no general awakening. Forty from heathen homes and one hundred and eleven from the families of believers have been baptized. The net increase of members was fifty-eight, bringing the present total up to 4,985. The church rolls are now undergoing revision which will result in some reduction of this number.

A Church Revived

School work has been more encouraging than in the year before. There are four more village schools and the number of pupils has risen from 352 to 531. Full grants-in-aid have been given by the government, the amount received being more than twice as much as in the preceding year. This has quickened the interest and courage of the teachers and improved the character of their work. One village school obtained a grant of $46, and is showing even better results at present. The return of good times has brought a perceptible increase in the desire for education, and in several new places the people are taking steps toward securing schools. In addition to the schools included in my statistics there are two government schools conducted for the benefit of our Christians and taught by members of our churches. One of these has done excellent work and the other now gives promise of being helpful to our cause.

A Successful School

## 51. BAPATLA — 1883

Churches, 12; members, 3,281; added by baptism, 242.

Rev. G. N. Thomssen and Mrs. Thomssen, *Miss Mary M. Day.

### Report of Mr. Thomssen:

In looking back upon the past year we first of all would praise God for his

keeping mercies. We placed our trust in God, we stayed our mind on him, and he has kept us in perfect peace.

The Year's Evangelistic Labors

In distinctly evangelistic work we have again left much undone. We had planned to go to very many villages, but could not. The number of converts has been about the same as last year. We have baptized on our tours nearly 250. During the hot month of April we had a great gathering of 1,500 or more in a garden of trees. This series of meetings was an inspiration to all. We have a canal boat and, while we could not go up and down the canals ourselves, we rented the boat to a Lutheran missionary and again to government officials. As both sides of the boat have Scripture verses painted on them, the boat proclaimed the gospel message to all even when Hindu officials occupied it.

Much of our time was spent in getting our mission buildings into good condition. The gospel hall needed new rooms. Our normal school and the day school had grown so large that we did not know where to put the boys and girls. We made the necessary alterations and now we have as fine a gospel workshop as any missionary could desire. A little Brahman boy's message may help all to understand the tone of the school. When an American lady, Mrs. Buchanan of Washington, visited our school, I asked the children of each class to give her a message to the American supporters of the school. A bright little boy arose and said: "Tell our American friends that we thank them for sending us the gospel of our Lord Jesus Christ whom we love and in whom we believe."

A Brahman Schoolboy's Message

Not only did we rebuild and add to the gospel hall, but we re-roofed and added an upstairs room to our mission house. The year 1903 will be remembered in future years as the year of furious storms and floods. The terrific rains showed that the mission house needed a new roof and again we took courage to build. This ran us heavily in debt, but God is helping us to pay it. We now have a waterproof roof, and since we sleep up in the new room our health seems to be much better. Of course this work kept us in our station.

We believe that an important work such as we have in the large Bapatla field ought to have two male missionaries, one to take charge of the large school work and the evangelistic work of the Bapatla *Taluk*, and the other to look after the large Tenali and Guntur *Taluk* work. We have tried to do the best we can in caring for the masses around us. If we did not have a faithful staff of native preachers whose first work it is to preach the gospel to the heathen, for which they receive a small salary from mission funds, we should feel that our work had been almost in vain. A trained teacher could do a grand work in our normal school with over 250 bright Hindu boys and girls in daily attendance. The training of efficient and enthusiastic teacher-pastors is second in importance only to the work of our theological seminary. The past year, according to the inspector's and director's reports, has been the best year of all, and the standard of efficiency is the highest yet attained. All the students and children receive thorough daily Bible instruction from our Bible teacher who for fourteen years has been a teacher in Ramapatam; besides, our Sunday school is larger than ever. We now have also a large class of caste girls who love to come to our Sunday school.

Opportunity for a Trained Teacher

In closing this report I would say a word about our fiber industry. The people of the Kistna District have had many fields of growing rice crops destroyed by the floods. This meant great poverty to the people, and there would have been starvation for the masses if we could not have bought fiber from them. All needed capital was furnished us and our mission compound looked for months, as Mr. Friesen put it, like a *Jahrmarkt*, or annual fair. Never have we had larger masses of people here than now; and two preachers and a Bible woman, as well as the normal students and ourselves, are always busy telling to these masses the old, old story of Jesus and his love. Often the people thanked us with tears for saving their lives by buying fiber, and then we could tell them that they owed thanks to

God for sending us and giving them the trees on which the fiber grows. We have spent about Rs. 37,000 in this business, a sum equal to about $200,000 paid in wages in America. There has been a little profit, enough to pay all the expenses of the Bapatla church. A single factory in an Indian town giving employment to the people thus settles the vexed question of self-support. God has done great things for us in the past year, whereof we are glad.

## 52. UDAYAGIRI — 1885

Churches, 1; members, 337; added by baptism, 12.

Rev. F. W. Stait and Mrs. Stait, M. D.

### Report of Mr. Stait:

The past year was enlivened by a visit from friends from far away America, Mrs. Banes, and later on Mrs. Buchanan. Not only were we helped by their society, but the work itself received an impetus from the interest which they showed, and the kindly words with which they addressed the people.

Although I have been prevented from the delightful work of touring, by the building which has demanded my presence at the central station, the preachers have been most earnest in their endeavors to reach the people, and teach them the truths contained in God's word. For three months I was with them personally, and thus had an opportunity of observing their methods and judging the relative value of our new system, the details of which I laid before you last year. The reports given in at the monthly meetings have been very encouraging. I cannot translate to you the enthusiasm and interest with which these reports have been delivered by the preachers.

Native Preachers' Reports

During the twelve months the whole field has been toured five times; 471 villages have been visited, and over 15,000 have heard the gospel. As the preachers are trained for the month's work by a careful five days' study under the personal supervision of the missionary, we can follow intelligently the line of each month's teaching. There is a manifest growth in their knowledge and a marked development of their mental powers. Spiritually we see a like change for the better.

One of the most promising signs and one which has reached past the Christian community, and has made its influence felt among the heathen, is the moral power that seems to hold in check the wickedness which a few years ago was so openly committed. This influence is especially felt in the Madiga *palem* where the majority of our Christians reside. Three years ago they possessed the mere right of existence, and although paying the usual taxes enjoyed none of the privileges falling to the lot of their more fortunate neighbors. Now their requests receive attention at the municipal board. Their rights are upheld and they receive at least a portion of that respect which every human being owes to his brother. A heathen man remarked to his companions that he could not go to the drinking shop or indulge in the old time debauchery with any feeling of security, "for," said he, "sooner or later the walls tell their story and shame reaches us when we feel ourselves most safe."

Christianity Transforms the Social Life

We have carried on systematic study of the Bible throughout the whole year. By special request the Friday night services have been devoted to a study of the doctrine of Christ's second advent. On Sabbath evenings we expound Paul's Epistle to the Thessalonians. The five days of special study each month have been devoted to a consideration of what the Bible has to say concerning the great doctrines of which it treats. On Wednesday afternoons all those who are able to follow an English exposition form a class for the study of systematic theology.

Bible Study

In this way the ground is well covered. We have written and oral examinations to test the listeners' understanding and progress, and their replies evince a most encouraging advancement and interest in the subjects taught. The Sunday schools are well attended; we have succeeded in opening a branch school in the village. We have received 12 members into the church through baptism; five have been dismissed, and five have been received back.

**Enlarging the School**

We have this year added a dispensary and fine storeroom for boarding school supplies and cooking conveniences. The school has been enlarged by the addition of four side classrooms. The boys' dormitory has been reroofed.

**Need for a Higher Grade School**

The raising of the school to a lower secondary standard has added greatly to the personal work of the missionary, requiring as it does careful and constant supervision. The need of such a school in this center we felt to be a real one; education was at the lowest ebb. Bright boys and girls, who had reached the upper primary grade, had either to set aside their books, or face what in a rural district seemed almost an impossible undertaking, a journey of sixty miles, a separation from friends and relatives, and the expense of boarding in a district town This is the third year of the new arrangement, and although things have looked dark more than once we have weathered the storm so far, and the interest and attendance are gradually increasing. The fees this year amounted to over $84. Our scholars have done well in their examinations, and our Christian parents have done nobly in supporting their children at home, paying full government fees, in addition to purchasing books and other requirements. We have now before us a new project, the opening of a caste girls' school in the bazar. We have succeeded in securing two women who appear fitted in every way to serve as Bible women.

**Christians Value Education**

The medical work has taken up much of our time, both in the building required for its full establishment, and the constant run of patients who require our close attention every day. We have had 5,125 patients; have made 122 house calls, and have had 44 operations. Fees have amounted to $38. Every caste and religion seem to be represented in our list of patients. Next year we will have an open hospital ready to receive the sufferers. We are most anxious to secure a responsible and efficient matron, and will, when the work is fully established, gladly take charge of young women from the neighboring fields who may desire a special medical training.

## 53. PALMUR — 1885

Churches, 1; members, 874; added by baptism, 22.

Rev. Elbert Chute and Mrs. Chute, *Miss Clara Graham, M. D.

Plans long in contemplation for the division of this vast field are now realized in the appointment of Mr. G. J. Huizinga to Gudval.

Report of Mr. Chute:

**Growth of the Native Christians**

We are grateful to God for the excellent health that we have enjoyed, also the peace and harmony that have existed between our mission workers and the native brethren. We notice with much pleasure the intellectual improvement and development in the spiritual life of our native Christians. We have just closed a series of interesting meetings in connection with our harvest-home festival. Four days were occupied in the delivery of sermons, reading of essays and discussing of subjects selected especially for instructing and deepening spiritual life in our native Christians. About $30 were donated for mission purposes at our thanksgiving service which was held at this time. Ten converts received baptism on the Sunday which intervened.

The church has paid all of its legitimate expenses, the salary of its pastor, care of its poor, lights and repairs; besides they have furnished the salary of the head teacher of our boarding school. They have contributed towards the support of the Baptist Telugu Mission in south Africa over $8.00, and about the same towards the support of the British and Foreign Bible Society.

Since a large majority of our Christians live in the Gudval field, many of our outstations are located there. This field being so remote from Palmur and the difficulty of reaching it so great, it has been impossible to give it the proper supervision from this place. No missionary has been located at Gudval since its establishment as a separate station more than ten years ago. Since that time both we and our native Christians have prayed, hoped and waited for a missionary to take charge of that important station. Our joy may be imagined when we were assured that Rev. G. J. Huizinga and wife were appointed to take up the work there. We can assure them of a hearty welcome from the Christians. We trust that means may soon be furnished for the erection of a comfortable bungalow so that they may settle down in the midst of their people and thus be able to supervise efficiently the work on this inviting field. This field comprises four *taluks:* Alumpoor, Gudval, Raichur and Adoni. The Palmur field still contains ten *taluks,* and we trust that the time may soon come when other mission stations will be set off from this extensive field.

**A Missionary for Gudval**

Evangelistic work has been prosecuted continuously during the year. The missionary with several native evangelists has made a number of more or less extensive tours in various parts of the field. We have preached one or more times in 405 different villages. The common people listen to the Word gladly and have bought much Christian literature during the year.

**Preaching in 405 Villages**

Our boarding school has been especially successful. Better results have been achieved than during any year since its establishment. This was due chiefly to the untiring efforts and careful supervision of the missionary's wife, who spared neither time nor labor to insure the success of the school. Out of a class of 30 pupils, 28 succeeded in passing the different tests of the lower primary examination. The other classes also did excellently. Our lower secondary school which was established three years ago has now 24 pupils, eight in each of the three forms. Six students went up for the lower secondary examinations, and though the results have not yet been announced, we are quite certain that they all have passed. Interest in our village schools has very much declined during the year. Good times have come again and with them a bountiful harvest. Labor being in demand, parents who do not value education any too highly have kept their children from school to work in the fields. For this reason a number of our village schools have had to be discontinued, but we hope that the interest in those schools may be revived and more easily maintained when it becomes possible for the missionary to visit them more frequently. Our orphan and mission industry, which was established three years ago, has proved to be a real success. It has been maintained thus far without the expenditure of a pie of mission money. Last year our mission funds were supplemented to the amount of nearly $300, from the industry funds. The industry now possesses 18 acres of land for dry cultivation; 10 large water buckets with chains, ropes and pulleys; four good iron-wheeled carts, 20 yoke of cattle and more than 30 acres of wet land all under cultivation, with the right to use water from the large town reservoir. We have already harvested this season 550 bushels of unhulled rice, and when all of the year's crop has been gathered we expect to have nearly 2,000 bushels of unhulled rice besides about 200 bushels of other kinds of grain. The school children do all of the planting, weeding, harvesting, threshing and cleaning of the grain, while the preparing of the land and watering of the grain are done by hired labor. This industry, besides bringing a substantial income to the mission, teaches the school children habits of

**Large Harvests Interfere with Schools**

**Profitable Industrial Work**

**Training the Children to Industry**

industry. Thus the great objection so frequently urged against boarding schools that children are no longer of any use to labor in the field after entering the school is never heard here. The opposite is often heard, "No one will labor as those children do." They do the work cheerfully and seem to enjoy it. Though they have spent more time than usual in manual labor during the year, yet they never before did so well in their studies.

The Bible women stationed in the out-villages have done good work reading and teaching the Word, and now and then making more or less extended tours in different parts of the field.

Dr. Graham has carried on the medical work of the station faithfully and efficiently during the year. Besides attending to the needs of her in-patients and administering medicine to the numerous individuals who daily call at the dispensary, she has visited 218 patients at their homes, to reach one of whom she traveled a distance of thirty miles. While treating the diseases of the body she has not forgotten the maladies of the soul. One at least through her efforts has professed conversion and received baptism. There are others whom we have reason to believe are near the Kingdom. She also teaches a women's Bible class, which is a great help to the women of the compound as well as to the in-patients of the hospital. Her Bible woman also, before medicine is dispensed to those who come from day to day, gathers them together and reads to them and instructs them in the way of life.

**Medical Work**

## 54. NALGONDA — 1890

Churches, 3; members, 1,015; added by baptism, 112.

**Rev. A. Friesen and Mrs. Friesen (in Europe), **Rev. H. Unruh and Mrs. Unruh, *Mrs. Lorena M. Breed, M. D., *Miss Minnie A. Robertson.

Our introduction tells of the deeply regretted failure of Mr. Friesen's health. During his absence in Russia the work will be cared for by Mr. Unruh.

Report of Mr. Friesen:

The work in the church at Nalgonda is going on as usual, and it has been prosperous. Seventy-seven new members have been added by baptism, and three by letter. Pastor D. Muttiah has conducted the services almost throughout the year with the usual vigor, and has kept up the interest among the members. Being the most experienced among the Telugu workers, he was called upon to go to take charge of the church at Mirialagoodum in the latter part of the year. This place needed the services of the best man that could be secured in order to build up a strong church, for it is far away from the center, and during the rainy season hard to reach. There were 35 additions to this church by baptism. The Mirialagoodum *taluk* forms the most prosperous part of our large mission field, and should have a mission station, and a missionary to carry on the work.

**A Prospering Church**

In March about 80 members of the Nalgonda church, residing in the extreme western part of our field, organized themselves into a new church with its headquarters at Ungadipett, calling itself the Ungadipett Church. The organization of another church at Wadapully on the extreme south of our field, on the bank of the river Krishna, is under consideration. This place is about 45 miles from Nalgonda in the Mirialagoodum *taluk*.

One of the greatest encouragements in our work was the Bible study class, which about a dozen of our Telugu workers and myself held at Nalgonda for ten

reeks. The Lord is blessing the study of his Word, and we have very really felt his presence. At every "Nellassarie" all the mission agents joined in special meetings in which we tried to help one another in the Master's work by prayer, earching the word of God, and reading and discussing papers.

Encouraging Bible Study Class

A source of great benefit and joy to my wife and myself has been the work mong the children and women. The number of pupils in our boarding school has een smaller than last year, but the interest of the children in Christ and his work as increased. The attendance at the end of the year was 70 boys, 29 of whom re church members, 12 having been baptized during the year; and 67 girls, 24 of whom are church members, 10 having been baptized during the year. In the first alf of the year the number of pupils was considerably larger, but after the mid-ummer vacation a great many children stayed home to help their parents, the rospect for the crops being especially good.

Baptisms Among the School Children

Miss Neufeld, with seven native Christian teachers, has done faithful work in he boarding school. After the closing of the school for the Christmas holidays he middle of December she had to leave us for good, to join her own mission in Hyderabad and to open school work. We are very grateful for the assistance Miss Neufeld has rendered for the two and a half years in our school. The outlook or our boarding school work for the coming year is rather discouraging. After a ood deal of correspondence we are at present left without any one to help us in his very important work. Besides this Mrs. Friesen and I will have to leave in April for Europe for a year of rest on account of my nervous heart trouble. Under these circumstances we did not dare to open school with the usual number; e began in January with only about 60 pupils, most of whom are orphans.

No One to take the Boarding School

The village schools have been, as last year, under the care of women who spent part of their time in teaching the children and a part in instructing the Christian omen of their respective villages. The work of the Sunday school has been carried on with the same interest as last year. Most of the 22 children who were aptized this year have been won for Christ through the teaching of the Sunday hool. The woman's home mission society has met regularly every Sunday for e study of the Bible with Mrs. Friesen, devoting their collection to the help of or and needy women of the church. Most of the cold season was spent in uring. I have been able to visit every outstation with the surrounding villages.

A Woman's Home Mission Society

The outlook with regard to my health was very good in the beginning of the ar. In March, however, I had a severe attack of heart trouble due to weakness nerves. Since then my health has been poor. The advice of the physicians is, leave all care and mental work for one year, and go to Europe for a change. his is the greatest sacrifice to us, but as it seems the only way of restoration to ll health, we are willing to go and come back again.

Ill-health and a Sacrifice

The interest of the Mennonite brethren of Russia in mission work is steadily owing. We hope the time is not very far distant when they shall be strong ough to support wholly the work and their representatives.

## 55. KANIGIRI — 1892

Churches, 8; members, 3,641; added by baptism, 153.

(*Statistics for 1902.*)

ev. George H. Brock (and Mrs. Brock in U. S.).

We regret that no report has been received from this field. The ork has been prosecuted by Mr. Brock with great earnestness, and as yielded results scarcely surpassed in any former year.

## 56. KAVALI — 1893

Churches, 1; members, 372; added by baptism, 48.

Rev. E. Bullard and Mrs. Bullard, *Mrs. Ellen B. Bustard, *Mrs. Sarah R. Bustard.

### Report of Mr. Bullard:

In reviewing the past year we find much to encourage and interest us. That progress has been made there can be no doubt, and the indications in many parts of the field lead us to believe that had our forces and means been greater much more fruit would have been gathered. For the blessings received, both spiritual and temporal, we devoutly offer our thanks to our Heavenly Father, and pray for greater usefulness and greater blessings to come. Forty-eight have been added by baptism, of whom three have been from the orphanage and boarding school. There have been a few sad cases of discipline, and four deaths among the church members, one of whom was an active and earnest lay worker, whose testimony has more than once been blessed to the souls of others. The orphange has continued steadfastly in its good work shedding, we believe, a strong influence for good abroad all over this field of 200 villages and hamlets. Much opposition has been shown by the Mohammedan priests, but this will do us no permanent harm, though it may lead to the entire withdrawal of a number of the Mohammedan children from our schools. We grieve at their loss and their folly, but others will fill their places, and the cause of truth will doubtless go forward. We ask the earnest prayers of all interested that God may touch the hearts of all classes around us, and save many. Mrs. Bustard has done much good work in touring, guiding the Bible women, and caring for the sick. Miss Bustard has also done much to help care for the children, conduct Bible classes, and spread the gospel, while at the same time pursuing her study of the language. Mrs. Bullard has enjoyed much better health than was expected could be possible last year, and has borne the heavy burdens of the station that have fallen to her with great perseverance and success. Much time and effort have been given to develop the industrial department of our work, and we look forward with much hope that this is to inspire the Christians with a greater sense of their native ability and their obligations to use such ability to become strong and independent.

Mohammedan Opposition

## 57. KANDUKUR — 1893

Churches, 2; members, 814; added by baptism, 46.

Rev. Wheeler Boggess and Mrs. Boggess.

### Report of Mr. Boggess:

The year which has just closed has not been remarkable for any epoch-marking achievement, but the Lord's work has steadily prospered. Christians have grown in grace and in knowledge of the Lord; heathen have been convicted and converted. Yet the great mass of the people are unsaved. With only one in each hundred of the population a Christian we cannot be satisfied; God is not satisfied.

Again, this year, calls to help in other fields have taken me away from my own field for about two months. Three months were spent at the hills working on the Telugu Commentary Manuscripts Committee, together with Dr. McLaurin and Mr. Heinrichs. By working from three to five hours every day we were able to get ready for the press the commentaries on Mark, Luke and Romans. About two and a half or three months were spent in touring on the Kandukur field. The remaining time was spent in the station, with the exception of a few trips on committee work and the like.

Endeavors Toward Self-Support

Early in the year there was a movement among the preachers and elders that gave me much joy at the time. The preachers avowed their intention to swing out more definitely on the promises of God for their support, and work more earnestly for the building up of the Christians. The elders, speaking for the people, promised larger support to those preachers who would minister to them in spiritual things. I am sorry to say these promises have been only partially kept. I hoped the preachers would be fully supported by the people, but they have been forced to spend much of their time in secular labor in order to support themselves. True, the gifts of the people have increased, but not as much as I had expected. However, it is certain that both preachers and people have grown in manliness and spiritual power since they have given up dependence on mission support and have sought more dependence on God.

Churches in the Making

More and more, the Christian communities have been exercising the function of churches. When lists of members were supplied to each village many discrepancies were found. Changes from death, marriage and removal had not always been recorded. Names were on record which should have been removed long ago. Others were missing which should have been counted among the faithful. These irregularities are being gradually corrected. These communities have from time to time authorized their preachers to administer the ordinances, and thus far only good has resulted. Unworthy members have been excluded in several places, always after patient effort to reclaim the offenders. We hope several of these communities will soon become full-fledged churches.

The last few days of the year witnessed the best quarterly meeting we have had in the ten years of our service in this place. In sending out notices of the meeting, I asked the people to observe the previous Sunday with fasting and prayer in preparation for the spiritual blessings we longed for. The result was such a meeting as will long be remembered. We had three full days with three or four meetings each day, attended by from 150 to 250 Christians, representing 32 out of 53 villages. Dr. and Mrs. Ferguson, Dr. Narayanaswamy and others were here to help. Their messages were given with power and received with blessing. A feud of many years' standing was healed as one of the results of the Spirit's work.

Progress in education is very slow. No village schools have been started during the year, though the intention to do so seems to be crystallizing in two or three places. As the people grow in wisdom they will surely seek learning. Three boys and one girl have been attending the government lower secondary school here and have met all their own expenses. One of these passed the primary examination this year and one last year.

Our work as amateur physicians continues to take much time, but we do not begrudge it as we used to do. While at the hills last summer we learned to pray that God would not allow any one to come to us for medicine except those whom he planned were to receive spiritual blessings, too. The result has been that more have been coming than ever, and a large proportion of these from the higher castes. Our only anxiety now is to be able to give the messages which the Master planned they should receive.

Reaching Mohammedan Women

Miss La Barre has faithfully continued her work among the Mohammedan women. Almost every day she is out visiting them in their homes. One or two have secretly expressed their belief that Jesus is the only Saviour. Though it may mean death for them to come out boldly on the Lord's side, we are confident that they will yet come. "His word shall not return void."

During the latter half of the year the editorship of *The Telugu Baptist* has fallen upon me. While this has kept me from touring somewhat, it has given scope for wider dissemination of the everlasting truths.

We enter the new year with high hopes. The Christians are more active now than ever. The heathen of all castes are more receptive than ever. May the God of all wisdom and love and power be with us and help us!

## 58. ATMAKUR — 1893

Churches, 1; members, 70; added by baptism, 1.

Rev. W. C. Owen and Mrs. Owen, *Miss Lucy H. Booker.

### Report of Mr. Owen:

**Correcting False Impressions**

I took charge of Atmakur in January, 1903, one year ago. The field has for its limits the boundaries of the *taluk*. In it are 115 villages, and if all the hamlets were counted this number might be multiplied by four. The population is 110,906. So far as I have ascertained, these people know something of Christianity. They hear of it as a religion that brooks no sinful conduct. They hear also the absurd reports that unfriendly Hindus and Mohammedans circulate about it. Every day either at home or among the villages has brought its opportunities to tell them more of Him and to correct by word or by the daily life their misconceptions and the false reports. We are indebted to Mr. Hankins for a stanch bungalow, but outbuildings put up by faithless Mohammedan masons fell long ago before the great winds and rains. Substantial ones are now taking their places. This has been a year of planning to accomplish work, of inquiry, of bargaining with people who were determined to have their exorbitant prices or boycott us,—a year of waiting that tries the white man's patience. It has been a year of proving to the community bent on imposition that unless they come to reasonable terms we can avoid having dealings with them. On the reduction of prices we now seem to have succeeded admirably, all having passed off good-naturedly and the people bearing us no ill will.

**Winning the Children**

In July Mrs. Owen established a school and twenty-eight children are in attendance. The walls of the mission buildings so silent for years resound again with the voices of children singing their lessons in true Telugu fashion, or with the hum of busy Christians in sewing or Bible class on the bungalow veranda. Some of these children are the first of their families that ever learned to read, but the brightness of some is a marvel considering the centuries of ignorance behind them. Our hope for the future of this community is in these children. They are under Mrs. Owen's personal influence every day, both in work and play. Several of them expressed a desire for baptism, but we are waiting to see if their request is born of the work of the Holy Spirit in their own young hearts and of a real desire to serve the Lord Jesus. Most of the touring has been done by Miss Booker who has given all her time to it. She and her three Bible women have fairly bombarded almost every town in the *taluk* with the gospel message. Mrs. Owens and I visited sixty different villages and in some of these we told the story of the cross many times, reasoning with the people of the sinfulness of idolatry and urging them to repent.

**Real Difficulties**

It was a question with several of our missionaries as well as ourselves whether we ought to retain all the seven preachers, as mission funds are low and the worthiness of some of the men was doubtful. I am touring with two of them now in the jungle villages as I write this report, and so far as I can see the preachers bring the gospel before the people as well as any men I ever knew. We would not claim that they are as meek as Moses, as wise as Solomon or as loving as John, but we think, all things considered, that they compare favorably with the generality of Baptist preachers in the home land. We were prepared to dismiss some of them and may yet have to do so for lack of funds, but it will only mean that the gospel will be preached so much the less. We have but seventy names on our books and these members are widely scattered and poor. Scarcely any of them are more than half fed. We see brighter indications as we tour, and the Christians say they take courage now that missionaries are located at the station. We thank God that

one heathen man cast aside his idols and joined our ranks. He was baptized Christmas day and shared in the festivities with the other Christians gathered in the compound for a joyful holiday.

## 59. PODILI — 1894

Churches, 3; members, 3,303; added by baptism, 122.

Rev. W. T. Elmore and Mrs. Elmore.

### Report of Mr. Elmore:

We have spent the entire year on the field, and in many ways accomplished more during the hot season that at any other time; our people insist that the weather was moderated for our benefit. During the year 122 have been baptized, and in many respects the work is gathering strength.

In April the Podili central church was organized, a pastor was called, and his support promised. More than what was promised was given, and the work centering at Podili immediately took on new life. In July the church sent its pastor to the seminary and his place has been filled by various supplies. It has been the endeavor to make this central church a pattern for the others. Much advance is being made in self-support all over the field. In nearly all the villages the workers are being supported by the people. Schoolhouses have been repaired and some new ones built. Usually nothing is given from mission funds for repairs; the sum of $2.00 is given to help build a new house. The help received by each village worker during the year has averaged about $5.00 for the entire year. Some of the preachers are in their native villages and may have a little shoemaking or farming, but each teacher receiving mission aid must be at least ten miles from his native place, and so must be supported by the people with what little aid he receives from the mission.

Advance in Self-support.

Bible study on the part of the workers has received much attention during the year. Regular examinations are given on all work assigned. A faithful worker will perhaps do his assigned work anyway, but an examination is no hindrance to him, while it either develops a poor worker or shows that he is unworthy to receive mission aid. None of our workers have failed to do the work, and some of them have done remarkably well. During the year the epistles of John and Jude, the books of Genesis and Exodus, and the first fourth of the "Harmony of the Gospels" have been studied. A quarterly examination is given on the introduction to the book studied, the subject matter of the book with a few questions on interpretation; some questions also are given on an assigned booklet or tract. An analysis of the Bible portion read is required; a short exposition on some assigned subject is written beforehand, and a passage of about twenty verses is committed to memory. Our quarterly meetings have become largely a time for Bible study, and the effects, mental and spiritual, have been remarkable. Considerable attention has also been given to Bible study by compound workers, schoolboys, and servants. Several certificates were won in the Indian Sunday School Union examination, four by people unable to read. The noonday Telugu prayers are utilized for a few minutes of Bible teaching in connection with the Sunday school lesson. These prayers are attended by all the people on the compound, and when any work is going on the number will make a fair sized congregation.

Systematic Bible Study.

During the cool season Mrs. Elmore and I toured nearly all the time, and practically covered the entire field, although much of it very hurriedly. As soon as the rains allowed, in December we started out again, and this report is being written in the tent on the western border of our field. There has not been a missionary

**An Attentive Hearing**

in many of these villages for a long time, and there is much to be done. It is sometimes difficult to distinguish between interest and curiosity on the part of the Hindus, but many showed more than a passing interest in what we said. The attitude of the Hindus seems very favorable towards Christianity. In many places we were urged to stay longer and teach them more; but there has been no appreciable movement towards Christianity in Podili except among the two lower castes. Touring among the Christians is invaluable. The schools must be examined, and also the Christians; there are cases of discipline to attend to; candidates come for baptism; the Christians must be taught and urged to stand against persecution; to call and support teachers; to send their children to school; to abstain from Sunday work and heathen practises, and to desire to grow in spiritual things. The most important work is to give them a message which will result in all this.

**Village Work and Workers**

We have 85 preachers, teachers, and Bible women in the villages. A monthly preachers' meeting has been established. The quarterly meeting is four days in length, and is used for Bible study, religious meetings and church business. In September Dr. Narayanaswamy, and in December Dr. McLaurin gave us much help in these meetings, some of which were held in the villages, with good effects on the village people. The matter of beating drums before the idols still troubles us. Shoemaking troubles, however, have ceased to worry the missionary, although they will not soon cease to trouble the people. During the hot season the village elders were induced to undertake the adjustment of these matters, and the results have been entirely satisfactory. We hope that the same method may be used to stop heathen practises.

**An Educational Experiment**

As the famine recedes the village schools improve. We cannot find teachers for all the schools which are asking for them; we have 43 village schools at present. An experiment was tried in having a three weeks' session at the close of the quarterly meeting in which a few workers were allowed to study, each beginning where he was deficient. We hope to repeat this if we have sufficient funds. We allowed eight annas a week *batta* and furnished a teacher. By this little time of study some will pass higher examinations, and others will revive educational memories of many years ago. A distinct advance has been made during the year in that Christians have been entered in the Podili boarding school. Our Christians feared to have the effort made because of past troubles in Podili, but we proceeded slowly, getting the consent of all officials concerned, and no trouble has come. Six boys are boarded on the compound and attend this school, who also study the Bible half an hour each day at the bungalow. The children of compound workers also attend here.

During the hot season building work was carried on. There were no buildings except the bungalow and a few mud houses uncomfortably near. The three compound families have built their own houses on a site belonging to the mission at a convenient distance from the bungalow. Rent is paid for the sites. A large *chuttrum*, or rest house, was built in this compound, which for the present is used for all kinds of meetings also. A well for the new compound was dug and a house built for one servant. A cook house, tent room, storeroom, and fowl house were built for the bungalow. The work was almost entirely by Christians, which gave work to many needy people, and gave us an opportunity to get acquainted with many of our Christians.

This year completes our third in India and our second in Podili. It has been one of good health and of joy in the work. We feel that we are beginning to get something of a grasp of the work and the field, and are trusting that God will let us see a great work here.

## 60. DARSI — 1894

Churches, 3; members, 3,896; added by baptism, 66.

Rev. J. A. Curtis and Mrs. Curtis.

The appointment of Mr. Curtis to this section of the great Ongole field is a cause for no little gratification.

Report of Mr. Curtis:

The first part of the year was spent in charge of Kanigiri station. Mr. Brock reached Kanigiri from furlough February 27, but delayed taking over charge. Our designation to Darsi arrived by cablegram March 6, and I gave over charge of Kanigiri March 10. On Sunday, March 22, the Christians of Darsi Division were dismissed from the Ongole church to form the Darsi mission church, and Dr. Clough gave over the field to my charge. Owing to reasons of health we were obliged to go to Udayagiri Hill about the middle of April, before which time I was able to pay the field but two brief visits. I moved to Darsi June 22, and since then the field has had my time and strength.

Organising a New Station

The organization of the central staff and work is naturally the first thing in a new station. One member of a central staff was here before us, Mr. P. Kondayya, the school supervisor. He has been heretofore a mainstay of the work here. With Mr. Brock's consent we brought Mr. P. Isaac, an experienced evangelist, with us from Kanigiri. Mr. M. Elisha, one of the teachers who knows a little English, has been engaged to be my writer and personal assistant. One man more will be enough. The three engaged are all seminary graduates and trained teachers as well. A monthly meeting has been established for these and the village preachers at which reports are heard and problems discussed. For promoting minute attention to the various parts of the field and for future holding of quarterly meetings, the field has been divided into three districts; one centers at Donakonda, one at Darsi, and one off to the east at Polavaram. Darsi Division is a long, narrow strip from east to west and is thus conveniently divided.

The three quarterly meetings under my charge were held at Darsi. In June the feature was organization; only two were baptized. In September there was much inquiry of offences, and assignment to the prudential committees. In April a study course was assigned for the Ongole and Darsi workers uniform with that in Kanigiri and Podili; so the three quarters of study work have been done in Darsi. The last quarter we began in the Life of Christ. A Bible exposition, prepared in advance, and a written examination are quarterly features. The testimony to the usefulness of this work is general. A quarterly session school has been established into which volunteers from among the workers are received for three weeks' instruction in the rudiments in which they may be deficient. The hope is that this work, persisted in steadily, will enable each worker on the list, who is not too old, to be able within a reasonable time to enter the written examinations and present his own exposition quarterly. There is also a well sustained Sunday morning service, and Sunday school with an average attendance of between 60 and 70; a Sunday afternoon workers' meeting before we go to the bazars and near villages, and a Wednesday evening prayer meeting. A feature of the Sunday school and the Sunday afternoon preaching is the work of four or five educated volunteers.

Making up Deficiencies

Industrial Training

During our vacation on Udayagiri Hill I had an educated Darsi Christian with me, and we made good progress in founding a blacksmith and carpenter shop. This man has been useful throughout the building. At Darsi three edu-

cated young Christians were selected to handle tools and learn log sawing, the rough work of the bungalow furnishing them a good opportunity. As preparation for the extensive building of the next year we have these men and the equipment of a shop.

Touring has been crowded into the background. Short trips of one day each before we had a tent, and a ten days' trip in December to the west end of the division complete the record. The Sudras and the Malas listened well in some places, but the chief work was for the Christians. They responded well to the appeals made.

Donakonda, an important railway town well to the west of the center, instead of Darsi, the government center but an unimportant place off the railway, has been chosen as the mission headquarters for this field. The location of a compound will be determined at an early date.

The Darsi mission church was organized at the first quarterly meeting, June 26, 1903, in accordance with the leave voted by the Ongole church. Covenant meeting and the observance of the Lord's Supper were established. The three prudential committees elected for the remainder of the year to look after the three mission districts, constitute the chief feature of the organization. Two local churches have been reported from this field, at Darsi and Kattasingana *palem*. The former is most promising. Steps have been taken to combine the surrounding villages with it in a new organization. The second village has become very small. It will probably be found wise to reorganize at a flourishing village two miles away. A committee representative of the entire field met and divided the Christian hamlets into eighteen groups, each with a central hamlet, to be suggested for organization of churches. Two day meetings were held in five of these centers and the subject of organization was talked over. All seemed favorable. A number of the groups can have some sort of a beginning as churches within the year; others may have to wait twenty years.

Of the eighty-five workers received from Dr. Clough three have died during the year, including Rev. M. Lakshmanarsu, the senior preacher, and K. Achamma, the senior Bible woman. The departure to Podili of Rev. G. Kondayya leaves us with but one ordained preacher; we hope to ordain more when we have churches for them to serve. Three of the village workers have been called to the central station; four, including wives, went to the seminary. On the other hand four new young workers have been raised up in the villages, and with the close of the year four have returned to us from government training. A good many of the workers are quite old, and we much need the younger and better equipped men to take their places.

The Donakonda school is half composed of the Hindu and Mohammedan children of the railway station. The regular teacher went for training this year and the substitute did not hold things together. A second substitute did much better during the last three months, and a number of the children passed. The regular teacher has returned from his lower secondary training to take up work in the new year. The Darsi school has been strengthened since the opening of the mission station. The beginning of a boarding school has been maintained with four girls as boarders; and a new night school has had thirty members. Three big boys work half a day in the compound and attend school in the afternoon and evening. Every pupil in the night school pays a small fee, to cover the cost of light; a few Hindu pupils are attending. With the close of the year we have for this school also a trained lower secondary teacher.

We close the first year in the Darsi field with a psalm of praise. It has been a time of physical discomforts while building, moving and living in the government store shed, yet our health has been preserved. A little daughter has come to gladden our home, born November 2, 1903, at Dr. Timpany's excellent

hospital at Hanamakonda. The year has seen times of trial and struggle in this new place, where for a time every Hindu seemed to look on us as enemies, but now they seem very friendly, both to our message and to us personally. "Hitherto hath the Lord helped us."

## 61. SATTANAPALLI — 1894

Churches, 5; members, 1,092; added by baptism, —.

Mr. W. E. Boggs and Mrs. Boggs, *Miss Lillian E. Bishop.

We regret that no report has been received from this field. Faithful service has been given in effort for wise development of the churches, as in evangelistic work.

## 62. MARKAPUR — 1895

Churches, 5; members, 2,800; added by baptism, 107.

Rev. C. R. Marsh and Mrs. Marsh.

### Report of Mr. Marsh:

Amidst the various activities of an up-country field we have sought to keep always in mind the essential pre-eminence of the spiritual side of the work and the obligation to give the first place in our thought and attention to spiritual things. Of course there is the responsibility for the education of our Christian community which we ought to accept; but the salvation of the lost should be our first thought, as it was our Lord's when he was on earth. During the year, 107 have been baptized, and many more have been reported as asking for baptism. If attendance at the meetings of the reference committee and work at the station had not hindered touring somewhat, I have no doubt but that many more would have been baptized, for I was not able to reach a distant part of the field back in the hills where over 200 were reported to be awaiting baptism. During a tour made last February, 70 persons from five villages, who had been excluded some time ago for lapsing into idolatry, were restored to membership after having given very satisfactory evidence of their repentance. Other villages which we could not reach on this tour are ready to come back into the church, for it is very rarely that a village permanently lapses into heathenism after having become Christian, though in an epidemic of cholera they may get into a panic and rebuild the idol houses or shrines; and it is practically certain that nearly all of those excluded in July, 1900, will come back into the church, most of them having destroyed their idol houses long ago.

Return from Idolatry

During the year under review much attention has been given to church organization; and by instruction given to the workers at quarterly meetings and during a two weeks' Bible class for the study of Acts, by talks with the Christians, and by placing responsibility for discipline, for the salvation of the unsaved, and for the support of the Christian ministry upon the local congregations I have tried to promote the development of local churches. As heretofore, self-support has received the attention that its importance demands, and I believe the progress in this line has been gratifying. The contributions for last year, as far as known to me, amount to about $40, of which $10 was for furniture for the chapel, and $20 was contributed for the expenses of the congregation which worships in the chapel

Gifts of Native Christians

on the compound. Perhaps a third or more of this $20 came from missionaries; but even so the Christians have during nine months, from April to December, contributed on an average over $1.33 a month. This congregation is practically a local church, though no council has been called to recognize it; and, in addition to looking after necessary church discipline for those who have fallen into sin, it has received 41 members by baptism, and the Lord's Supper has been observed with fair regularity. The average attendance at the Sunday services in the chapel at the station has surpassed my expectations.

It is not possible for me to estimate with any degree of certainty the contributions in kind which the workers out on the field have received. At the last quarterly meeting a thank offering of one rupee was received from a man whose son had recovered from a severe illness in answer to prayer, he believed; and another man brought a sheep worth 80 cents as his offering, which is equivalent to an offering of $20 from a poor day laborer in America. I might give other incidents of the liberality of the Telugu Christians, but I will only say that, though I do not enter in the statistical table any sum as an estimate of the contributions in kind of the Christians out on the field, I believe it amounts to no inconsiderable sum when compared to the ability of the Christians to give, and that they have given much more than in the year 1902.

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During the year the preachers and village school teachers (who are also in many cases efficient preachers) held several meetings in various important centers of the field. The arrangements and program for them are entirely in their hands, and they attended them without any *batta* or allowance being given from mission funds; the Christians of the locality where the meeting was held provided food for them in many cases while they were at the meeting, but they were not always able to do this. These meetings were very helpful to the work, as wherever they were held it was something like an old-fashioned revival meeting. They also showed that the workers were gaining self-reliance and that their interest in the work was broadening and deepening. I believe that as the spirit of self-reliance and self-direction develops we shall find that the development of churches is proceeding apace.

During the rainy season the workers were all called in to the station for two weeks to study the Bible; and the first twelve chapters of Acts were gone over as thoroughly as possible in so short a time. I believe the time, money and effort which this Bible class cost were well spent and that the workers, especially those out in the villages, need such periods of Bible study. When leaving, one of the village school teachers, speaking for all, said: "We are going back to our work filled with the Holy Spirit, as the first Christians were filled on the day of Pentecost."

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Last year 10 village schools were reported, and the number has more than doubled until now there are 22 village schools and a flourishing station school. This increase is partly due to the passing of famine and the consequent increased ability of the Christians to give toward the support of the teachers, and partly to more liberal grants-in-aid from the government; but though this increase is gratifying, it must be remembered that before the famine came there were nearly 40 village schools on this field, so it will take a year or more yet to get back to the position where we were before the famine. The new teachers who have begun work during the year are much better qualified than was the case with new recruits a few years ago. Two teachers have just finished a term reading in the government sessions school for the primary examination; and during 1904 four teachers will train in our mission normal training institution at Bapatla. I hope to see in the not too distant future the village schools in the larger villages raised to the upper primary grade; this, I think, should be the ideal to be kept before us. It is my opinion that our village schools as a whole are the greatest and most important educational work of the mission.

One of the most satisfactory features of the past year's work has been the work for the women and children, which Mrs. Marsh has carried on. This work has included a weekly prayer meeting for women to which all who wished to come were invited, a weekly Bible class for women who could read, a weekly prayer meeting for the school children, and the training of two women for the work of Bible women.

The work at the station is now more satisfactorily organized and in a better condition than ever before. The congregation or church at the mission station should be a model for the whole field, and we have worked with that end in view. The church roll stands in need of revision after the famine, but it was best to wait until those who went off wandering over the country during the famine had returned, if they were likely to do so. An effort will be made to revise the roll during 1904. The census of 1901 gave the population of Markapur *Taluk* as follows: Hindus, 75,407; Mohammedans, 5,958; Christians, 11,679; others, 1,249; total, 94,293. This is an increase of about 2,000 in the Christian population, but the total is about 5,000 less than the census of 1891 gave.

## 63. GURZALLA — 1895

Churches, 4; members, 1,876; added by baptism, 124.

Rev. J. Dussman and Mrs. Dussman.

### Report of Mr. Dussman:

A Spirit of Harmony

We wish to record our gratitude to God for the record of the year, though it has not been all sunshine. As a reason for thankfulness we would mention first the harmony existing between the missionary, the native workers and the people. Quarterly meetings of the workers were held as usual. Visits have been made to all of our villages from one to three times, and thus we have been in close touch with all the people. The second reason for gratitude is the way the people accept self-support. While it was talked about for a long time, at last it has taken some real, substantial shape. Two of the pastors have been entirely supported by their flocks, others, almost wholly; and we hope to go on in this direction until we have all our people on a self-support basis. The hindrances which we meet do not come so much from the people as from the workers, nearly all of whom are reluctant to be cut off from mission pay and made to depend upon the gifts of the people. But I am convinced that this work is in the right direction. When people pay for their instruction, they demand that it shall be given; and when the preacher does not come, they are anxious to know the reason for his absence. People have a pride when they can say, "We are able to support our pastor." Giving receives a new stimulus, and instead of having only a faint idea of what is done with their money, they know for themselves what their gifts accomplish. The people are made independent. A beautiful illustration of this was given by the Gurzalla church. Their pastor has been with them now for five years, and he thought that a change might do good. Another church extended a call to him and he resigned. The church refused to accept his resignation, but he thought he would go anyway. Then they rallied around him, persuaded him to stay, added one rupee to his salary, gave him one month's vacation, with a fairly good sum of money to meet his expenses, and were angry with me for letting the other church call him. O, for a spirit-filled, self-sacrificing man to serve the disappointed church! To keep this high ideal before the people is not an easy task, and great care and persistency are required to make the people see that it is more blessed to give than to receive.

Advantages of Self-support

Our workers are about the same as last year. One preacher and his son, who

Glorious estimony

was a teacher, left us to enter business life in the Deccan. This is a source of great regret to me; for both have enjoyed great privileges and ought to be very grateful to the mission with whose help they were enabled to rise among their people. I am afraid that the pressure of self-support caused their decision. One of the teachers was removed by death. Her death was a most glorious one and made a deep impression on her relatives who are mostly heathen. May it be true of her that, "though dead, yet she speaketh." Just before the close of the year we were reenforced by two workers who left us over a year ago, but by sad experience have learned that it is better to work in a given field under the guidance of the missionary, although mission aid is only slight, than to roam in strange places. Still we have need of two or three workers who are willing to work for the Lord and are consecrated to him.

Two churches were organized during the year: the one includes three, the other four villages. For want of suitable workers, they are under one pastor whose support they have promised. Five other villages are ready for organization, and we hope to have accomplished it at an early date, though we have no pastor for them as yet.

ıxiety for the ıurches

With these new churches and insufficient pastors the burden upon me is great. I can realize more than ever the force of Paul's words: "There is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is caused to stumble, and I burn not?"

Baptisms have been more numerous than usual. One hundred and twenty-four have made a public confession of their faith in Christ.

ıfruitful ed

There is, however, a dark side to our work. Much of the seed sown falls into unproductive ground; other hearers bring forth no fruit to perfection, because the word is choked with the cares and riches and pleasures of life. Again the enemy has sowed tares among the good seed, tares of strife, jealousy, enmity and even immorality. How glorious a time we would have, if all were anxious to serve our Master with all their mind and strength! But perhaps it is better that we have hindrances. Perfection is not to be found, yet the light of the knowledge of the glorious gospel is breaking slowly but surely into the night of heathenism.

## 64. SURIAPETTA — 1900

Churches, 1; members, 475; added by baptism, 47.

**Rev. A. J. Hubert and Mrs. Hubert.

### Report of Mr. Hubert:

We bow down before the throne of God in solemn adoration for all he has done for the mission and for us during the year.

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The larger part of our work lies in our station church, yet we are doing something also for the villages around. Many are the petitions for schools. Lack of money and men prevents our compliance. The coming back of the children, who had left our schools owing to different troubles, has given us reason to praise the Lord. Those who are taught in our schools are children of Christians, Malas and Madigas. We are highly pleased to see an ambition for learning among them; in the course of time many of them may enter the kingdom of God. The Sabbath schools are helpful means to draw the children to Christ, therefore we are doing all we can in their encouragement.

We traveled all over our field with some of our preachers, proclaiming the gospel. People that formerly came in crowds to argue seemed to yield to the truths of Christianity. Many spoke in favor of it. May the Lord of all grace bless them soon with the riches of salvation. We were always very much pleased

to find our Christians continuing in their faith in Christ. Mrs. Hubert has carried on her usual work among many sick ones, on tour as well as at home. Our chapel congregation increases in number and in spiritual life. Some of them are so far improved as to speak often in church in gratitude to God. Here our preachers gather together. A portion of the time is spent in giving reports with a view to helping one another with encouraging incidents and suggestions, and the remainder in discourse on Scriptural subjects. Christian Growth

After a long time of patience, perseverance and many prayers the sanction for erecting houses on our land has been granted by the nizam. We have finished the erection of a kitchen, a stall for cattle, an outhouse and the basement of our bungalow. Had it not been for lack of money, we would have kept the work in progress. We are in good health, though we have had now and then to labor under various indispositions, especially in the hot season. Surely God's hand has been with us during the year, and many times we have had reason to say, "Bless the Lord, O my soul, and forget not all his benefits.

## 65. JANGAON — 1901

Churches, 1; members, 121; added by baptism, 5.

**(Rev. H. Unruh and Mrs. Unruh, at Nalgonda).

### Report of Mr. Unruh:

When I wrote my report last year I did not expect that I would have to write this one in Secunderabad still. A large field like ours cannot be worked thoroughly from such a distance. On account of this I am not able to give such a report about our work as a missionary of so large a field ought to give. Much time was spent and many a journey undertaken last year on account of the land for the mission station at Jangaon. Last year I reported that we were trying to have the land registered in my name. Now I am able to say that I am in full possession of the land for our future mission station at Jangaon. The nizam's government has been very kind and granted me the land in a very short time after application for it was made. The other day when I was visiting the *talukdar* of Warangal he told me that he had given an order to the *tahsildar* to give me permission to erect any building I wanted except "religious ones," as churches or boarding schools. Land at Last Secured

Although I am not able to report about the organization of churches and about self-support I can see some progress in my field. When it was handed over to me, we not only found that the heathen were afraid of us when we camped near their villages, but that the Christians also hid themselves when we approached them. Now that fear has gone in most of those places where the people know us, the Christians are always glad to see us come to their villages, and they also have begun to have their weekly collections, which they never did before. Formerly Feared: Now Welcomed

Last year I could report three baptisms only, but this year we baptized five believers and some more are ready for baptism. In Bhonigir, where an outstation was opened during Mr. Campbell's time, we have worked for over fifteen years and no result of the hard labor was seen till now. We sometimes thought of giving up the work there, for the Madigas and Malas did not even listen to our preaching; but during the last year they have changed their mind, and like to have our preachers come to them and they also come to our mission house to hear God's word. Moreover some have begun to send their children to our village school there. These signs of progress give us great courage in our work. We believe that a harvest is at hand. After Fifteen Years

Early in the year I visited the Christians, Mrs. Unruh with the children ac-

Virgin Soil

companying me on this tour. Much work was done by Mrs. Unruh, which I never would have been able to do without her. Besides this tour I undertook a long one in the Wardanapetta *taluk;* visiting a part of my field where there never had been a missionary nor a native evangelist. We found in some of the villages the people very willing to listen to the gospel. Some even asked us to send them a preacher, who could tell them more about the "new religion." In the latter part of the year I was not able to tour on account of the heavy rains, and in December I suffered with malaria.

## 66. GUDVAL — 1903

Churches, —; members, —; added by baptism, —.

Rev. G. J. Huizinga and Mrs. Huizinga.

Mr. Huizinga now enters upon work in this section of the original Palmur field. The missionary residence for a time will be at Raichur, where the military cantonment affords opportunity for rental. It is hoped that provision may be possible soon for the erection of a mission house at Gudval.

## 67. NANDYAL — 1904

Churches, —; members, —; added by baptism, —.

Rev. S. W. Stenger and Mrs. Stenger.

This latest born station of our Telugu work is selected as a favorable center for a subdivision of the Kurnool field. Until the needed mission house is provided the missionary residence will be at Kurnool.

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China Series — Orient Pictures.

**NO. 224.—"HALL OF THE TRUE DOCTRINE," YACHOW, WEST CHINA.**

This is the entrance gate to our mission compound at Yachow, West China. The name *Dsen dao tang*, written in Chinese characters which should be read from left to right, appears over the gate. The chapel and missionary's house are both within this enclosure.

# IV. MISSIONS IN CHINA

WE are gratified that we are able to report a genuine advance movement in our work in different sections of this great empire. The advance, indeed, is very slight when viewed in relation to the vastness of the opportunity providentially presented to the work of Christian missions; yet it brings encouragement and reinvigoration to those facing the great opportunity.

An addition has been made to the number of workers, thirteen new recruits having reached the field; of these, six have made the long journey to west China. The joy brought by the coming of this deputation from the home land to those in whose work they are to be associated will be more easily imagined than described. A rearrangement of plans has followed looking to strong and symmetrical development of the work of this youthful, but vigorous mission. In eastern and southern China, development both in medical and educational work has been marked.

The joy in the reenforcement realized in western China has been chastened by regret that Mr. Beaman, after heroic struggle with an almost fatal illness, finds that permanent recovery is impossible in China, and return for a season to America is imperative. To our East China Mission a yet more painful loss has come in the death of Mrs. Goddard, who was so long identified with its work and gave to its people devoted love and unwearying service.

The interruption of medical work at Hanyang, through the absence of Dr. Huntley whose prostration by illness was noted last year, is deeply to be regretted. Mr. Adams has borne burdens far too heavy for his strength, in the absence of his associate. It is hoped that the coming year will bring to this mission a fuller realization of possibilities that are unsurpassed.

The reports which follow give interesting revelations of the new life which is stirring in the mind and heart of the people of China. Old superstitions are losing their hold. A new interest in the unknown world beyond the wall of China extends more and more widely. Eagerness for Western learning and interest in the Christian faith are more and more pronounced, and the impression that the missionary has come to the country to stay, resulting from his return after the Boxer disturbances, secures new respect for his character and enlarging influence for his work. The opportunity offered in the support of Christian missionary work in China is one which cannot fail to stir and thrill the heart that is capable of noble feeling and Christian purpose.

## SOUTH CHINA

### 68. BANGKOK, SIAM — 1833

Churches, 2; members, 138; added by baptism, 23.

Rev. H. Adamsen, M. D., and Mrs. Adamsen.

Dr. Adamsen has continued to bear alone the responsibilities of work in this field. We are glad, however, to state that relief which he has long earnestly desired is promised during the coming year in the assignment of Rev. J. M. Foster to work at Bangkok. Mr. Foster's long experience at Swatow has qualified him in a high degree for the very important work upon which he has now to enter.

Report of Dr. Adamsen:

The condition of the work in this mission is much the same as last year. We have four stations, two in the city (one Chinese and one Peguan); one (Peguan) on the Menam River about fifty miles north of Bangkok, and one (Chinese) on the Petrieu River about fifty miles to the east.

**The Need for Another Missionary**

Bangkok has a population of about 500,000, and the other places represent about 2,000 more, making a total of 502,000 composed principally of Siamese, Chinese and Peguans. It will not require any great mental power to calculate what part of this population has been reached during the year by one missionary and an inadequate force of native helpers. This report is prepared with the hope that the needs of this field may be fully and clearly represented, and that the missionary so greatly needed here will be sent this coming year.

One encouraging feature of our work this year is the establishment of the Peguan Mission in the city of Bangkok. Previously our efforts to reach these people were directed to the country places, but as some of these Christians have come into the city to live, it became necessary that permanent work should be established among them here. A very good place has been secured for our chapel, where we have regular Sunday services and Wednesday evening prayer meetings. As a result of this work three girls from the queen's school of nursing were baptized during the year. Many of the pupils from this school attend the services, and seem very much interested in the preaching. Nai Loah, the young man in charge of this work, was baptized at the Sahpowlome Peguan church about eight years ago. He has proved to be a very conscientious and clever young man, and has great influence among the young men from the royal naval school and the medical college who frequently attend the services. This young preacher will doubtless be the means of bringing many to the Lord.

**Winning Young Men**

**A Glorious Death**

This mission suffered a severe loss last April in the death of Maa Ploy, one of our most earnest Christian women. She had been a teacher for several years in one of the government schools. The Sunday before she died we assembled in her room at her request, for our regular Sunday service. At one time during the service we thought she had expired, but she revived and was able for a short time to speak to all present. She desired all to know that she gloried in Christ her Lord, and was so thankful that she had been permitted to hear of him, and above all that she had been led to accept him as her Saviour. She rejoiced that the Lord had graciously given her the opportunity to make this last testimony, and encouraged her fellow Christians to be firm and steadfast in their faith unto the end even as she was. She entreated those who were still heathen to come unto the Lord and be saved. We miss her cheerful face and helpful words in our meetings, but we know as her life was glorious unto the Lord, so has her death been.

Chinese work at the Watkok church during the year has been the same as usual. The preacher is doing a good work, and a spirit of harmony seems to exist among the members. Our Chinese Bible woman, who has been very earnest in her work, is now hopelessly ill with cancer of the stomach and will probably live only a few weeks. Work at Petrieu has been somewhat hindered this year, one of the members having had a lawsuit with a Catholic of the same place. The matter has finally been settled, and it is to be hoped the work will now revive. Chinese Work

It has been my privilege to baptize twenty-three converts, both Chinese and Peguans. In reviewing the year's work we rejoice over the blessings that have attended our feeble efforts, and both Mrs. Adamsen and myself lift our hearts in gratitude to God for the great joy we have experienced in the work.

## 69. SWATOW — 1842

Churches, 27; members, 1,138; added by baptism, 106.

Rev. William Ashmore, D.D., and Mrs. Ashmore (in U. S.), Rev. S. B. Partridge, D. D., and Mrs. Partridge, Rev. William Ashmore, Jr., (and Mrs. Ashmore in U. S.), Rev. J. M. Foster, D. D., and Mrs. Foster (in U. S.), Rev. A. F. Groesbeck and wife, Rev. G. H. Waters and Mrs. Waters, Robert E. Worley, M. D., and Mrs. Worley, †Mrs. Anna K. Scott, M. D. (in U. S.), †Miss Helen L. Hyde, †Miss Melvina Sollman, †Miss Margaret Grant, M. D.

The many forms of work identified with this station have been vigorously conducted. In the absence of Dr. Ashmore and Mr. Foster, the strength of the remaining workers has been seriously taxed, but the return of Dr. and Mrs. Partridge afforded relief in the growing work of the theological school. In the hospital work, Dr. Scott is now permitted to seek rest she has long needed, Dr. Worley taking up the work which had gained fine development through his efficient labors.

Mr. Groesbeck, who returned to China in the fall, has been designated to work at Chaoyang, a large city heretofore of the Swatow field. Residing at this station he will care for a field extending far to the west and south.

Report of Mr. Ashmore:

The year has brought considerable change in the personnel of the missionary force on the field. Early in April Mr. Foster went to the United States, followed, in May, by Dr. and Mrs. Ashmore. At the end of October Dr. and Mrs. Partridge returned to the field, after an absence of some years. Early in December Dr. and Mrs. Worley came to take up the medical work, and about the end of the same month Mr. and Mrs. Groesbeck arrived, returning to the field, and expecting to make their home at Kakchieh for a time, pending a decision as to their ultimate field of labor. Many Changes

The various departments of work belonging to the Kakchieh compound have been carried on as in other years, the smaller force on whom the responsibility has fallen doing what they could to carry the load. The work for women and girls and the medical work are reported by others.

The theological school has been in session for eight months out of the twelve, viz., from January to May, and from October to December. During the first part A Theological Seminary

of the year the work of instruction was shared between Dr. Ashmore, Mr. Foster and myself; during the last three months, between Mr. Waters and myself. The same plan was adopted as in the year before, of taking the class work month about, except in the case of Dr. Ashmore, who taught continuously up to the time of his leaving for home. By this arrangement those of us who had country stations were able to give some time to visiting these stations in the alternate months. Besides the missionaries a Chinese teacher of many years' experience in the work of the mission has rendered continuous and good service in helping the students to prepare their lessons, and also in teaching the more advanced among them the evidences of Christianity, using Dr. Martin's "Evidences" as a text-book. The work done by the missionaries has nearly all been based on the Bible as text-book. A number of students have gone out as Sunday supplies during those months when the school was in session, and during the summer vacation several of them gave their whole time to the stations to which they were assigned. There have been sixty-seven students on the roll, of whom a considerable number have been in the school for only a short time, many of these having entered after the beginning of the last quarter of the year. Six of the men have been in the school for the greater part of the eight months of study. Much of the material that comes to us is very crude, some of the men hardly more than able to read when they enter. It is a problem with us how, with the resources at our command, to arrange the instruction so as to give these elementary students what they need, and at the same time make the work as profitable as possible for those who are more advanced.

**A Statement of Principles**

At the April quarterly meeting a statement of our principles, especially as to the relation of the missionaries and the church to cases at law, was adopted after careful discussion. This was printed for posting in our chapels, and for wider circulation, where there might be occasion for it. Copies were sent to the magistrates of the several districts in which we have work, and elicited their unqualified commendation of the principles set forth. This definite statement in black and white has, as we hoped and believed it would, proved a help to our work, strengthening the hands of our preachers, and serving as notice to others of what they might expect or perhaps rather what they could not expect from the church. The church members themselves have been made to understand more clearly than ever before that the aims of the church are spiritual. Sincere inquirers have been set right on this important matter; and those others whose interest in the gospel had sprung purely from the hope of temporal advantage to be gained have in a measure fallen off. This is a real and a great gain, for much danger lies in just this direction. Apart from these chief gains another, by no means small, is the fact that such a statement helps to set us right before the officials and before all right-minded men.

**A Native Missionary**

At the beginning of the year the church at Kakchieh decided to undertake the support of a preacher of their own as a missionary in the new territory of the Huilai District. At the April quarterly meeting the scope of the undertaking was enlarged, so as to include among the contributors all of the outstations connected with the Swatow field, while the work to be done was made to include the aiding of weak stations in our own field, as well as the extending of the work into the outlying territory. A beginning has been made, and we are hoping for large results from this calling out of the missionary spirit.

**Closed Doors Opened**

I have had the care of twenty-five outstations, of which ten are in my own proper field, and fifteen in the part of Mr. Foster's field that has fallen to my charge. Of these fifteen three are in the Huilai District spoken of above. Another was opened during the year in the large village of Hopho, which has a population of 20,000 and is only a few miles distant from our compound. The people of this village have long been strongly opposed to Christianity, and determined to have none of it within their borders. But the very measures taken to block have in the providence of God only served to open up the way for the gospel. At the year's

close we had there a small body of believers with a place of worship provided by themselves, for the most part, and they have invited one of the students of the theological school to be their regular Sunday supply, they themselves paying him for his service. Six of the stations above reported have had preachers for the whole year; six others have had school teachers who have done service as preachers. Of the rest some have had a preacher for part of the time, and have taken care of their services for themselves as best they could for the rest of the time; some have had help from the brethren of neighboring stations, and some not too far away have been served by students from the theological school.

Need for Helpers

It is plain from the foregoing that we are still greatly in need of trained helpers, and the work of the theological school is a most important one. But while we are busy with this work of instruction we are painfully aware of the fact that the outstations are suffering for lack of that measure of supervision that they still require, and will continue to require for some time to come. A part of alternate months, often broken by other calls, is far too little time for the work of the large number of outstations in our field. And so we are constantly in a strait betwixt two. Dr. Partridge's return to the field to share in the work of teaching affords a measure of relief, but mainly in the direction of giving to the students the additional instruction that we felt they ought to have. It will still be necessary for Mr. Waters and myself to keep up our turns with the class, and meanwhile the work of the country stations is not growing less but increasing on our hands. The work of the boys' boarding schools except for the most general supervision has necessarily been left in the hands of the Chinese teachers. The work on the colloquial version of the Old Testament has had to remain untouched. When will it be possible to resume it?

## Report of Mr. Waters:

Plans for Instruction of Churches

In our Lord's ministry three phases of Christian work stand clearly distinguished; preaching to the multitudes, teaching the disciples, and leading individual inquirers into the truth. In modern missionary work these three phases are represented by evangelizing among the heathen in city and village, the instruction of students and churches, and personal work with single inquirers. In addition and as auxiliary to all three of these stands the medical work or ministry of healing. At the beginning of the past year I greatly desired to be able to lay special emphasis on the second of the above phases of work, the instruction of the churches. I wanted very much to go to several different chapels centrally located, gather as many as possible from surrounding stations and spend days or weeks with them in Bible study and conference. In the first quarter of the year I was able to initiate such a program. I held a two weeks' class of this character at Khekkhoi and a shorter one at Lawkng. The success was not all I could desire, but I would surely have planned others had it not been for the doubling of my work by Mr. Foster's leaving in April on furlough and the division of his field between Mr. Ashmore and myself.

Additional Burdens

For the next four months the care of this additional field proved to be no light burden. As to location, its two sections lie at the extreme northeast and the extreme southwest of the Swatow field, reaching nearly a hundred miles from the farthest end of the island of Namoa off the coast to the lower end of the Phouleng District far inland. In addition to its geographical proportions the field included several newly established stations where the lack of a tried nucleus of Christian believers gave rise to conditions and problems far from easy to meet. The enforced neglect of my own field and the inability to care adequately for the new field, together with the prolonged heat of the summer, brought me to the full limit of my strength when a short vacation was reached in August.

Evils of Neglect

It is easy to say that God does not ask of us more than we can do, but nevertheless that does not save the worker in an undermanned mission station from

being borne down by his load, nor does it save an unavoidably neglected field from suffering harm. The most deplorable feature of this harm is not that the field lies fallow for want of watering and cultivation, but that having been partially cultivated it must go to waste; noisome weeds grow up and harm is done which requires time and strength to undo. Two of my own stations I have been able to reach only once in the year. Mr. Foster's stations I have visited once only, with a second visit to but two or three. In all, about thirty stations have been visited in a territory holding fully one million people. Baptisms, twenty-eight.

Sectional Rallies

I have taken my part in the work attendant upon the quarterly gatherings of all the churches of the Swatow field held at Kakchieh. I am seriously feeling that we must take some measures for getting the rank and file of the membership of our field together in sectional rallies, since these quarterly gatherings have become little more than a class of native helpers. The Associational Home Mission and Church Aid Fund inaugurated at the April gathering has made a good start with over $200 contributed, but we look for larger strides in the coming year.

One Woman's Work

During the first three months of the year, Mrs. Waters had charge of the woman's class, teaching personally two hours a day, in addition to the supervision of the girls' boarding school which she visited each morning. This made a heavy quarter for her, but relief at last has come, for in October Miss Hyde and Miss Sollman took over full charge of the Bible women's work. In November Mrs. Partridge took over the care of the girls' boarding school. Though relieved of these two interests, Mrs. Waters has not given up all work, for she has retained the daily class among the women patients at the hospital; a work in which she has always found great pleasure.

In the Seminary

In November our hearts were made glad by the coming to us of a little boy. In November also it was my privilege to take up for the first time the work of teaching in the theological school. With a class of about thirty young men, we studied the first eleven chapters of Acts in the department of church history. I found this work very much to my heart and enjoyed it exceedingly. During the present seminary year it has fallen to me to alternate with Mr. Ashmore month and month about in this teaching; hence I shall have more of it in the new year. Enjoyable as the teaching is, those who have charge of this most vitally important work must be relieved of a large amount of the field work we have to carry.

During the fall it has been a joy to welcome back Dr. and Mrs. Partridge and Mr. and Mrs. Groesbeck, and to welcome for the first time Dr. and Mrs. Worley who come to the medical work. Personally we are exceedingly grateful for the means which came from some generous friend enabling us to enlarge our home. The comfort and usefulness of the house have been very greatly increased for us, and for any family who may occupy it in years to come.

## 70. KIAYING — 1890

Churches, 7; members, 147; added by baptism, 41.

Rev. G. E. Whitman and Mrs. Whitman, Rev. S. R. Warburton and Mrs. Warburton (in U. S.).

### Report of Mr. Whitman:

The year that has passed has been a satisfactory one in many respects. There has been plenty of hard work, and much joy in witnessing the growth that has taken place. We have not been able to keep pace with opportunities or make suitable provision for them; yet there has been in some instances a development of native resources that has been gratifying, if not altogether satisfactory. The

work at the outstations has taken me away from home six different times, occupying altogether about five months of the year. The other broken sections of time were spent at Kiaying, teaching in the school, preaching and overseeing the work.

The development of the work has been along three lines. 1. There has been an increase in the number of adherents. This increase is mainly due to the opening of two new stations. One of these was opened at the close of last year in the large market town of Hopho; the other in July in the district of Chonglok. Each of these stations has an attendance of about 200. Many of those who attend the services at these stations come from a distance and are asking that work be started in their own villages. At Hopho some attempt has been made to meet these opportunities by the establishing of places of prayer at three different points. The preacher at Hopho has more or less regularly visited these places one evening of each week and held services. In general, however, it may be said that the opportunities have in no way been adequately met, either at Hopho or in Chonglok District and cannot be until a missionary is assigned to this important part of the Hakka field.

Expansion and Wider Interest

2. There has been an increase in church members. While not actually large, the increase is more than double that of any previous year since our connection with the mission. The majority of those baptized were from the older stations. A number attending the newly opened stations have asked for baptism, but a period of probation seems to be necessary in such cases, so most of them have been asked to wait some months longer. The sale of testaments and hymn books has been much larger than usual. A desire to become better acquainted with the truths of the gospel and an uneasiness at being simply hearers of the Word and not doers, are also observable among the adherents. The outlook is good for a continued increase of church members in the coming year.

Probation Necessary

3. There has been an increase in giving. This grace is hard to develop. The possibility and necessity of assistance from the treasury of the Missionary Union become in some instances a hindrance to its development. Sometimes comparisons that are odious and words of blame need to be spoken; at other times the appeal to manliness, example, self-development and Christian duty are necessary. The best results, however, come from setting forth an open door of opportunity and encouragement to enter in Christ's name. It is our desire and prayer that this outward evidence of inward life may from year to year become more clearly manifest in the lives of our church members.

Developing the Grace of Giving

The growth in the number of adherents and church members and the resultant extension of the work emphasize the need of more native preachers. With no native students in training, the outlook in this direction is not hopeful. The great difficulty seems to be in the fact that there is no opportunity to train native helpers on the ground. With the exception of those who understand the Hoklo dialect, it is a difficult matter to get them to consider the question of going to Kakchieh. The subject is one for serious consideration and prayer, followed by action that will in some way overcome the present difficulty and meet this obvious need. My own suggestion is that the relief afforded the missionaries at Kiaying, through the much needed appointment of a missionary to the Hakka-speaking portion of the Kiehyang field, will enable them to take up the training of native students at Kiaying.

How Train the Native Preachers?

Early in the year we again opened the boys' school at Kiaying which was necessarily discontinued before Mr. Campbell returned to America in 1900. We feel that the school has been a success in every way. The only direct demand on the funds of the Missionary Union has been the salary of the native teacher for three months. The boys have met their own expenses and paid for their books. For the coming year all we ask is the salary of one native teacher. Mr. and Mrs.

Warburton, Mrs. Whitman and myself have all spent some time in teaching the boys. We believe the time to have been well spent both from an educational and evangelistic point of view. Most of the boys who attended the school through the year will also attend the coming year. We not only have succeeded in interesting them in secular studies, but also in the claims of the gospel upon them. The same may be said of some of the relatives and parents of the boys, a few of whom are already Christians. One of the boys was baptized during the year. Mr. Warburton has succeeded to a marked degree in developing their musical talents; this has in turn given added interest to the evangelistic services.

The School an Evangelizing Agency

The year has been free from any serious persecution or loss to any of the Christians on the field. There are some signs that the coming year may bring persecution to some of our stations. Already one chapel has been plundered by the triad society and unless the magistrate acts promptly in the matter we may have more trouble from this "Boxer" society of south China.

Danger from "Boxers"

## Report of Mr. Warburton:

The principal work of the year I have, of course, made the study of the language. It has been very slow work, and only as I look back over the year does it seem that any progress has been made. But I am now able to understand a considerable part of what is said to me directly, and in a faltering, stammering way can express a few simple thoughts of my own. The study of the language was somewhat hindered by our enforced residence of over three months in Swatow during the summer, where, although I had my teacher with me and could carry on my studies privately, the dialect spoken by the people about me was entirely different from the Hakka. Again, during the fall and winter it has been necessary to devote to the oversight of the construction of our house the time I would like to spend in study. However, this time has not been entirely lost, as I have in this way been able to acquire a considerable vocabulary.

Obstacles to Language Study

The boys' school which was opened in March required the help of all the missionaries, and Mr. and Mrs. Whitman, Mrs. Warburton and myself have all taught more or less. In English Mrs. Warburton and myself have assisted Mrs. Whitman, while the classes in singing and gymnastics have been under my charge. The boys have all entered very enthusiastically into the work. The freedom and unconventionality have made it impossible to maintain as strict discipline as in American schools, while on the other hand we have been enabled to come closer to the boys. In singing, the boys have made remarkable progress, when one recalls the awful attempts at the beginning of the year. The gymnastic work has been of particular value in bringing me into closer acquaintance with those under my care. The school has proved itself a great success, and the prospects are bright for the coming year. One boy has been baptized, and others seem to be genuinely interested in the gospel. I agree with Mr. Whitman that the educational work must be pushed. In few other Chinese cities is there such an opportunity to influence all classes by this means as in Kiaying. The Hakkas, especially in this department, are a scholarly people, and large numbers of them hold positions of influence in other parts of China. When converted in numbers they will form a strong missionary force throughout the empire, and perhaps their conversion will be brought about largely through the indirect work of schools. It is a great misfortune that it has not as yet been possible to do any educational work among the girls, for whom, indeed, with the rest of their sex here, nothing at all has yet been done. I have done no preaching yet, although I expect to begin very soon. I have taken the work with the boys in the Sunday school, leaving Mrs. Whitman free to gather the women together at that time.

A Scholarly People

You will rejoice with us in the way in which God has blessed the work in the outstations during the year. In this is the evident sign of progress. It is but an

indication of what might be accomplished if a worker could take up his residence upon the field where most of our stations lie, living among them and working with them directly and not at arm's length as is necessary while the work is directed from Kiaying.

Houses Provided

We wish to express our gratitude for the generosity which has made possible the long needed mission houses. No one who has not lived in a native building in south China during the rains and the hot season can quite appreciate our anticipation of a real home, where we shall not be obliged to move upstairs to escape the floods from the river, and where we shall be able to step out of our house without finding ourselves on the street or in a boat. With better health conditions and more of a real home, it may well be expected that our work the coming year should be better than this, and we shall try to make it so, with His help.

## 71. UNGKUNG — 1892

Churches, 17; members, 670; added by baptism, 55.

Rev. J. W. Carlin, D. D., and Mrs. Carlin.

### Report of Dr. Carlin:

Unappreciative of the Value of Education

By comparing this report with last year's you will perceive that we have launched out considerably into the mission school enterprise, of which Mrs. Carlin has charge. We are proud of the self-supporting school, and could wish the schools were all self-supporting; but the majority of Christians are but little appreciative of the duty and advantages of educating their children, and we have to importune them, besides giving their children financial assistance, in order to induce them to be willing for their children to attend school. They may be able to get on without having their children educated, but the mission can ill afford to forego their being educated. So we are prosecuting the work in the interest of our mission and their future good, and what the Christians cannot be induced to do regarding education we must do.

One station was opened during the year in a locality where we have been working for several years, and where we had some church members. We baptized six there the past year. The Christians contributed $70 towards getting their chapel, and the first of October began paying half of their preacher's salary. The 24 stations reported are rather more than our working force can well operate, yet there are four other places where we should open stations. The call comes from Christians and the places are truly ready, and houses are offered to us by the Christians for chapels, besides their guarantee to contribute half of the preacher's salary. For the lack of preachers we cannot properly respond to their call. It is the old difficulty, noted by the Saviour himself, of the disparity between the labor and the laborers, for whom no worthy substitute has ever been found.

Unable to Utilize the Opportunities

Though only 13 churches are reported as self-supporting against 15 last year, this is only in appearance a backward step. Some of the churches which combined by twos in 1902 to support a preacher, severally occupied, and paid for, a preacher's whole time in 1903. This fact has brought about such a change in the relative locations of the weaker churches that some are too far apart to have a preacher serve two of them; so the mission helps toward the support of a preacher for his entire time at several of the weaker churches. Yet all of them gave more the past year than the previous one, while some of the self-supporting churches increased their preachers' salaries in 1903; and altogether about $200 more was contributed by the churches for preachers' salaries in 1903 than the previous year.

Advance in Self-Support

The writer boasts that we are doing splendidly in the progress of self-support. Apart from those baptized the past year (whom it is hardly proper to reckon in the relation) our church members averaged in contributions last year nearly $4 apiece. Other stations in China may have done better, yet I must say ours did well for its age and cultivation in this grace.

The 55 baptized represent about twice as many applicants for baptism. Although there were fewer applicants than the previous year, they were better as a class, and a greater proportion of them were baptized.

**Lawlessness Punished**

Lawlessness still expands in our territory, though we do not feel like complaining thereof so much as in last year's report. We are getting used to it; and, what is not so good, I fear that I am becoming somewhat lawless myself, especially when tried by the gospel law of turning the other cheek; for no Arab ever pursued more relentlessly the murderer of his kinsman than the writer pursued over 200 malefactors who assaulted two of our chapels, bruised and hacked, shot and robbed native Christians, and posted placards exhorting the populace to join them to massacre the writer and all the native Christians. Eight months of searching out, overturning and balking chicanery, well-nigh wore me out. Eventually success was achieved and the lawless offenders were punished. In consequent reassurance, and a clear field, we have entered the new year rejoicing and confident.

## 72. CHOWCHOWFU — 1894

Churches, 2; members, 143; added by baptism, 13.

Rev. H. A. Kemp and Mrs. Kemp.

### Report of Mr. Kemp:

The ordained native pastor and I have preached and sold books and tracts in 133 towns and villages during the past year. The number of villages is less than former years owing to new conditions. In other years the foreigner and his message were both new, and when he entered a town there was a grand rush from every quarter to get a look at him, with the result that a large crowd would be assembled. Apparently this was a good opportunity, but really was none at all, beyond familiarizing them with the foreigner. They occupied themselves with looking at and commenting on this strange being that had come among them, having no cue, with a ferocious full beard, and wearing such singular clothes. Consequently the message got very little attention. We could do nothing but read a tract or two, make a few comments, and rush on to the next village; the opportunity for personal work was unknown. We rarely sold any books or tracts and if we did the buyer was usually compelled by some scholar or other influential man of the village to return them to us. But constant itinerating has made them familiar with us, so that large crowds are less frequent, and hence opportunities for personal work are increased. We are often invited into houses where there are only two or three present, and at such times we have opportunities to explain the gospel more carefully. So that we spend a longer time in a village now than formerly and hence get over less ground. We have given as much time as possible to the work in the city. We opened the preaching hall such time as we could spare from visiting chapels and doing village work. There have been no direct results, but nevertheless we look upon it as a very important work. We preached 57 days, selling and giving away books and tracts, so we may reasonably expect that some impression has been made. The number of hearers would average about 60 a day; this is conservative, the people come and go, so that it is not easy to estimate.

**The Foreigner not the Message the Center of Interest**

**Preaching in the City**

A number of schools of more or less—generally less—efficiency have been opened by English-speaking Chinese, to teach English. The bankers and business men are becoming interested in the history of other nations. The taotai or "intendant of circuit" is rather inclined to progress. He has organized a police force, and confiscated a lot of idol temples in various parts of the city for police headquarters. Monasteries which have enjoyed generations of freedom from molestation have been taken, the monks turned out, the images of Buddha bundled off to the big Buddhist temple, and the buildings turned into offices for his various boards. Some amusing incidents were connected with the moving of these images. The taotai ordered the president of the "foreign board" to have them moved. The president first put on his official robe, with top boots and buttoned hat, and went in to explain to Buddha that it was none of his doings. The taotai had given him orders and he must obey. If any one was to blame it must be the taotai. Therefore he would beg Buddha not to be angry with him and send evil spirits to injure him. Then he sent to the district magistrate asking the loan of twenty-four "braves" to carry the image from the monastery to the temple. When the soldiers arrived another difficulty arose; the soldiers were afraid to carry the image away, for, said they, "he will see us and will be sure to send evil upon us." Some one standing by said, "Get some strips of paper and paste over his eyes;" and so they did. Then the soldiers carried him away, saying, "Now he will not know." What a thing to put one's trust in! The city was formerly considered the dirtiest in this part of Kwangtung, but the taotai has been making an effort to clean it up; so that while it is still far from being clean, it is passable for a Chinese city. He has also issued a proclamation, that any who desired to build higher houses should do so, without fear of opposition, and if any one objects, they should inform him. This is a very important proclamation, for it strikes a direct blow at their *fungshui*. Formerly, no matter how much a man wished to build high in order to get light and air he did not dare, because his neighbor would surely object, on the ground that he would shut off the good influences supposed to be exercised by wind and water. Clan fights and lawsuits have been numerous on account of the *fungshui*. These things simply show that changes of a certain kind are taking place. The time has come when the society should consider the question of appointing a woman to this field for work among the women. There is great need of such a step. Mrs. Kemp gives what time she is able to the work, yet she cannot give it the attention which it really needs.

A Wider Knowledge of the World

An Amusing Incident

A Blow at Fungshui

## 73. KIEHYANG — 1896

Churches, 16; members, 768; added by baptism, 143.

Rev. Jacob Speicher and Mrs. Speicher, †Miss Josephine M. Bixby, M. D.

### Report of Mr. Speicher:

True mission work for our Lord Jesus Christ in this part of the world is confronted at the present time with peculiar dangers. It also seems that certain dangers are increasing year by year. It requires the constant presence and watch-care of the missionary upon his field, together with the aid of faithful native helpers, to be able to purge and keep his work from evil men seeking to further their own ends of wickedness and covetousness.

The past year shows as much advance over last year's work as the latter did over the year previous to that. The evangelistic battle-cry during the past year has been the conquering of the Weichow for Christ and his Church. To this end all the churches and outstations have raised sums of money to thrust evangelists

Fearless Evangelists

into two counties of the Weichow. It is gratifying to report that thus six evangelists and preachers, some of them the best men on our native force, were sent to preach the gospel in this new mission field. The fearlessness of these men is admirable; they often live among cut-throats and thieves. The Weichow is a department of the Kwangtung Province containing eight counties. The inhabitants of two or three of these counties speak our Haklo dialect. It was for the purpose of giving these counties the gospel of Christ that the Kiehyang churches and outstations organized a missionary society two years ago. During the year a place of preaching in the district city of Haifung has been opened, and in addition five other towns in various parts of the Haifung County have been occupied as gospel centers. Up to the present time the native missionary society is supporting ten outstations in the Weichow, and we have thus been permitted through God's guidance to establish a line of outstations at all the principal towns and cities extending from Kiehyang 120 miles inland. In order to emphasize the nature and aim of our missionary endeavor, the missionary society adopted fifteen propositons at one of their missionary gatherings, which have been printed and given to the government officials and to all the adherents of our mission. These propositions maintain all that is dear to the Baptist. They emphasize the necessity of a spiritual church composed of regenerated men and women, the separation of Church and State (yamen in China), a ministry which is free from covetousness and from the seeking after the gain of filthy lucre, and similar important subjects. In addition, we have preached these truths over and over again in the Weichow, and consequently there is a distinction made between the mission of the French Roman Catholic priests with their constant interference in civil law cases, and the mission of the American Baptist missionary, preaching a simple gospel of salvation. That we are not the losers in this contest the following incident will show: During the months of October and November the French Catholic bishop made a tour of inspection to all his stations in the Choachow and the Weichow. He was checked in his advance, however, when he attempted to visit the city of Lokfung, for the triad secret society had previously driven out his converts and openly threatened to kill the bishop if he attempted to enter the city of Lokfung. The bishop turned back. A few days after this I arrived at Lokfung to visit our Christians there. We were not only treated with respect but had the joy, in the presence of several hundreds of orderly people, to baptize six converts in the Lokfung River. This was, furthermore, the first Christian baptism at that place or ever observed in that river, and it was a distinct victory for proper missionary methods.

**Chinese Baptist Principles**

**A Contrast**

The development of our mission at Kiehyang during the past years has been such as to make the problem of supply of native evangelists and preachers a really difficult one. We have at present a total of thirty-three churches and outstations, of which seventeen are in the Kiehyang County, six in the Puning, two in the Huilai, two in the Lokfung, and six in the Haifung counties. Feeling the importance of this subject I have taken all the churches and outstations into confidence by a general letter addressed to them, calling for prayer that the Lord of the harvest may thrust laborers into his vineyard. The churches prayed earnestly for three months, and as a result of this united prayer of all the churches thirty young men, the very pick of our earnest Christians, have applied to enter the theological class at Swatow. Over twenty have entered and are receiving instruction at the present time. Some of them will perhaps never become profitable evangelists, but there will be quite a number of them who will become valuable men to the work a few years hence. I believe that when God creates a great movement among a people to know more of the gospel of Christ, he at the same time has given spiritual gifts to his church to satisfy that desire. China needs and in a measure wants the gospel, and the native church must meet the demand. The problem of training and developing these evangelists and preachers is an important one. It is

**Answers to Prayer**

necessary to keep them reading profitable religious books; but, above all, they need to be guided in Bible study. I have found it imperative to establish a Bible institute for my native workers. We meet once every two months. Bible topics have been assigned beforehand. During the past year the two Epistles to the Corinthians were studied verse by verse, and have proved very helpful to the men. This important work must be continued during the coming year.

Progress in Self-support

In the matter of self-support we are making progress, as the following table will show at a glance:

| | Outstations | Members | Baptisms | Contributions | Average a member |
|---|---|---|---|---|---|
| 1901 | 19 | 504 | 79 | $2,033.69 | $4.04 |
| 1902 | 26 | 619 | 119 | 2,721.98 | 4.26 |
| 1903 | 33 | 768 | 143 | 3,448.83 | 4.49 |

It may be of interest to add that a little over seventy per cent. of the entire amount of money needed and used (over $4,500 Mexican) for our church expenses and evangelization of this large field has been contributed by our native Christians during the past year. This is all the more gratifying when we consider that only a few years ago the native Christians were thought to be unable to do much towards the support of their own church work.

One Solution of the Problem

The problem of self-support at some of the older churches is easily solved in that some of the members are able to preach themselves. This otherwise admirable method of self-sustenance has one drawback that prevents its wide adoption and limits its adoption to small village churches. It is a fact that these self-sustaining churches lose their hold upon the unconverted. A preacher, a stranger to a certain extent, will attract the neighbors in a more marked manner than a man whom they have known from childhood and sometimes know too well.

Method of Discipline

Discipline is as important to the welfare of the Christian Church as is the preaching of the gospel, though the duty is not as joyful. The Chinese readily submit to a reasonable church discipline. In almost every case we try to get the delinquent church member to confess his sin and personally to ask his own church to enforce a rigid discipline over him. We have had cases where men have voted for their own exclusion. Such men are not lost, but in due time become more useful than ever before. A sad disappointment to me was the going wrong of two students last summer who had to be refused the privilege to continue their studies. Their sin was covetousness.

We need two evangelistic workers for work among the women. Mrs. Speicher has given a great deal of her time to this work. For the past two months she has had nineteen women in her Bible class. She has also directed a school of twenty-five girls who have received daily instruction during the past year. Another work under Mrs. Speicher's care which has proved a blessing is the Sunday school class of some fifty little children, who have come to the chapel with their parents, but who, if allowed to remain in the chapel during the services, greatly disturb the meeting. My wife gathers these little ones in a separate building and imparts such instruction as is fitted for their needs. In this way a twofold good is accomplished, though it is a self-denying work to forego the principal meetings with the church.

A Novel Primary Class

Dr. Bixby has had a very successful year in her hospital work. She reports as follows: Number of in-patients, 600; number of out-patients, 8,391. These figures represent individual cases. Many of these patients have been treated for weeks, but they are only counted once. The vast amount of physical suffering that has thus been relieved, and the many permanent cures effected, and the blessings derived thereby, must appeal to us all. It will be a help to our work when Dr. Bixby shall be able to inaugurate a hospital which shall be specifically adapted for women and children. Dr. Margaret Grant has given conscientious care to the study of the language, but has also been able to help in the hospital. We were greatly pleased with the evangelical endeavors of Dr. Grant among the hospital women during the past year.

## EAST CHINA

### 74. NINGPO — 1843

Churches, 7; members, 550; added by baptism, 100.

Rev. J. R. Goddard, D. D., J. S. Grant, M. D., and Mrs. Grant, Rev. F. J. White and Mrs. White, Rev. E. E. Jones and Mrs. Jones, †Miss Helen L. Corbin, †Miss Anna K. Goddard, †Miss Helen Elgie.

The appointment of Mr. Jones to work at this station releases Mr. White for the important work of the theological seminary at Shaohsing

Report of Dr. Goddard:

Personally the year has been one of exceptional trial and difficulty. I have had good health, with the exception of an attack of dengue fever, and have accomplished my usual amount of work. But there have been many perplexing questions thrust upon me in connection with the work, which have caused me no little anxiety. The sudden death of my wife, in the midst of her earnest labors, with every prospect of many years of service still before her, was a trial which I have not words to describe. For nearly thirty-three years we had walked together in fellowship of service for the Master, and her ready sympathy, her calm judgment, her unswerving fidelity and unwavering faith in God have given me courage to meet trials and overcome difficulties. Whatever I have been enabled to accomplish in these years of work is owing largely to her help and encouragement. We felt that she could not be spared, but the Master had need of her, and we can say, "His will be done." Thanks be to him for sustaining grace and comfort.

Death of Mrs. Goddard

The work has gone on in the city and in the country stations along the usual lines, with a good measure of success and encouragement, but without noteworthy incidents. Some changes of the preachers at the outstations have been made, which promise good results. Baptisms have been reported by all the churches, and the character of the converts has generally been very satisfactory. There appears to be a slow but steady growth in the churches in the line of self-government and self-support.

The boys' boarding school and the day schools in the city and at Chusan have kept up to former standards in attendance and efficiency. Mrs. White and Miss Corbin have given valuable help in teaching and superintending these schools.

One serious cause for anxiety is the lack of candidates for the ministry. The fields are ever widening, the calls for trained workers year by year grow more urgent, but there are no responses. One young man went this year to our theological seminary at Shaohsing, but he was not from any of our schools. The inadequate salaries paid our native preachers and the attractive opportunities in business for educated young men are turning away the minds of our schoolboys from preaching the gospel. We are praying for such a revival of spiritual life among these boys as shall make them think lightly of wealth and worldly honors, as compared with the dignity of preaching the unsearchable riches of Christ, and we entreat you to help us with your prayers.

Lack of Preachers

The return of my daughter to this station and the arrival of my son to open medical work at Shaohsing bring me much joy and comfort. May they be permitted to do better work and to see larger results than their parents!

Report of Dr. Grant:

The past year has been chiefly devoted to medical work. The customs surgeon wanted to make a trip home to England, and acting on permission that had for-

merly been given me by the Missionary Union, I took temporary charge of his work; hence about half of my time has been devoted to foreigners. It has been a cross both to my dear wife and myself not to be able to visit our country districts and do as much direct evangelistic work as in former years. Our hearts, however, have been cheered by the prospect of doing better medical work in the future than in past years, as permission had been received from home to use all the money I earned for building a new hospital here, which is sadly needed. The most disagreeable feature of this customs work was that we had to move over into the settlement and rent a house at about $20 gold a month, so that I could be on hand at night.

**Medical Work for Foreigners**

If the settlement were nearer our hospital I should be inclined to get the position permanently. As things are, however, it would be beyond the strength of any ordinary man to carry the work on in the two places for any number of years with a fair degree of satisfaction to all concerned. Up to date I have been able to clear fully $100 gold a month. Work has already been begun on the foundation of the new building, and I trust that it may be His will that I may soon see it completed.

**A New Hospital**

The past summer was a very sickly one, though not particularly hot. Hardly a foreigner but was confined to his bed more than once, and in our little community four others besides dear Mrs. Goddard died of the "dread disease," cholera. Our dear sister counted not her life dear that she might help to save others. Following in His footsteps her life was one of ministry. Her attack was a light one, and we thought at first she would recover, but her work on earth was done, and on the seventh day she fell asleep in Jesus. The cholera was practically over, but she could not rally.

**Illness and Death of Mrs. Goddard**

Her daughter arrived here nearly two months afterwards, and is taking up some of her mother's work. Already we can see that the mantle of the mother has fallen upon the daughter. What shall I say of the hot days and nights when we battled with disease, especially cholera, and that often in dirty Chinese homes; of the work that seemed utterly beyond our strength to do; of the nights when we would crawl into bed almost too tired to sleep; of the longing, shall I say, to hear the Master's voice calling us home from it all? Yet we realized that to live is Christ and we thanked him for the privilege of ministering even in a small way to the sick and dying. These things quickly fade from one's memory and are the experiences of most missionaries. We praise God for the knowledge that his grace was sufficient.

## Report of Mr. White:

I am still spending as much time on the language as possible. I am glad, however, to be able to make a small beginning at actual work. I have charge of the work that was left without an overseer at the death of Mr. Fletcher. Dr. Grant gave up his hospital to care for these churches until another man was prepared to take up the work; so that any measure of success during the last year is not due to my own imperfect beginnings, but to the efforts of these two men and many others who have labored in these fields in years gone by.

The record of baptisms has been larger than any previous year, fifty-two from this half of the field. Ten, however, have been from the girls' boarding school under Miss Corbin, the most of whom come from Dr. Goddard's part of the field. The number of inquirers is greater than ever before. Especially is this true at Siaowôngmiao (Seéo-wong-meeó), where more than fifty wish to be known as adherents. For some time after the Boxer outbreak the Christians and their pastor were threatened many times, the meetings were disturbed and the chapel sign was torn down. But instead of lessening the interest in the gospel the number of inquirers has increased, and we cannot but think that most of them are sincere.

**Interest Increases with Persecution**

The crying need of this field is a chapel. The best place that can be rented will not accommodate the crowds that come, is open to the storms on one side and can be secured only for Sunday, being used for other purposes during the week. Siu (see-oo) chapel is also too small and the inquirers are not a few.

**A Worldly-minded Pastor**

Nyingkônggyiao (Ning-kong-geéo) is the largest church in my part of the field and the most unsatisfactory. From having an untrained and worldly minded pastor in charge for many years the church is composed too largely of a class upon whom the gospel has taken little hold. We have recently changed this man from Nyingkônggyiao and put one of our best men in charge. He possesses one of the scriptural qualifications of a bishop, "One that ruleth well his own house," a virtue that is seldom found among our preachers, not to mention the lay members.

Pohmeng (the north gate) enjoys its measure of prosperity, being helped greatly by Miss Corbin and Miss Elgie.

**Prevalence of Materialism**

Three stations are without preachers, there being no one to put in charge. One of the greatest needs in China is trained preachers. But, alas, there are few worthy young men who wish to enter the ministry! The inherent materialism of the Chinese has been increased by contact with foreigners until the greatest ambition of our young men is to learn English and secure a profitable position. Materialism not only prevents capable additions to the ministry, but also destroys the spiritual life of the churches and hinders their development in the grace of self-respect and self-support. Besides, it is hard for them to comprehend that we are in China only to preach the gospel and not to aid them in their law cases as the Romanists do.

Will you not pray (1) that more young men may be raised up to study for the ministry, (2) that the temptations may be taken out of the way of our people to use the name of Christian to advance their own interests in cases at law, and (3) that the spiritual life of the Chinese Christians may be so deepened that it may manifest itself in greater self-respect, which means self-support, and in more ardent effort to bring their countrymen to Christ? In spite of discouragements there are many things to encourage us and to make us know that the victory will be ours through our Lord Jesus Christ.

Mrs. White has been permitted to teach in the boys' boarding school since the sad death of Mrs. Goddard. We were glad to welcome Mr. and Mrs. Jones, believing that they will hold a large place in east China. We are thankful for the gift of our little daughter Frances. She is now eight months old and has never been ill. Ningpo now has enough families to man its work in a measure. But east China should have at least four new families this year and six more as soon as possible. We pray constantly for you in the home land.

## 75. SHAOHSING — 1869

Churches, 2; members, 56; added by baptism, 11.

Rev. H. Jenkins, D. D., and Mrs. Jenkins, Rev. C. E. Bousfield and Mrs. Bousfield, F. W. Goddard, M. D., *Miss Helen M. Austin, *Miss Charlotte M. Huntoon.

A long cherished hope is realized at this station in the coming of Dr. F. W. Goddard, who thus returns to the land of his boyhood prepared for a work of both bodily and spiritual ministry.

Report of Dr. Jenkins:

In some respects this has proved the most trying year of my missionary experience, but the trials which at first were heavy have apparently disappeared before the loving care of Him who wisely directs the affairs of all His children.

Our school has had its status strengthened by the vote of the home Committee to increase its usefulness by the addition of a missionary teacher, and by the passing of a second vote looking to the establishment of a board of trustees for advisory oversight of the seminary. Work within the school has been most pleasantly carried forward, being continued by the native teacher, Mr. 'O Tsyiao, and myself. Mr. 'O is an early graduate and has had a number of years of experience as teacher in the school, and has proved most efficient. The pupils have been most faithful in their devotion to school duties. The mission year opened January 1 with twelve pupils in attendance. During the spring one of the number because of disaffection in the school was returned to his home; and at the close of the school year, June 30, two others, not caring to pursue study further, returned to their homes and to their old trades; a third went away sick with lung complaint and has not returned, while a fourth pupil who expressed a strong desire to continue, and fully expected to resume study at the opening of the present term, October 1, was detained at his home as a personal teacher.

**Plans for Enlargement**

The opening of the present term brought us two new men from Kinhwa, and one from Ningpo, so that we close the mission year with ten in school, arranged in three classes of four years' course each. Owing to the change of time just made for opening the school year from fall to spring, a fourth class will be formed the coming March, when for the first, since the adoption of the four years' course, the full course will be represented. I am sorry to add, however, that notwithstanding the kind intentions of the home Committee, as noted above, to meet the present and increasing demands of the school by adding to the force of instructors, any increase in the number of pupils means extra care and toil for the present already fully occupied teachers. The plan to provide temporary help for the school until Mr. White, who has been recommended by the East China Conference to become permanently connected with the school as instructor can be spared from the Ningpo field, cannot be carried out. We look earnestly for the needed reenforcement. Of the ten men now in course of preparation for the ministry, five represent Kinhwa, four Ningpo, and one the native home mission society, with its center at Dipu, leaving Shaohsing, Hangchow and Huchow unrepresented. The men have come to us from the churches; neither the boarding school at Ningpo nor the academy at Hangchow furnishing pupils. The little band of pupils represents a Christian community of nine hundred souls, which, doubtless, is a much larger proportionate representation than any found among the home churches, and we bless God for the promise of good this consecrated number may accomplish through Christ. But standing in the very midst of the great harvest and looking abroad over the whitened fields, all our hearts are moved, and made forcibly to realize the imperativeness of the Saviour's injunction, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." This we willingly and earnestly do, yet the number offering to take up work for the Master is verily small, and we marvel; for why should not a heart once touched by the saving and abounding grace of God become fired to seek to save souls, and so our school become filled with godly men anxious to know God in his truth as a preparation to soul saving!

It has been my joy to complete the very full commentary on the Gospel of John since my last report; the work is now in the hands of native teachers, undergoing final revision before sending to the press.

## Report of Mr. Bousfield:

**Still Pioneering**

The past year has been one of progress. Although our mission has been at work here for more than thirty years, the past months have forced us to feel more than we have hitherto that we are still doing pioneer work. It seems strange to write, yet it is not strange. In Shaohsing and its immediate district we have

an estimated population of 2,000,000, and that field is enough for your single evangelist missionary to do pioneer work on for the rest of his days, and for his successor to do the same. In the near vicinity we have more people than in Vermont, Wyoming, Nevada, Utah, Montana, Idaho, Arizona, Delaware and North Dakota all put together. This year the Lord has led us out of our little circle of about thirty miles in diameter, which hitherto we have considered our district, into untouched fields beyond. We thought we could not go; we had more than we could do right at our doors, but the Spirit of God knows no such limitations and we had to go where he has been leading. Since the year began we have opened three new centers, and hope to add another before spring comes. We have gathered in first fruits from places opened previously, and bread cast upon the waters has returned after many days. This year has given us one more baptism and larger contributions than any previous year since work first began at Shaohsing. Our Christians are also bearing their responsibilities, and they lean less and less on the foreign missionary. At two of our outstations, though the numbers are small, there are two churches, well capable of thinking and acting for themselves. Our Chinese preachers are commonly spoken of as native helpers, and are called such in the statistical report. It would be truer to call us their assistants. While in the past year your missionary has spoken the "wonderful words of life" to thousands who have never heard before, yet he feels more and more his main duty to be to teach and inspire believers that they may do the main work of evangelization. But the field is too large for one, and is getting larger every day. Who will come to the help of the Lord against this mighty host?

**Evangelisation to be Done by Native Christians**

The Lord has this year answered the prayers of years, and we rejoice to have among us at last Dr. Frank Goddard and two representatives of the woman's society. They are at work on the language, that test of faith and patience which comes to us all. Our Christians pray unceasingly that help from above may be given them, that they may soon overcome the terrible legacy of the tower of Babel affair.

There is but little good news to report of our day school in the city. We have failed utterly to find a good teacher; in all of our missions we could not find one in any way fitted for the position, for our Hangchow academy has not been started long enough to graduate any yet, so we called a Presbyterian. He was satisfactory in many respects, but he was lazy, and he had to be dismissed after six months. Then we secured a Methodist who was well recommended, but he was incompetent also. We have, however, one boy ready for baptism, and two or three for Wayland Academy. The little day school at Siaokying has done excellent work. It is as full as it is well for a Chinese school to be; one teacher cannot do good work with more than 18 or 20 boys.

**Experiences with Poor Teachers**

China is passing through a very serious financial crisis. Prices have risen so that the poor are nearly starved. Wages have not risen, so the trade unions have been organizing strikes, and the employees who are non-union men have resorted to stealing and many similar methods to compel their employers to advance their wages. So all have suffered.

The temptation for Christians to engage in lawsuits is as before. We have striven to keep our churches clear of that terrible evil, and the Lord has wonderfully blessed our efforts in that direction. The only case of discipline which has come up during the year has been that of a young man who got into a quarrel and tried to use our name to get out of his difficulty. The church at once expelled him. In consequence of the firm stand we have taken along this line, the name of American Protestant missions is honored among the heathen. Our people are trusted and respected, while Roman Catholics and some others are justly hated and feared. Affairs are such now that if a missionary allows

**A Firm Stand Regarding Lawsuits**

his name to be used in disputes, he can at once gather an immense crowd of followers, and as many self-supporting churches as he wishes. But we believe nothing but unmistakable evidence of the new birth can entitle any one to church membership.

## 76. KINHWA — 1883

Churches, 5; members, 167; added by baptism, 34.

Rev. T. D. Holmes and Mrs. Holmes, Rev. C. S. Keen, *Miss Clara E. Righter, *Miss L. Minniss, *Miss Stella Relyea.

### Report of Mr. Holmes:

The work has gone along steadily during the past year, and promises well for the future. We have had more than the average number of inquirers and baptisms; thirty-three were received.

At the Kinhwa church the work has been left more with an evangelist and the ladies, while my Sundays have been largely spent at the outstations. We do our best work on Sundays, as it is difficult to get our people together on other days. The afternoon is given to studying the Bible and evangelistic work. There is a good interest manifested in all the stations. We have sold more Scriptures and hymnals during the year than in any year previous. The results are manifest not only in conversions, but in some promising men presenting themselves as candidates for the ministry.

The Christians at Tsanglihu, members of the Maoteo church, had long been asking us to let them organize a church. Last summer the way opened to send them our most faithful preacher. After three months' work among them he reported them as ready to form a church. The recognition service occurred early in October and the new church was launched with twenty-six charter members. The interest was such that many inquirers presented themselves for baptism and ten were received. This field is in many respects the most encouraging of all the outstations.

**A New Church Organized**

Other places, we hoped, would this year be as prosperous, but Satan hindered. There are a good many inquirers, and they are earnest in a way. But we cannot receive them, either because they will not keep the Sunday, or because they wish to enter the church to receive help in litigation. Should we abandon such places, or work patiently on, precept upon precept? It is just here where the missionary needs greatly the help and prayers of his brethren at home. We should weep with those who weep as well as rejoice with those who rejoice.

**Questionable Motives**

What the field most needs is good consecrated workers, both native and foreign. Mr. Keen is making good progress in the language and hopes soon to take part of the work. We have five or six men preparing in the seminary at Shaohsing, but it will be nearly two years before any of them can relieve the situation. There never was greater need to pray the Lord of the harvest to send forth laborers into his harvest.

## 77. HANGCHOW — 1899

Churches, 1; members, 41; added by baptism, 10.

Rev. W. S. Sweet and Mrs. Sweet, Rev. W. H. Millard and Mrs. Millard.

The year will be remembered as a notable one because of the erection of new buildings for the academy. The possibilities of service for this school are limited only by the capacity of the buildings and the physical strength of the missionaries.

### Report of Mr. Millard:

As it is but little over a year since I began work on the language, there is little for me to report. Aside from the daily work with my tutor I am teaching one English class a day, in which I use Chinese and have a little practise in listening to it. I have also a Sunday school class composed of the smaller boys in the school. It is a great privilege to have this opportunity for even a very little spiritual service. Progress in the language is slow on account of the mixture of dialects and the fact that most of the natives with whom we come in contact, and even Mr. and Mrs. Sweet, do not speak the Hangchow dialect. However, we are sufficiently encouraged not to send in our resignation.

**Struggling with the Language**

We think that God has greatly blessed us and the work here in sending us a tiny missionary helper, little Eleanor Adams Millard. The people are never weary of seeing and hearing about her and remarking on her wonderful "wisdom." A little child may be the means of leading many of them to their Father.

We rejoice greatly in the addition of new buildings to our school work. Our academy is now well on its way towards the greatest usefulness. But after equipment we need students. It is very easy to get as many as you have room for; but many of them have minds and souls bound and stunted and shrivelled like a Chinese woman's foot. We want as many boys as we can get from lower Christian schools, who will come to us with a good preparation mentally and spiritually. So we are earnestly hoping for the development and co-ordination of all our schools. How often we turn away from the unwitting, unresponsive faces of the older boys and men to the bright, open faces of the little children. We want them while they are only *human* and before they become *Chinese*.

**Hope in the Boys**

Although we are able to do so very little, God grants us a goodly fellowship with himself and with his Son Jesus Christ. While we are learning the language and the people, and coming in sight of the difficulties before us, we feel more and more our need to know God and the power of his life. We thank him for the privilege of working in China.

## 78. HUCHOW — 1888

Churches, 4; members, 133; added by baptism, 19.

Rev. J. T. Proctor and Mrs. Proctor, Rev. M. D. Eubank, M. D., and Mrs. Eubank.

### Report of Mr. Proctor:

Again we have to report a year of progress in the outstations on the Huchow field. In nearly every chapel we have had baptisms, though the total number is less than that of last year. We have not lacked for hearers nor for inquirers; but there has not been such eagerness to enter the church as previously, while we have been even more careful than formerly in receiving members.

The two organized churches at Saungpah and Sanjaupoo have had baptisms. At both places there has been a goodly number of inquirers, and we believe that many have been trained who will come into the church later on. The usual church collections at these two places have been as good as formerly; the work is encouraging, and we will enter the new year in better condition than ever before.

The work at Linghu has been blessed with eight baptisms during the year, which brings the total number of members at this place to twelve. This is really good for only three years' work. The inquirers have been very numerous, and there are still some 20 others who have been keeping Sunday for two years who have not yet been baptized. In a new station like this we hesitate to receive them until they have proven themselves for about two years. We have just begun the use of the Sunday school lessons among the Christians in this new station and we are hoping that they will become established in the Word.

**"Keeping Sunday"**

In the other new stations regular work has been carried on as usual, but with little visible results. This is not strange, however, as some of the work is so new. But it is something to have made a beginning in a few strategic points which are sure to become centers of activity in church work in the future. In all these new centers we are having one man look after two or more chapels and we are putting into practise from the beginning the principles of self-support according to ability. We find that the Christians in the new stations are willing to assume such responsibilities much more readily than those who began their Christian life under other conditions. The Chinese are certainly poor according to our standards of living; and only the comparatively poor among them will come to us as yet. But even the class which comes to us is not without the financial strength to support the ordinary forms of Christian work after the initial expense of establishing it among them has been borne by us. Of course 10 members will not make a self-supporting church here any more than at home; but 10 men can be led to give according to their ability; and by the time the number has increased to 50 self-support, under ordinary circumstances, ought to be in sight. It is our practise to make every man's salary at least partially dependent on the gifts of those for whom he labors. This applies to teachers as well as to preachers; and we believe that already the results have amply justified us in this course. Huchow is ambitious to be in the very first rank of those who are helping to bring about self-support in the native church of China.

**Beginning on Right Principles**

We have been richly blessed with health during the year, and with a timely appropriation from home we have been able to secure some four acres for a new compound in the city which will give room for abundant expansion in the future.

## Report of Dr. Eubank:

We are making progress at Huchow, not as rapidly as we would like, but we are on the up grade and the past year is an advance over the previous one. We have made enough progress to keep us hopeful. We have done enough work to keep us from rusting. The outlook is bright enough to keep our spirits up. Our Huchow station was never in a more hopeful condition. Three years ago our church was sadly torn. Of the ten or more who went out from us then all now either have come back, or are wanting to come.

This year we are buying a large compound, which will allow us to have all of our work in one place. The site is large enough for four foreign residences, a hospital, school, chapel, etc. It has been a source of great pleasure to us to be able to buy this land. We hope to have a model compound both as to size and as to the work carried on in it.

**Buying a New Compound**

The church has grown during the year. We have had eleven baptisms. The church has made good progress in the study of the Scriptures. It is pleasing to see how they study their Bibles. We have a good Sunday school. Our prayer meetings are well attended and are good spiritual meetings. Spiritual growth is evident. There is also growing up a church life. The members are learning to love each other more, they are finding their friends and associates in the church as the membership becomes larger. Many have gone astray because they have not had good Christian companions; now they are finding help in their church associates. If this is true in the home land, it is much more true here amid heathen surroundings. One of the best things of all is the band of unpaid workers that we are raising up. We have, in our church of fifty members, eight or more who can and do lead services. These go out and hold services in the street chapel or out in a little village where we have a chapel. These, together with three young men who are studying under Mr. Proctor and going out each Sunday to preach, give us a good working force for Huchow. On Sundays we have as many as ten services conducted by our Huchow workers, to say nothing of the week day services. The three students

**Evangelistic Band**

get some pay for their work, but the others have only their expenses paid. This seems to us to be a step in the right direction for the evangelization of this land. The native church must be looked to for the great burden of the work. A strong native church is our hope and aim. This year our church is almost self-supporting. We think it will be entirely so next year. It raised for all purposes in 1901 the sum of $53.50; in 1902, $137; in 1903 they have given $257. For this excellent showing the native preacher should have a large share of the credit. He has done good work. We have opened a new centre in the city. We have had a chapel there for some time, but have not made much of it because the house was too small. We have now rented a larger place, have opened a day school and have regular services, women's meetings, etc. The Christians are showing great interest in this new work.

Rapid Increase in Gifts

The medical work continues to grow. We are getting a better hold on the people as the years go by. We saw this year in the dispensary 3,819, outside of the dispensary 600, in homes 112, in the hospital 2,080, making a total of 6,611 treatments. In the medical work we spent $1,573.91, of which $614.39 came from home, from the Board and from individuals, and $959.52 from China. We think the outlook is good for medical work. But this year again we are reminded of what we said last year, that doing medical work in China was very much like making bricks and gathering your own straw. O, for better equipped hospitals in China!

Open Doors

The doors are open to us now in all directions. School work, evangelistic work, medical work call us as never before. What shall we do? Lawsuits still trouble us, but it looks as though the officials can see that we do not have any part in them. The Catholics have come into Huchow during the year and we hear some bad reports of their work, but we hope to keep clear of entanglements.

## WEST CHINA

### 79. SUIFU — 1889

Churches, 1; members, 98; added by baptism, 42.

Rev. Robert Wellwood and Mrs. Wellwood, Rev. C. A. Salquist and Mrs. Salquist, C. E. Tompkins, M. D., and Mrs. Tompkins, Rev. Herbert F. Rudd, †Miss Pearl Page, †Miss Anna B. Cole.

Definite word has not yet been received regarding the distribution of the new force of workers in the West China field, but it is anticipated that Mr. Rudd will assist in the work of this station.

Report of Mr. Salquist:

By the grace of God we have finished another important year in the history of Christian missions in China. The echoes of the uprising of 1900, which were felt here last year, have gradually subsided. Roving bands of robbers and outlaws still continue their depredations, but they no longer profess to aim at Christians and foreigners only, as was formerly the case. We have not suffered loss or inconvenience from this, either personally or in the work this year.

Since our arrival here last spring I have spent most of my time in the city. We consider it very important to have our central station well managed and in good working order, so as to reach the people in the city and also to set a good example of what a church ought to be to the large number of inquirers and Christians who are constantly coming to the city from the country places. The one who has the city work needs to be familiar as possible with the details of each outstation. While

Mr. Wellwood is gone in one direction to visit stations, delegations come from stations in another direction with questions needing the advice and decision of the missionary.

"Cash" Contributions

The church services are well attended by members and inquirers as well as large numbers of outsiders. The collection is an important part of the service. No member or inquirer would ever think of coming to a Sunday morning service without some "cash" to fasten to the stick, bearing his or her name, to be placed in the collection basket. Besides the running expenses of both church and street-chapel, the boys' schoolteacher is paid by the church. Something has also been promised to the girls' teacher. Self-support is the order of the day. While our work has grown enormously the last year or two, there are only two native assistants paid by the mission.

The street-chapel preaching is more interesting and promising than it has been at any time before. Four evenings in the week services are held there. Besides the missionary and one native assistant, we have about a dozen members, who volunteer their services different evenings of the week. Their preaching is not always of the highest order, but a simple testimony from one of their own number, who is not paid for talking about the power of God to save, is often very effective. Our average audience is perhaps about seventy. In examining candidates for baptism last summer we were very pleased to find that a great number heard the gospel for the first time in the street-chapel.

A Bible Institute

Following a plan that had already been tried and found successful, we held a Bible institute during the "seventh moon," August 23 to September 22. Each outstation was asked to send one or two of their most intelligent inquirers or members to the city for a month's study of the Bible. About forty came. Some did not stay the whole time. Mr. Wellwood took the beginners, who were by far the more numerous, and I had the preachers and those more advanced in Christian knowledge. We had two sessions a day besides evening services. Those who came either paid their own expenses, or these were paid by the station sending them. In return for this they were supposed to learn enough to be able to teach their friends, who "held the ropes." In September, forty-two were baptized. Of this number about one fourth were from the city, the rest from the outstations. Mr. Wellwood and myself, together with the deacons of the church, spent the best part of five days examining candidates.

Educational Needs

The accommodation for the boys' school is most unfavorable. On this account it has been impossible to receive any boarding pupils. About an hour and a half each day has been given to teaching. One of our greatest needs at present is to convert this day school into a boarding school, so as to be able to receive boys and young men from the outstations, who are anxious to receive both secular and religious instruction. Training preachers and pastors is something that cannot be put off any longer, if we wish to keep what we have already gained, to say nothing of opportunities that may yet present themselves. We rejoice to think that the question of a school has already received the attention of the Executive Committee. We trust further appropriations will be made, which will enable us to make the best use of our present opportunities and to lay a solid foundation for still more advanced work in the future.

Dr. and Mrs. Tompkins are valuable additions to our force in Suifu. The doctor is a hard worker and has done remarkably well with the language. He is now hard at work building his hospital. He also renders very acceptable service in leading the singing at all our meetings. The prospect for the future is indeed promising, but it is not without its dangers. There is a great door open before us and there are many enemies in many different shapes.

## 80. KIATING — 1894

Churches, 1; members, 41; added by baptism, 9.

Rev. W. F. Beaman and Mrs. Beaman, Rev. J. F. Bradshaw and Mrs. Bradshaw, M. D., Rev. W. A. McKinney and Mrs. McKinney.

In the protracted illness of Mr. Beaman, greatly appreciated aid was given in the care of this station by Mr. Openshaw of Yachow. It is now expected that the work here will be continued by Mr. and Mrs. Bradshaw and Mr. and Mrs. McKinney.

Report of Mr. Bradshaw:

Conditions have changed for us here in Kiating. I no longer live alone in the eight-by-ten bachelor quarters on the wall, but with my best of helpmates have taken up my abode in Mr. Beaman's home. Among the native Christians two vacant places made us very sad. They were the leaders among our native workers. God has called them early to their reward. We shall meet them no more until we stand with them among the blessed. Meanwhile there have been given to our mission some new names on the roll book for our comfort and joy. And one of the faithful inquirers of the earlier day is now filling fairly well one of those vacant places. A re-division of the field has been made. My old haunts and friends had been turned over to another mission, and I had practically to start over again. Yet we are workers together with God, and the old is in his hands as the new. We had come too late for the flood. That splendid work we were promising ourselves, with throngs of eager inquirers, does not yet appear. The numbers that had been reported were scattered, some by local uprisings and threatened persecutions, others because help was refused in their lawsuits. We look for them, but few from among the multitudes come any more. The work has to be done on the old lines. Thank God there is plenty of it. Much the present force of workers cannot touch, waiting for those you have it in your heart to send.

New Conditions

The call for one to go to the coast to lead the new party inland fell on my associate. Though not in good health and finding station work somewhat taxing, yet he was more than equal to this task. It is hoped the trip and change will do much for him. And we are thanking God for those he will bring with him, the proofs of your love. We have been spending our time in study, shepherding the flock, training native workers, looking up faithful men, touring, caring for the sick, collecting building material, and buying mission property. The Missionary Union now owns Mr. Beaman's home. On New Year's Day I had the pleasure of receiving the recorded deed for the Union, a New Year's gift to the mission, and happy you have made us. There is yet more of this good work to be done. We sadly need chapels at both Chenway and Chiachang. The sum of $900, Mexican is asked for the only suitable place we have found at Chenway. One at Chiachang would cost about the same. The native Christians of either place offer to stand good for one hundred, and promise to help other districts buy or build as they shall have need. These are walled cities, important centers of our work. We have been trying to rent a suitable place in Chenway, but so far have failed. On our last trip we were allowed to worship in the inn where we were stopping; but in the midst of our special meetings, special heathen rites for the dead were started. There was to be continuous bedlam night and day for two weeks; of course we had to postpone our work in that city to a later date. In Chiachang we had a nine-by-fifteen rented

Many Occupations

workshop on the street, too small for street chapel work and too public for class, prayer or conference meetings, but the best we could rent then.

The country work is most promising. Classes for special Bible study can be gathered there almost any time, and some districts are asking for the man we cannot find to teach them all the time. It was our joy on reaching the field to baptize nine. Others are asking to follow, but these sadly need instruction. They are still waiting for some one to come to their district for that purpose. Brethren, pray for us.

## 81. YACHOW — 1894

Churches, 1; members, 38; added by baptism, —.

Mr. H. J. Openshaw and Mrs. Openshaw, Briton Corlies, M. D., Rev. Joseph Taylor.

Mr. Openshaw and Dr. Corlies have cared for this work throughout the year. It is expected that Mr. Taylor will now be associated with them.

Report of Mr. Openshaw:

The beginning of 1903 found us winding our way slowly along the banks of the upper Yangtse. A short stay was made at Suifu, where we discharged a welcome cargo, Dr. and Mrs. Tompkins, to share with Mr. and Mrs. Wellwood the work of that large field. A longer stop was necessary at Kiating, where we left the house-boat, reloaded our goods on rafts, and waited until the gaieties of the Chinese New Year were over. We arrived at Yachow February 6, bringing timely help to our dear friend, Dr. Corlies, who had been holding the fort at this frontier station alone. The natives welcomed us most cordially, and with banners flying and the cannonading of firecrackers, led by a Chinese band, we made a triumphal entry along the narrow streets to our mission premises, where numerous friends presented themselves, exchanging the usual profound Chinese bows. We remember with gratitude God's gracious help given to the Yachow workers and record herewith some results of the year's work.

**A Chinese Welcome**

One of our first efforts was to relieve the distress caused by partial failure of crops. Two hundred of the very poorest were fed daily for two months, the contributions toward this benevolence, from church and adherents, amounting to $163.53 Mexican. Does this seem a small amount to you? Yet it fed 12,000 hungry people and represents here the wages of a skilled workman for three years. Meetings for prayer and preaching have been regularly maintained throughout the year at the central station and five outstations, and we estimate that over 4,000 services for Christians and heathen were held, where God's word was read and expounded. One new outstation, Szyang, has been opened, the total expense ($114.11 Mexican) for mortgaging and outfitting of which was met by the natives. It is worthy of note that at this large market town, but six years ago the writer was refused lodging at all inns in the place. At one of the older outstations a new house has been mortgaged and put in repair, at a cost of $525.45 Mexican, the whole expense being borne by members and inquirers. The evangelist at this point has shared most generously in the undertaking, giving thus a substantial proof of love for his Master. Owing to Mr. Beaman's serious illness and absence from Kiating, four different visits were made to that station, conserving thus the interests of the general work. Two round trips have been taken to the outstations and one rather extended journey into new territory. A very large number of Bibles, catechisms and other Chris-

**Feeding the Hungry**

tian literature has been sold throughout this whole district, and with a sufficient force properly to cultivate this promising field, an abundant harvest could be reaped. One of the special features of the year was a Bible school, held at the central station, with an attendance of thirteen, representing four of the five outstations. It was well announced that those only who were in earnest and meant to study were to come. Lessons were assigned on "fundamentals" and there was daily recitation and exposition, both from the New and Old Testaments. The morning prayer hour was most helpful. I have heard since of some efficient witness-bearing as a result of that month's study, and I mean to make it a regular feature of our year's work.

It is interesting to observe the growth of some of our Western customs in this conservative land. Take the Christmas celebration for an example, which has come to be a regular event wherever missions have been established, and was observed at each of our stations this year. Also the Christian marriage and burial services are being asked for, and slowly but surely, customs, hoary with age, are being laid aside.

Two of our church members have had to be dismissed for flagrant sin and others have been disciplined for breaking the tenth commandment. While our membership shows an increase of six from last year's total, it is due only to correction in roll, as there have been no additions by baptism. We have purposely held back some who were seeking baptism, because of inadequate acquaintance with their daily walk, and being also desirous that those entering the church should do so with clear conceptions of Christian duty. Sickness and death have severely tested the faith of one of our oldest members, Mr. Li, a lumber merchant. Although his wife and two bright boys were taken from him within a few days, and he himself brought nigh unto death, faith triumphed, and by life and words this man is leading many from his district to identify themselves with us.

Triumph of faith.

Mrs. Openshaw has been my good counsellor and helper, rendering efficient aid in the church service, and also teaching the girls' Sunday school class. For the last quarter she has taken over the English classes in the day school. Dr. Corlies has endeared himself to his schoolboys, and his report will show how industriously he has wrought, relieving the thousand ills to which the Chinese are heirs, and thereby enlarging the circle of our influence. Returning to the field from visitation among pastors and people in the dear home land, we are conscious of a rich inheritance of friends and a wider prayer circle, all workers together and sharers with us in the labors which, we are confident, are not in vain in the Lord. There is still much to be accomplished and many districts are waiting for Christian instruction. Help us by prayer and sympathy to meet our obligation.

## Report of Dr. Corlies:

The report for the year 1903 is for eleven months only, one month having been lost in answering the call of a traveler in distress, away off on the Tibetan border. The journey, going and coming, was a matter of seventeen traveling days, over high mountain passes, by a road that was decidedly perilous. Appalling declivities were crossed by a path that was all but obliterated by the avalanche, and made into a death trap by ice and snow. The remains of more than one belated traveler could be seen partially buried by the landslide that had dropped upon him without a moment's warning. Through all these perils the Lord sustained. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Very many thanks are due Mr. and Mrs. Openshaw for their supervision of the industrial school during this month. But for Mr. Openshaw's knowledge of medicine and skill in the care of the sick, all the hospital patients would have had to

Dangerous journey.

have been discharged. With such a willing and able volunteer to care for them a large number of patients continued in the hospital.

The New Hospital

The work for the sick has grown so that our capacity and funds have been severely taxed. As soon as a suitable site can be secured work on the new hospital will be commenced. A debt of gratitude is due the many friends who by their generous have made it possible for Yachow to provide for the ever-increasing multitude of sick and afflicted. We had hoped to be able to report ground broken and work begun, but in a crowded Chinese city it is the work of months to secure property, especially when it is a foreigner who wishes to buy. The opium refuge has been especially interesting in the class of men rescued. A number have bought Bibles and joined the Bible class. As to conversions, experience has taught caution, and so we are in no hurry to pronounce a man a convert who comes from generations of idolatry.

The daily instruction in the way of salvation given to the dispensary patients as well as to all in-patients is proving a sure means of spreading the truth far and wide. While many visit the dispensary but once, a goodly proportion make regular visits and acquire a saving knowledge of the truth. Having sown and watered, we leave the result with God, for he alone can give the increase.

The Industrial School

The industrial school needs special mention this year, for up to this time it may be said to have been in the experimental stage. We now think that critical stage is about passed. We are exceedingly grateful to the many friends of the school who have helped it attain its present standing and success. There is a good class of boys in the school, who promise well for the future. The object of the school is thus far being realized; namely, the holding of the scholars beyond the age that the ordinary day school holds them. It is the aim of this school to control every moment of the scholars' waking hours, to provide amusement and pastime for his leisure, and thus eradicate the many forms of vice common to the life of a Chinese lad. In addition to a school we would make it a model home where right living is exemplified and strong characters formed. It is no difficult matter to find among the converts of the last few years men who can preach; but to find those who can withstand temptation when in positions of trust is quite another thing. We need men with regenerated lives and sufficient character to live that which they preach. At this crucial stage of mission work we cannot afford to let men stand up and preach to the people who are still living in sin.

Its Moral Influence

"Bookstore"

In last year's report (which unfortunately was lost in the mail) under the head of "bookstore" sales for the first three months were 430 Bibles, testaments and tracts. While the sales have not continued to increase at this rate throughout the year, the record is very creditable, and amply justifies a store of this kind.

Before closing this report a word is due the Bible school. With Mr. and Mrs. Openshaw's help, in addition to two or three native Christians as teachers, it now presents more the appearance of a home Sunday school. Before the arrival of our two friends we had to divide the school into but two classes, owing to the lack of teachers. Attendance continues good and the outlook is promising.

## MEDICAL STATISTICS.

| | |
|---|---|
| Number of dispensary treatments | 8234 |
| Number of new cases | 2232 |
| Number of old cases | 6002 |
| Number of in-patients | 210 |
| Number of outside calls | 26 |
| Number of operations | 80 |
| Cash receipts from native patients | $114.38 gold |

## CENTRAL CHINA

### 82. HANYANG — 1893

Churches, 3; members, 131; added by baptism, 50.

(*Statistics for 1902.*)

Rev. J. S. Adams and Mrs. Adams, Rev. G. A. Huntley, M. D., and Mrs. Huntley (in England), Mr. S. G. Adams (assistant), *Miss Annie L. Crowl (in U. S.).

The illness of Dr. Huntley is referred to in an introductory note. Mr. Sidney Adams has rendered efficient aid to his father throughout the year.

Report of Mr. J. S. Adams:

The past year has seen many changes. The hospital and the dispensaries have been shut down in consequence of the illness and departure of Dr. Huntley. Miss Annie L. Crowl took her furlough at the same time in order to render what assistance she could on the voyage to Dr. and Mrs. Huntley and the children. During Miss Crowl's absence, Miss Nellie Adams has been in charge of her work, assisted by the native pastor, Mr. Tsao. It is a matter of deep regret that no one could be found to continue the medical work. Instead of the 5,000 out-patients of last year, we have had none save one man with the toothache. We had to dismiss a preacher for receiving bribes, and using his position to fight lawsuits. A second member has been expelled for attempted fraud. These two cases are the more sorrowful as both men are well taught, and have been very useful. Indeed, the lesson of this failure indicates that with so wide a field, and so rapidly increasing a work, we must have more foreign oversight. The outstation members especially need more regular Bible class teaching. There is a great clamor in the house for food, but the cooks cannot provide everything that is needed.

**Carpenter and Milkman as Preachers**

We are pleased to see good attendance at our meetings, and are thankful for many who decide for Christ. Our unpaid preachers all continue to give us excellent help. Chips, our carpenter brother, can hold any audience. Li, the milkman, often gives us the sincere milk of the Word, and it is nourishing to the faith of the saints. Our schools are still in the primary stage. It is to be hoped that our Baptist friends will be ashamed of us when they see our poor showing from Hankow at the Louisiana educational exhibit. The classes for women and girls are very encouraging. It is a comfort to one's heart to see the improvement in the women members and inquirers. It is owing to the regular and steady instruction in the Word, twice weekly, followed by heart to heart talks about where the truth touches the life. This is work which only a woman can do. A single woman can do it well; a missionary's wife can do it better still.

The Point is an important station at the junction of the Han River with the Yangtsekiang, and is in charge of Mr. Sidney Adams. There are signs of satisfactory progress. An ornamental tablet was given to the hall by the captain of a large junk trading on the Yangtse, as a thank-offering for a safe voyage. The next trip his ship got on the ground and was damaged to the extent of $2,000. Several of the members have lost their homes by fire. On two occasions our own buildings were only saved by the high fire walls. Notwithstanding these trials, the members and inquirers remain very earnest and steadfast.

The Hankow station suffers from too much prosperity. The preacher,

Lieutenant Tsowang, complains that the quarters are so small that the converts fill the place and give the heathen no chance. This station pays its own expenses and most of the salary of the preacher. We are urging them to rent larger premises. Several wealthy shop and storekeepers connected with this station for some time cannot be received, as they have not the courage or the sincerity to close their shops on Sunday. The fact that all the other missions in this center do not enforce the sanctity of the Lord's Day upon their converts adds very much to our difficulties. Absence of wine, with abundance of water in baptism, and the keeping of the Lord's Day holy are looked upon by others as "fads" of the pastor and the church.

**Too Much Prosperity**

The country station of Tsihlimiao is made up largely of the "hayseed" element. It is in many respects a hard field. These dear brethren are the kind of folk who will sit on a fence, chewing a straw, and talk religion by the hour, but on Sunday when the plate is passed they put in a cent or less. These friends have had a good deal done for them, and only recently have they decided to do a little for the work. They have bought a piece of land and given it to us for a chapel. This is a sign of grace to be thankful for. There are some inquirers at Tsihlimiao, but the little church needs a shower of grace as much as their sun-baked fields need rain.

**Ready to Talk: Slow to Give**

The disciples at this station in Kiayu have had bitter trial during the past year. Persecution has followed persecution, and outrage has been succeeded by outrage, till one's blood boils with indignation. But notwithstanding persecution, the brethren are standing firm, and preaching Christ in town and country. There are a number of accepted inquirers. The church proposes to buy land and build a much needed chapel. They have already promised $221, and hope to make it up to $500, when they will ask the Union for a grant to aid them. One poor fellow who promised $4.00 was rewarded with four deep sword cuts after he got home, by his angry clansmen. As Kiayu is too far away from the center, over one hundred miles from Hanyang, the superintendence of the work is spasmodic and ineffective. We must have a man for Kiayu. This country and city, with its hundreds of towns and villages, is a Baptist reserve. We are pledged to give them the gospel. No other missions will enter the field. The responsibility of giving the gospel to these multitudes rests upon us.

**A Baptist Reserve**

The city of Puchi also falls to our share in the work. Here again we are responsible for a city of 50,000 people and the surrounding county. We have a little church here. It is afflicted by the Roman Catholic plague, for which there seems to be no effective remedy. This church is discouraged by the fall of its native teacher who has been removed for accepting bribes. There is a large number of inquirers, and some come many miles to worship. Puchi is in the heart of the black tea country. The people are friendly to the gospel. Opium has done them much harm. The Canton and Hankow railway will pass through this city. We must also have a man for Puchi. We must not neglect our duty to these cities. Their spiritual needs rest heavily upon my heart. If their claims are satisfied, what cause for gratitude to Almighty God!

**A Pastor Beaten**

The last station to be mentioned is Kinkeo. It is the newest and least promising of all our stations. The man in charge is rather a headstrong young man of good parts. He has been robbed once of all there was in the place, except the platform and the chapel seats. He has also been beaten several times. We hope the things he has experienced will bring forth the fruits of patience and humility, and be good for him generally. The attendance on the Lord's Day is excellent. The field is an important one.

Two students have been educated at the expense of the Union during the year. Mr. Yeh Lientsen has been under Dr. Griffith John at the London Mission College. Mr. Shih Paotsen has been at the Wesleyan high school at Wu-

chang. Both are sterling good fellows and will be very useful. If this missionary could be relieved of the outstation work, and set free to attend to the stations round this center, it would be a good thing to revive our training classes for native preachers. Shaohsing is a thousand miles away, and the dialects differ so greatly that much time would be lost before the pupil could adapt himself to the new conditions. The work of the colporteurs needs a word of recognition. As a result of the work of these men, several invitations to open new stations have been received and houses have been offered, rent free. Four men have been employed; and the cost of their support, and the charges for books, traveling expenses, etc., have all been paid out of an annual grant from the Central China Religious Tract Society, of which I am the honorary secretary and treasurer. The circulation of publications last year reached the total of 2,176,000.

## Report of Mr. S. G. Adams:

We feel deeply thankful to God whenever we call to mind his loving fatherly care over us during the past year. The long illness of Dr. Huntley and his return home with family accompanied by Miss Crowl has left us very shorthanded. The daily preaching in the street chapels has gone on as usual. The Wednesday and Saturday night prayer meetings have been very well attended. Sunday services in the First Church have also been well attended, and on communion Sundays when the members from the Point, Chihlitang and Hankow chapels come in, it is an inspiring sight to see the large congregation singing and joining in the services.

The work among the villages five miles out from Hanyang goes on slowly. The work there is characteristic of the people, slow, stolid and not quick to move. The center of the work is the village of Chihlitang, where we have a chapel and school. The preaching is done by supplies sent from the main chapel or from Hankow. We had three persons up for the preparatory examination for baptism from there. The school is a success; the children number from twenty-five to thirty, and come very regularly. The work in Hankow is very encouraging. It has grown quietly and quickly, without much assistance from us. We have visited there several times, and have been struck with the earnestness manifested. Twenty inquirers came forward for the preparatory examination for baptism. They all showed a grasp of the fundamental truths, proving that their evangelist, Mr. Liu, has been doing his duty well.

**Threatened by Fire**

The Point chapel is open regularly for preaching. The chapel has been nearly burned down twice this year; the first fire scorched the paint off the front gate, and burned down about twenty houses. This fire was caused by the explosion of three large stone jars or tanks full of gunpowder placed under the tiled roof of a cracker shop; the heat of the sun exploded the powder. No lives were lost, but much property was destroyed. The second fire was at the back. It melted the lead spouting around the roof of the house, while the heat blistered the paint off the back gate and the lime off the walls. These fires show the wisdom and necessity of constructing high fire walls when building near Chinese houses. On both occasions the compound was used as a refuge for the burned-out people. Some camped out under their own tables and chairs, and others found sleeping room in the house and classrooms. The work is going on steadily. Ten came up for examination for baptism. It is a great pity that the new dispensary should be closed. Such a chance for good work! Services are held every night except Wednesday, when the members go to the First Church for prayer meeting. On Thursdays and Sundays the chapel is opened in the afternoon for two or three hours, when several of the brethren give independent help in preaching.

The services of the First Church are carried on as usual. There were

twenty-one men inquirers up for baptism, and two women. The hospital entrance has been converted from a wood carver's stand into a book shop. The Sunday school lesson pictures are mounted after the Chinese fashion, and hung around the walls. The glass case full of Bibles and bright covered tracts, books and leaflets looks inviting as well as interesting. The colporteur sits at a table and has many books out for show. The books sell well, and many who do not buy sit down and have a talk. In this way the colporteur acts as gatekeeper to the hospital premises, as bookseller and as evangelist. The colportage work this year has been successful. We have had four colporteurs at work, two in this center, one at Kiaju and one at Puchi. They have circulated between them about 20,000 copies of Scriptures and tracts. These men receive their wages each month, half in books and the other half in money.

A Book Store.

While my father was ill, I had the pleasure of examining fifty-six inquirers from this center. Most of the men showed a very good knowledge of the gospel, and during the examination I was very much encouraged by their answers. We hope that early this year they can come up for their final examination, when I hope we will be able to receive them into the church. When we visited the outstations we found many who were waiting to be baptized. The outlook for this year seems good for the Lord's work, but the political outlook is very dark. We know not what the Lord may have in store for us, but we close the year with hearts full of thankfulness, and the knowledge that his loving care will be sufficient for all our needs.

## V. MISSIONS IN JAPAN

IT is much that in the presence of so great changes as those in which Japan is involved at the present time we are able to repeat the statement of last year that our work has gone forward quietly and prosperously. That we can do this is due in part to the fact that the early fortunes of war favored so decisively the island empire. It was a proud moment when the mayors of the chief cities of Japan were able to send out the announcement, as an encouragement to travelers to visit the islands, that neither the country nor its territorial waters were in the war zone. But the possibility of quiet progress in Christian work has been due also to strong qualities of character revealed in the people. Manifesting little excitement, they have continued in their customary occupations.

Our MAGAZINE has told us of the fortunes of our mission vessel, the "Fukuin Maru." The fact that this vessel, through the persistent effort of her commander, secured originally an American registration by which it carries always the American flag, guaranteed to it exemption from the claims of government for the use of vessels in naval warfare. The fact that the government has not only renewed the license of the vessel for continuance of its work but has conferred new privileges upon it is a pleasant indication of the favorable attitude of government toward mission work, particularly as prosecuted by American missionaries.

Readers of our MAGAZINE will know also of the effort now in progress for equipping this vessel with steam power. This is a change which will mean much for the future of the work, in which the vessel holds so important a place. This work, while reaching already many thousands of people among whom at strategic points evangelists are placed, has been impeded, and the health of Captain Bickel has seriously suffered, because of the strain attending the management of a sailing vessel in the narrow channels and swift currents of the Inland Sea. The donor of this vessel, Mr. Robert Allan of Glasgow, Scotland, has added to his former generous gifts a donation of $1000 toward the expense involved in this change. A contribution of $2500 will be needed from other sources. We are confident that many will covet a share in meeting this most important need.

The year has brought many opportunities for extension of Christian work by unobtrusive yet effective agencies. The work accomplished at the Osaka exposition in the preaching of the gospel to a throng of hearers, to a great proportion of whom it came as a first announcement of glad tidings, is made evident by a spirit of inquiry widely manifested. Our missionaries testify to a growing desire for biblical instruction, classes for biblical instruction being formed even among non-Christian young men. The opportunity presented in the



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## NO. 225. — A BUDDHIST TEMPLE.

This temple is a cave about twenty feet square, hewn out of solid rock, overhanging a broad river. At the entrance to the cave a large frame porch is built, over which many pilgrims pass each year. Within, the cave room and tunnels beyond are lined with costly images of Buddha to which the pilgrim[illegible] bring offerings.



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desire of the young men of Japan for a knowledge of the English tongue is increasingly favorable, and has strong claim upon the attention of Christian young men of our own country.

The work at the seminary was perhaps never as strong as now. The fine quality of mental endowment as well as of spiritual character revealed in the students now in attendance is most gratifying. Duncan Academy at Tokyo has experienced important changes which are believed to promise larger efficiency for the future. A plan looking to the raising of the grade of this school is under consideration.

During the past year a work prosecuted for some years has reached a happy consummation, all titles of property belonging to the Missionary Union in the empire having now been secured to the Shadan, a body composed of all resident missionaries of the Union. The prohibition of foreign ownership of properties in Japan compelled the placing of titles to property in native brethren. The creation of the Shadan was a happy result of negotiations between our missionaries and the government, by which the Union will have practical control of its property without violation of the provisions of Japanese law. The successful transfer of all titles to this body is cause for congratulation.

Reference has been made in our general introduction to the serious losses suffered in our Japan Mission by the illness of missionaries. The home coming of Mr. Tenny after a long prostration, and the inability of Mr. Axling to assume large responsibilities for some months to come, occurring at a time when the missionaries with whom they had been directly associated were compelled to return home upon furlough, have created vacancies difficult to fill. A considerable reenforcement is an imperative duty at this time. As this word is written, tidings have come to us of the death of Mrs. Frank C. Briggs. The loss thus sustained by the mission is equalled only by that of the home in which she was the life and light.

Recent events in the history of Japan, and the situation of the immediate present, accentuate strongly the importance of work for this country. Unless the fortunes of war shall prove finally adverse to a degree apparently improbable, the commanding influence of Japan upon the future development of other countries of the East is a certainty. The situation is one appealing strongly to the spirit of prayer and to missionary effort. No desire can be stronger with those concerned for the advancement of Christianity and the well-being of the world than the desire that, with all its getting from the best products and ideals known to the world, this island empire may not fail to get for multitudes of its people an experimental understanding of truth and grace as revealed in Jesus Christ.

## 83. YOKOHAMA — 1872

Churches, 4; members, 489; added by baptism, 33.

*Theological Seminary.*—Rev. A. A. Bennett, D. D., and Mrs. Bennett (in U. S.), Rev. C. K. Harrington and Mrs. Harrington, Rev. F. G. Harrington and Mrs. Harrington (in U. S.), Rev. J. L. Dearing, D. D., and Mrs. Dearing, ‖Rev. W. B Parshley and Mrs. Parshley.

*Miss Clara A. Converse, *Miss K. A. Dodge.

### Baptist Theological Seminary

Number of pupils, 18.

Report of Dr. Dearing:

Reasons for Gratitude

The past year in the seminary has been one of encouragement. A class of especially promising men entered the school, two of whom were sent by the missionaries of the Southern Baptist Convention. As their work grows they will doubtless more and more feel the need of the advantages of theological training for their evangelists. Some of our students are an increasing joy to the teachers and are full of promise for the future work of the denomination. Our Buddhist priest, after two years in the school, still seems as at first, to be full of zeal and ready to consecrate his full powers to the work of the ministry. His thorough education in the Buddhist colleges gives him a great advantage in theological training; his rather unusual oratorical ability in addition to his reputation as a Buddhist draws for him large audiences everywhere. He was easily the first among the Baptist native speakers at the Osaka exposition evangelistic movement. We pray that he may be kept humble and earnest and that he may be used to do a great work in the future. For more than a year he has been especially praying

Men of Power

that his distinguished classmate in the Buddhist college, Mr. Kawaguchi, whose remarkable experience in Tibet, as recorded in the January *Century* has aroused such a world-wide interest in him, may become a Christian. Another student who was converted in the great revival in Tokyo and from the first has shown a remarkable zeal, giving up his position as a policeman to study in order to preach the gospel, did a very remarkable work in Yokohama during the summer. With men of such character in the seminary the whole institution inevitably receives a forward impulse. Such has been the case during the year past. During the year one of our former graduates, after five years of excellent work in the pastorate, has gone to the Southern Baptist Theological Seminary at Louisville to continue his studies with the purpose of fitting himself, with the approval of the teachers here, for a professorship in our seminary. Mr. Takahashi has special fitness for the work of a teacher and we feel that his eventually coming back to the seminary will not only enable us to enlarge our work very considerably but will be a very great addition to the school. Friends in America have very kindly co-operated in making his course of study there possible, and our knowledge of him through these past nine years gives us great confidence in his future usefulness and value to the work in Japan.

The Backbone of the Denomination

The large work that the seminary is doing for Japan is nowhere more in evidence than at the Japanese national annual meetings. There the splendid company of men who have either graduated from the seminary or at least have spent considerable time here in study are seen to be the backbone of our Japanese church, and the character and spiritual power of these men is so evident that one cannot but be filled with gratitude for the unquestioned results of our seminary. While the annual increment has been small yet the aggregate increase of strength through

a period of years has become a powerful factor in denominational life in this land. No greater or more profitable work can be done for the Church of Christ in Japan in the future than to strengthen and support this institution in its work of supplying preachers and evangelists for building up the churches and the winning of souls to Christ.

During the year the absence of Dr. Bennett has made the work somewhat heavy for the other teachers and has necessitated consolidation of classes which could have done better work perhaps if kept separate. The time is near at hand when we must have at least four foreign workers in the seminary all the time. It is worthy of note that, while a few years since ours was the only theological school in which the most of the work was done by foreigners, and native Christians did but little, during the past few years a steady change has been in progress and several other schools are finding with us that far better results can be obtained in theological training with foreign missionaries in the professors' chairs. It is unquestionably true that for the teaching of many subjects our Japanese teachers, even after they have had a course in America, are not equal to the foreign teacher.

The Teaching Force

In my evangelistic work in the city I have had unusual joy the past year. A most excellent work has been in progress at Matsukagi Cho where a large number have been converted and added to the Yokohama church. The attendance at this place has been unusually large and the study of the Bible has been a very important feature. Regular meetings for the instruction of the inquirers in the Bible have been held with great profit. Our students have carried on services in six different places in the city, besides three places outside of the city where good work has been done. Only a part of these places have, however, been under my own supervision. Sunday schools have been held in nearly all the preaching places. A feature of the year's work has been the increase of Bible study. Owing to a growing desire of the people to know what the Bible teaches it has been possible for the organization of four regular Bible classes in different parts of the city conducted by our students. These classes have been especially valuable for those not yet familiar with religious truth.

Work for Y. M. C. A.

Outside of my regular work I have devoted some time to the Young Men's Christian Association during the year. I have the honor to be one of five missionaries from different denominations elected upon the Central Committee, for controlling the work throughout the empire; and by virtue of being treasurer for the association I have been the only foreigner upon the Executive Committee, meeting monthly in Tokyo for general direction of the associational work. Besides the pleasure of being brought into such close relationship with the leading Japanese Christians of different denominations it has been a great joy to share in some degree in planning for the progress of a work as far reaching and important as is that of the Young Men's Christian Association in Japan today. The influence of associations in various government institutions where no other religious influence exists, and the remarkable service of the American Christian teachers in government institutions where they have been introduced as teachers of English through the efforts of the Young Men's Christian Association, are but two kinds of work done by the association which will have a large part in the Christianization of Japan.

I have also had some share in the work of the Standing Committee of Co-operating Christian Missions. This committee is doing a very practical work along the lines of union work in Japan, where possible without the sacrificing of denominational interests. Not only is much done by way of diminishing unnecessary duplication of machinery but a good object lesson is given to Japan and the world of a practical co-operation in the things in which we are agreed. No book in the Japanese language, except the Bible, has ever had the sale that the new union hymnal issued in December has had, already over 17,000 copies having been

sold. This will take the place of various hymnals in use in the different denominations and union meetings will no longer be hindered by the presence of hymnals unfamiliar to many. Of course there have been various other opportunities for aiding in good work which have come to me by virtue of residence in an open port. The past has been a year full of joyous service and many have been the times when I have thanked God that I have been counted worthy of a small place in the Master's service in Japan.

## Report of Mr. Harrington:

During the sessions of the theological school the chief part of my time and strength has been devoted, as in former years, to the duties of an instructor. On account of Dr. Bennett's absence on furlough, the New Testament work with the advanced class has fallen to my lot, in addition to my accustomed duties in the Old Testament classes, and being new work has made heavy drafts upon my time. I have enjoyed, however, the home and classroom study of the Epistle to the Romans, to which we devoted the whole year.

**Necessary Limitations**

The close of the spring term of the school found me somewhat worn, and rather broken in health, and it seemed the part of prudence to spend less time than usual in the country work in Shinshu. In July and August I ventured on a three weeks' tour of the stations, but found it better not to make a second trip, as I had a busy winter before me. Pastor Watanabe of Tokyo, and Pastor Mitamura of Ishikawa were able, however, to visit the field, and their earnest and efficient work doubtless more than atoned for the brevity of my stay. The time I thus gained for rest, fresh air, hoe-handle and desk work was, I hope, profitably employed.

Mr. Kaneko has continued his faithful labors at Omachi, and during most of the year has made monthly visits to the other stations. At Omachi some progress has been made. Three have been baptized there, and many are inquiring, or showing a willingness to be taught. At Ikeda things throughout the year have seemed to be at a standstill. Mr. Endo, our lay preacher there, continues his good work, and the meetings are well kept up, but there are no conversions. At Yamatomura we have not much more than a name to live, on account of removals, and the difficulty of doing regular work there with our present force of workers. The work at Matsumoto which promised well two or three years ago is languishing. Mr. Katase, the partly blind young man from Ikeda, through whom we were led to extend our work into Matsumoto, and who, since he became a student in the seminary two years ago, has spent the vacations there, turned out badly, and had to be removed from his position as evangelist. Partly on account of his unfaithfulness, and partly because of the bad influence he has exerted on the Christians there since we discontinued his services, the little band of believers is very much broken up. It is a constant regret to me that I am able to do so little for the Shinshu stations, and I must express again the hope that a missionary family may soon be designated to this important field.

**An Unfaithful Worker**

The six stations in Kanagawa Prefecture, cared for by Dr. Bennett, have continued to be, nominally, under my care during the year. I have visited them so far as I could, and once in a while have had Mr. Mitamura and Mr. Ide, who are the evangelists in these stations, come in to Yokohama for talk and prayer over the work. Kanasaki, being in easy reach of Yokohama, I have been able to visit once a month, when in town, and during term time one of the students has gone out to help in the Sunday services of the little church. Mr. Mitamura has made his home at Ishikawa and visited the other stations from there, and Mr. Ide has lived at Atsugi and made visits to Kamimizo and Odawara. In the absence of pastor or evangelist the little churches have kept up their own meetings. At Kanasaki, Atsugi and Odawara small Sunday schools have been maintained. The amount

contributed at these six stations has been quite large considering the number of members and their means. The little church building at Kanasaki has been re-roofed, and the little company of believers at Atsugi have, with a little mission help, bought and furnished a very comfortable preaching place. The average contribution of the forty countable believers in these stations, for the year, was about $3.25 each, which would be perhaps $10 to a family, which would be equal to $100 for an average family in America. Only two have been added by baptism, and about 20 have been removed either by death, expulsion or erasure.

Efforts Worthy of Encouragement

In the continued absence of my brother, Mr. F. G. Harrington, in Canada, the quasi-pastoral oversight of the Immanuel Church, Tokyo, has remained one of my duties. One Sunday a month except during the vacation I have preached there and administered the ordinances, and when necessary have attended the monthly covenant meeting. This church is one of the most flourishing in the capital, and the earnest and faithful labors of Miss Kidder, Miss Whitman and Miss Clagett, in the girls' school and in direct evangelistic work, are bearing much fruit.

Taking Japan as a whole, the year has been a very encouraging one. There has been an increased openness to the gospel on the part of the masses of the people. The Anglo-Japanese alliance, and the generally kindly attitude of the American people toward Japan have indirectly contributed to this. The great school text-book scandal of last spring has helped to open the eyes of the nation to the fact that the moral health of the empire cannot be secured by mere secular education, nor by that Confucianism upon which the high educationalists and officials whose names figured in the scandal have been accustomed to depend for such ethical teaching as the schools have given. The evangelistic campaign at Osaka, during the national exposition, in which the gospel was preached to audiences aggregating 250,000, and to visitors from all parts of Japan, was a great advertisement of Christianity. The quiet, tireless labors of the great body of foreign and native workers, the steady streams of influence from hundreds of churches and Christian schools, and from Christian associations, charitable societies, et cetera, and the light entering thousands of homes through the rapidly increasing circulation of the Scriptures, are bringing Japan each year somewhat more widely under the power of the gospel. The past year is spoken of as a good one in mission work. Our own mission has shared in the growing prosperity so far as we have been prepared to do so. We need more missionaries, and especially do we need a large increase in our force of native workers. "Pray ye therefore the Lord of the harvest."

Favoring Influences

## 84. TOKYO — 1874

Churches, 9; members, 457; added by baptism, 34.

Rev. C. H. D. Fisher and Mrs. Fisher, Rev. S. W. Hamblen and Mrs. Hamblen, Rev. J. C. Brand and Mrs. Brand (Kofu), *Miss Anna H. Kidder, *Miss M. Antoinette Whitman, *Miss Eva L. Rolman (in U. S.), *Miss Nellie E. Fife (in U. S.), *Miss M. Anna Clagett.

*Duncan Academy.*—Prof. E. W. Clement and Mrs. Clement, Prof. Henry Topping and Mrs. Topping (in U. S.).

### Report of Mr. Fisher:

A rest and contact with warm friends in the home land as well as a most hearty welcome on our return made us glad to be back again with our work here. We missed greatly some of our people who in the meantime had been called up

higher. They were earnest helpers, and their memory is to us all an inspiration to make the most of our present opportunities.

**Open Door Service**

The week of prayer was followed by special meetings in which Christians were blessed and many others heard for the first time. As soon as weather would permit we began again our open front services at the church several days in the week and, while from this kind of work not many come directly into the church, the great numbers who stop and listen for a while to earnest words of gospel teaching and invitation make us rejoice especially in this kind of work. Some stop in and inquire further; multitudes take tracts and some buy gospels to carry to their homes, frequently hundreds of miles away. So often we feel that this may be the one chance of these people to hear the gospel that it would be strange indeed if we did not appreciate our opportunities and send forth some ringing messages of love and hope and invitation. So many people are passing that the only limit to this kind of work is that of the time and strength possible to give to it.

While we try thus to reach the strangers coming to the city, and those who will not yet come inside to listen, we try also within the doors, by evening meetings, children's meetings, Sunday school, Bible classes and ordinary church services to reach as many as possible of the dense population around us who will listen to the truth. We have been made glad by some most interesting cases in which a stand for Christ has been taken. Every such stand, however, has to be made in the face

**Not Easy to Profess Christianity**

of most earnest opposition of relatives or other friends, an opposition which, though happily not here as in some places taking the form of persecution, is yet so bitter and varied that those who know heathenism as it is almost wonder that any can face it and do face it to live earnest Christian lives. It is our joy to help such and to inspire others with a desire for the Christian life.

One of those whose death we felt most on our return was Mr. Suzuki, the earnest preacher on our Tochigi Province field. For a time all we could do there was an occasional itinerating work, and we were glad indeed when Mr. Sugitani could go to Tochigi to live and give his strength to work there, and in the country, and in the neighboring towns of Oyama with 5,000 people, and Koga with 10,000, in all of which places, as at Tochigi, he is the only preacher of the gospel. Some work has also been done at Ashikaga, but it is so distant and the church so scattered that it has seemed best for him of late to give what time he could to Sano, a large and nearer town where the deacon of that church now lives. Tochigi alone has 20,000 people and 20 priests. It has also a high school of 400 pupils, but to gain access to this school has been for a long time impossible until recently, when Mr. Sugitani received an invitation for us to make a visit there. We gladly went and now several of the students are coming to listen. We hope that this, together with the good Sunday school of 50 now gathered, and attendance sometimes for hours at a time upon our preaching services, means much for the future there. At Koga the opposition is bitter, teachers being driven out of the public school by the principal because they dared profess to be Christians; but the police there who used to be bitter against us are, under the influence of their chief, now on our side and we have excellent hearings at open door meetings at our hotel whenever we can go there to help the evangelist. The same is true at Oyama where among the railway men there are a couple of earnest Christians. Our best hearers are children and intelligent young people, upon whom the priests of Japan cannot, we are sure, always keep their hold, hard though they may try. On one of my trips out there I found that in two places a company of Buddhist priests from Tokyo had preceded me the night before. They had with them an organ and tried with music and preaching to imitate our methods of work, so we judge they think we are doing something that tells; and our earnest prayer is for more of the Spirit's power to convict people and lead them from sin, which has such an awful hold upon them, to the living and true God.

**Buddhists Imitate**

We are glad to say that the work of the Shadan in taking over property to hold for the Union is nearly completed, there being left only one piece that needs attention. Publication work too has taken time, but time that pays; for we long to see the people reading the truth, whether it be the gospels, the Testament, tracts or our other publications.

We long to have our friends at home know more of the work as we meet it here; its great needs, and at the same time the prospects, yes, certainties, that are before us as we speak God's precious truth to this people.

## Report of Mr. Hamblen:

The work in Tokyo during 1903 did not seemingly meet with such tangible results as have rewarded the efforts of former years. This does not mean that the people have shown aversion to the gospel message, for Christianity is yearly gaining a more cordial hearing, and a greater influence. Rather, other matters have claimed attention, notably, the rising war cloud which has now burst into the threatened storm, and its many effects on the business and political world. In other sections our work has shown most gratifying results from efforts made, but Tokyo with its manifold interests, the heart and center of the empire, feeling as it does the very beginning, as well as the increasing force of influences at work in business and politics, as also, indeed, in educational and social circles, lends not its ear so attentively to Christianity's message.

Unrest because of War

This condition of affairs of course modifies the activity of the churches as well as the attitude of the masses. They too have felt the influences at work; they too have suffered from the business stagnation. It was inevitable, moreover, that something of a reaction should follow the "Taikyo Dendo" effort. At that time every nerve was strained. Time was given and strength, and contributions were made that could not have been thought of except under the enthusiasm of that movement.

A Necessary Reaction

Our Tokyo churches are not strong churches. It is true they report a membership of 457, but not one third of this number are actually resident and supporting members. It is the faithful few that have raised the nearly $600 that have been raised, and done the work that has been done during 1903. The others are scattered throughout the empire and in foreign lands. Many are in evangelistic work other than that of their own churches, some even in America. Many are lost to sight and knowledge and should have their names erased from the membership rolls, while some should be excluded; but Japanese churches are slow to institute disciplinary proceedings.

The Shiba church, one of the churches with which I have been associated, was organized in 1892. It is now housed in a cozy little building in a quiet street, admirable for the church services, but for evangelistic effort possessing disadvantages. Extended meetings are held, but the principal method of work is quiet dealing with individuals either in the pastor's home, which by the way is in the church building, or in house to house visitation. Though reporting a membership of 60 only about one third of this number have borne the burden of the work, having raised for it some $110. This church especially has many of its members engaged in evangelistic work in different parts of the empire. It is fortunate in having one pre-eminently model non-resident member. He constantly communicates with the church and contributes to its necessities, and though a busy business man is zealous in evangelistic work among his employees. The pastor, earnest and faithful, is most solicitous for the welfare of his people and most desirous of reaching the unconverted. The spirit of earnestness and

A Model Non-resident Member

co-operation which prevails makes it a peculiar pleasure to be associated with this church.

Another of the churches with which I have been working is the Kyobashi church. Organized in 1879, the result of English Baptist missionary work, it was taken over by the Missionary Union several years ago. It reports a membership of 51, but not over half of them are resident in Tokyo. Of this half but about 10 can be considered supporting members, and yet they have raised over $40, and that too under trying circumstances.

The Zaimoku Cho church, the third with which I have been associated, grew out of preaching place work and was organized in 1898. It has always lived in the home of its birth, on a busy and noisy corner most suitable for the work from which it resulted, but ill-adapted to church services. Full of zeal its 10 resident and supporting members (out of a membership of 31) have carried on evangelistic work in their preaching place home and for their expenses have raised $50. The question of the union of this church with the Kyobashi church has been under consideration for some three years. It was really the only logical and reasonable thing to do, so near together were the churches and covering as they did the same territory, but it has been impossible till now. The story need not be told here, but God has answered prayer and the two churches became one on January 20, 1904. The new organization is to be called the Kyobashi Memorial Baptist Church, a name chosen by lot from the several proposed. The pastor of the Kyobashi church, a man earnest and capable and true, who has for a year been the stated supply for the Zaimoku Cho church is pastor of the new body, while for the time being all the officers of both churches will work together as the officers of the new organization. The chapel of the Kyobashi church has been nicely refitted and on the evening of February 16 was held a most happy thanksgiving service in celebration of the new order of things. The members told of how God had led them in bringing about the happy result they were celebrating, and representatives from our other Tokyo churches, with much good advice, bade the new memorial church Godspeed.

**A Real Union of Churches**

By the union of these two churches we are placed in a position which has never before existed for forward work in the Kyobashi section of the city. The new church has the chapel, the old home of the Kyobashi church, for its home and services, and the old preaching place home for the Zaimaku Cho church for a center of evangelistic effort. Moreover, near at hand, but in different localities are the day school under the care of Miss Clagett, and the kindergarten under Mrs. Hamblen's supervision. The pastor lives in the kindergarten, his wife being the head teacher, one of the deacons in the preaching place and one of the members in the day school. Under circumstances such as these and with God's blessing upon us we look for a well unified work in the Kyobashi District, and the growing strength and influence of the memorial church.

**Ready for Aggressive Work**

## Duncan Academy

Number of pupils, 94.

We regret that no report is at hand concerning the very important work of this institution. Professor Clement returned in the summer after furlough in the United States, Professor Topping leaving soon afterward for needed rest.

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Mr. and Mrs. Brand on their return to Japan assumed the care of

work at Kofu, an important center in which they had formerly resided. For the present they are living in Tokyo directing work at Kofu from the capital.

Report of Mr. Brand:

Since our return to Japan, July 6, 1903, after an absence of less than nineteen months, we have been assigned to Kofu, a large interior city; but being unable to procure a suitable dwelling there, we are living for the present in our old home in Tsukiji, Tokyo.

Kofu is a city of about 60,000 inhabitants, in a large valley surrounded by high hills which are overtopped by high mountains. It is now reached by rail, and is 80 miles from Tokyo. When we first went there, and for several years after, we were obliged to go by stage, and had to walk much of the way, especially over the mountains.

I commenced work in Kofu in 1895, and having many converts a church was organized there in 1896, in charge of an excellent helper, who was soon after ordained and continued with the church as its pastor for about six years. For a long time there was a lively interest, a good attendance, and constant additions to the church. At present there is no pastor or evangelist located at Kofu, many of the members have moved away, and some have died. Five of one family, besides the first helper's relatives and others, continue in the faith, and want to see the work go on. Of the family of five, the mother, one son and his wife now live in the preaching place, which is the half of a large business house or shop on the best street in the city. Here by throwing open the doors and singing a hymn, we can soon gather a large audience from the constant stream of passers-by. The younger son of this family is teaching in a school in a distant village. Not long ago the members of the church signed a petition asking me to permit this young man to preach or speak to the members until I could find an evangelist or pastor who would be willing to live in Kofu, or until Mrs. Brand and I could arrange to live there permanently. So he comes to Kofu every Saturday and leads the meeting, or speaks, on Sunday.

History of Work at Kofu

Mrs. Brand and I went out to Kofu last October, and in December I sent out a native evangelist who held a series of meetings there. When he had finished I went out myself with another helper, and continued the meetings, and I trust the Lord will give his blessing to the spoken Word, and on the tracts distributed. While staying in Tokyo I have been speaking and evangelizing at different places, and Mrs. Brand has opened a Sunday school and a meeting for women in one of our old districts near Tsukiji. In this district, in the house of a woman whom I baptized several years ago, I have been holding a series of very interesting meetings.

## 85. KOBE (Including Himeji and Inland Sea) — 1881

Churches, 4; members, 452; added by baptism, 65.

Rev. R. A. Thomson and Mrs. Thomson (in U. S.), Rev. C. B. Tenny (in U. S.), Rev. Frank C. Briggs and Mrs. Briggs, *Miss Ella R. Church (Himeji) (in U. S.), *Miss Daisy D. Barlow (in U. S.), *Miss Harriet M. Witherbee (at Himeji).

Gospel Ship, "Fukuin Maru," Captain Luke W. Bickel and Mrs. Bickel.

The year has brought deeply regretted changes in this station in the illness of Mr. Tenny and the death, just now reported, of Mrs. Briggs. The state of health of Mr. and Mrs. Thomson making it necessary that they should not longer defer their furlough, the work is left to the care of Mr. Briggs with supplementary aid from missionaries at Osaka.

Report of Mr. Thomson:

A Year of Heavy Burdens

The past year has been one full of peculiar trials and vicissitudes on this field. Fortunately the difficulties have not been connected with the work itself, but have been due largely to sickness among the workers. On the first of November, Mrs. Thomson and I entered on our tenth year of service in our second term in this country, and I can safely say that never before have I been under the necessity of carrying such a burden of work. It seemed at times as if I must give way under the strain, but I felt very unwilling to let any of the work go, as at almost every station we were being blessed with steady growth in grace among the members and many additions to the church. Under such circumstances there was nothing else to do but to "hold on tight." We feel, however, that we have reached the utmost limit of our strength and must very soon lay down the work for a much needed rest and change. Mr. Tenny's nervous break-down and consequent departure for home to recuperate was a dreadful blow to us and the work as a whole. It was so entirely unexpected that for a long time we could not realize that he really had to go. He was just entering upon the work after two or three years of hard study and we fully expected to turn everything over to his care this coming spring. We would fain wait until his return, but that is out of the question now. It was necessary for me to re-assume charge of the Himeji field and to do what I could for it during the past five months. The long continued illness of the evangelist at Himeji made the work harder at that place.

Progress in The Kobe Church

The work has progressed all through the year with remarkable smoothness and harmony at nearly all of the outstations, for which I am deeply grateful to God who has so richly blessed the work in many ways. The church at Kobe has continued to grow under the wise guidance of Pastor Yoshikawa. The evidence of growth in his own spiritual life and its effect upon his flock have been a continual joy to us. We have been closely associated together as brothers in the work for over fifteen years and our Christian fellowship has grown brighter with the years. The work in the church has been very successful during the year, and I rejoice greatly in a steady growth along the line of giving towards the work of the church on the part of the members. In addition to their contributions towards the running expenses and towards the support of the pastor they have contributed over $100 for church building repairs and special evangelistic work.

The church at Kyoto was called upon to part with its pastor, Mr. Takahashi, who left for America in August for further study. He is now in the Southern Baptist Seminary at Louisville, Kentucky. He did a good work in Kyoto and we were all exceedingly sorry to lose him. Mr. Chiba, a Baptist preacher who is at present dean of the Doshisha Girls' School, Kyoto (Congregational), has rendered valuable service on Sundays when he could spare the time from his other duties, and the brethren have all worked well to keep the church together in the absence of a regular pastor. Mr. Iwanaga, an evangelist from the Chofu

field, comes to take up the work from the first of January. The members are all very poor and it is hard to get them to give or to increase in their giving. I am not satisfied that they are doing all they ought even under their straitened circumstances.

At one time it seemed that the work at Ikeda would have to be given up as the evangelist, Mr. Goshi, was taken away, being needed at another outstation. But the brethren carried on the meetings themselves for nearly a year with what help I could render in a monthly visit and held on so faithfully, repeatedly urging that Mr. Goshi be allowed to return to them, that Mr. Tenny finally consented to release him from Fukumoto and I sent him back to Ikeda where he is now doing excellent work. Mr. Hara has continued at Hiogo during the year. The work is very hard and discouraging and he sometimes "gets blue" over the prospect, but just now he is more hopeful and is getting a good strong hold upon a fine class of young people. He is one of the "faithful," having been a fellow worker with me at Liuchiu and Hiogo for over twelve years.

**The Liuchiu Islands**

Owing to pressure of other work I have not been able to make my annual visit to the Liuchiu Islands, but as Mr. Yoshikawa expressed a strong desire to go this year and as it is better to alternate, he is making a visit there now while I am attending to his work here as well as my own. Mr. and Mrs. Haraguchi are accomplishing great things among the Liuchiuans and the work is growing on their hands. The members are very anxious that he should be ordained and a church organized, as a visit once a year from an ordained pastor or missionary leaves them the rest of the year without the advantages of church ordinances, which is a distinct loss. They always welcome the visits from outside, but they desire regular church organization. The people are so dreadfully poor that it is difficult to see how they can ever contribute towards the support of a pastor.

Mr. Tenny not being on the field to report for his own work, I can but add a few words in this report on the condition of his station. Last April the evangelist at Himeji, Mr. Ikeda, became ill and was unfit for any service for over six months. He had a severe attack of pleurisy and at times was very low indeed. He came to Himeji from the Yokohama church, but had hardly time for the people to become thoroughly acquainted with him before his illness, and the result was that they became discouraged. Mr. Goshi carried on the preaching services most of the time, and at the same time cared as best he could for his own work at Fukumoto. I am glad to say Mr. Ikeda has almost recovered from his long illness. The presence of Mr. and Mrs. Briggs at Himeji has been of very great help in the work, Mrs. Briggs caring for the Bible women in their work not only at Himeji, but all over that field and Mr. Briggs with his tactful and pleasant ways securing a fine class of young men from the public schools. The girls' school is prospering under the careful training of Miss Witherbee who is doing a splendid work among the girls of the school.

**Phenomenal Growth**

We all feel greatly encouraged by the phenomenal growth of the work at Toyooka, on the west coast. Mr. Uchida, who went there from the Liuchiu Islands, has built up a fine work among a very influential class of people in the city, judges, doctors and other well-to-do people. A church was organized and he was called and ordained as pastor over it in December. They began by contributing over $6 a month towards the running expenses and there are only 30 members as yet in the church. Toyooka is a good center for Christian work and Mr. Uchida is reaching out to many of the neighboring villages with the gospel. He is a very earnest worker and I feel sure will accomplish great things for the Master in that section of the country.

During the exposition at Osaka last spring at the invitation of the brethren

at Osaka all of the workers who could respond, on this field and from Himeji, took part in the great gospel meetings held at the Dendo-Kwan with so much success and blessing. The work was a help and inspiration to them in many ways, giving them new ideas of reaching the masses and individuals.

The work of the Zenrin kindergarten at Kobe continues to prosper and has accomplished a great deal of good in the Fukiai neighborhood. Notwithstanding changes in the staff of teachers the children are as interested as ever, over 75 having been in attendance during the past year. The work of the Bible-woman connected with the school, as also that of the one connected with the church, has been a valuable help in leading souls to the light and in instructing and building up the faith of those who were weak and ready to faint. I often stop to thank God for the life and consecrated labors of these noble Japanese workers who continue faithful amid much discouragement. When I feel depressed I think of them, and go on with renewed faith and courage and hope for the future of the work in Japan and pray that God may richly bless them and increase their number.

## The Inland Sea

Report of Captain Bickel:

"Doing Things by Halves"

To do things "by halves" speaks of a shiftless bent. We have been doing things "by halves." May we be spared the odium of shiftlessness! The year began with grand purposes. A full year of service was *our* plan, full to the brim. We thought we knew the whole way. It seemed straight as a die, but soon we struck a cross-road. "It leads the wrong way," thought we. And as we made hasty preparations for taking home the good wife who was ill, and the bairns, we wondered how this could be one of the "all things." And so it came that we did things "by halves," that is, spent six months in service here and six on the wing. Germany, England and the home land were visited in turn. Great was the blessing received of cheer, comfort and goodwill at the hands of those whose hearts are large in God's name. Would that we could feel we had given blessings commensurate with all bestowed upon us! Our relation to the land whose people we live for, because the Master bids us, and to its officials, through the terms of our cruising permit demanded a speedy return. The more so as there were whisperings of approaching war which, in their import of ill, reminded our old sailor heart of the weird, moaning whistle of the wind through the proud rigging of a ship before a gale. Hence our leaving wife and children with lonely hearts, to return with lonely heart to the charge that God gave.

A Sailor's View of Missions

On this long journey we met with some most interesting studies,—studies in human nature. Deeply impressed were we with the sad case of men and women, who, in this twentieth century, living in a Christian land, were so ill-informed concerning the purpose and results of Christian missions as to hold views that would have been ludicrous had they not been painful. For those who positively renounce faith in God there is some excuse. For those who, amid all the privileges of Christian influences in a Christian land, have through a sordid spirit of greed or through disregard of the higher spiritual demand of the faith they hold with so lax a hand, narrowed down the limits of their sympathies until their creed spells self, and the pleading of their Master's voice and the crying need of their fellows can no longer pierce the indifference that covers their ears like a hood, there is, we feel, no excuse. In view of the fact that when following the trail of the deep blue as a vocation and visiting many heathen lands with the critical spirit of a sailor, who does not readily take the face value of a coin, but wants to hear its ring, we held and increasingly held

a strong faith in Christian missions for man's sake if not for God's sake, we feel that we have a right to express a conviction that has not been put on like a new coat upon becoming a missionary.

But to go back to the cross-roads. There were lights as well as shadows in the picture there. "We will wait ten years if need be and strive on unquestioningly, not looking for tangible results on so wide and new a field," we had said. But the day before sailing from Japan, two men, confessing a newly born faith in the Christ, passed through the waters of baptism as a token of a new life begun. They were not from among the great or the wise; neither were they giants in faith. They belonged to the humble of the land and, coming out from heathenism, need help again and again in the life so new to them. We can sympathize with them; for we, as to need of help, have been in like case and shall we add, sometimes fear we are now. But they were the first tokens of the ingathering that in God's time must come, reminding us in their early appearing of some chance fruit tree, that stands alone in blossom among its fellows in early spring. But the story of how these friends led evil lives, were finally changed and were brought to a decision through the sad death by drowning of one of their shipmates, has been told elsewhere.

**First Tokens**

There was another ray of sunshine that lay athwart the cross-road We had settled down to a sort of grim martyrdom at the self-suggested thought that we were indispensable. Whatever others might be able to do to gain rest, we must keep on with a do or die determination. A lady missionary had gone home and come back, as sometimes these sisters do, the richer by half. She had acquired the gentlest possible sovereign rights over a husband. This was just before we reached the cross-road that led the wrong way. And so our good brother, F. C. Briggs, by a natural process stepped into our place to help here, as he seems to have a gift to help on the "whatsoever thy hand findeth to do" principle all around. It is true he did not know the main sheet from the fore boom topping lift; but had he had nautical knowledge it might not have been well, for so many helpful qualities were in the balance that it might have become overweighted. And so it was that much was done without us and we went and came with the simplicity of changing watches at sea.

**A Most Helpful Associate**

We were moreover rejoiced to find that despite the apprehension on all sides as to war, a fear that has since found justification, no restrictions were placed upon us. In fact only a month before war was declared we received a further extension of our concession, thus being enabled when God shall give us strength to cope with the enormous task before us, to visit three more large groups of islands that have hitherto remained untouched by any one. Here let me reiterate, lest friends forget, that our rule is to go to no place in which any work is done or is likely to be done in the near future by any one of any denomination, and that even the frequent invitations to work in untouched, out-of-the-way places on the mainland we refuse, so that the 350 places now on our books and the 400 or more new places which we hope to visit in time all come under this category. In the meantime we are following out step by step our original plans. These provide for a widespread proclamation of the gospel in the many towns and villages of these populous islands on what might be termed inductive lines, both the addresses given and the literature distributed being graded in such a manner as to lead from the most simple Christian truths to deeper thoughts of God and a Saviour's love. Such a system, with its subsequent method of grouping and consolidating, can only be possible in view of the fact that our meetings are attended again and again by the bulk of the people in the villages into which we have found entrance.

**Wide Opportunity**

Prospect of a Motor Engine

The motor launch has rendered good service, facilitating our movements very much. As the need of the sin-burdened thousands to whom we are sent has so strong a pull upon our heart-strings, everything that makes the pulse of our endeavors on their behalf in the name of God beat quicker is welcome indeed. It was with great joy, therefore, that we received an offer from the large-hearted donor of the "Fukuin Maru" and the launch alike, when visiting his hospitable home, of $1,000 towards the expenses of fitting a motor engine in the "Fukuin Maru." He added that he hoped the Baptist young people of America would find it in their hearts to supply the rest.

And so the seed sowing goes on. Slowly it is true; all too slowly for our impatient nature, yet steadily, steadily on. And if any friend should feel tempted to lose hope as to the outcome of the battle that is being waged, let him be assured that among those who see the grim enemy face to face there is no loss of hope. If doubt should arise as to whether it is worth the cost, let him remember that there is no doubt among those who gladly pay the highest price of life and service here. The assurance of victory in our heart is as great as our faith in a living God, and our faith in God is in keeping with the marvels of his merciful guidance and the miracles of grace apparent in the lives of men touched by the transforming power of a dying Saviour's love.

## 86. SENDAI — 1882

Churches, 5; members, 413; added by baptism, 52.

Rev. E. H. Jones and Mrs. Jones (in U. S.), Rev. W. Axling and Mrs. Axling, †Miss Annie S. Buzzell, †Miss Gerda C. Paulson.

Here, as at Kobe, the work is left with inadequate provision, Mr. Jones being obliged to leave upon furlough and Mr. Axling being still in a critical condition of health as a result of illness continuing since last August. It is earnestly hoped that relief may come soon to this trying situation.

Report of Mr. Jones:

Notwithstanding many difficulties our work has been generally very encouraging during the year just closed. The Spirit seems to be brooding over the hearts of the people, warming them up to desire a higher life than that which they find even in their excellent new civilization. Preaching meetings are attended everywhere with increasing numbers and interest. The churches are slowly waking up to the fact that they are not prepared to take full advantage of the awakening, and are commencing to work in earnest. The Sendai church—the metropolitan church of the district—has been especially blessed. Twenty-five members have been added during the year. The church is fully self-dependent, or would be if there were no missionaries living in the city. The Sabbath school has been carried along with increasing members and efficiency.

A Japanese Prayer Meeting

The weekly social prayer meeting has not been so largely attended as we would like to see. I think the Japanese type of faith is more inclined to be intellectual than emotional. Personal experience is seldom if ever heard in prayer meeting exhortations. Japanese politeness speaks little of self; expositions of

Scripture, or dilations on the advantages of Christianity, are the rule in this kind of service. The time is usually occupied by the leader's remarks, and with prayers from the members. A social prayer and conference service, such as we have commonly in American churches, is rarely seen. A Japanese Christian church social, on the other hand, is more decidedly Christian than the same kind of a meeting is in America. Opened with reading of the Scriptures and prayer, the exercises are decidedly religious; they are much more social than the prayer meetings. Every one has the privilege of speaking; the remarks are often such as provoke laughter. But at any time the believers do not feel it to be an incongruity if some one feels moved to read a passage of Scripture, make remarks thereon or engage in prayer.

A Japanese Social

Miss Buzzell and Miss Paulson, with their helpers in the school, have rendered great service to the Sendai work by their ten district Sunday schools, and also by assistance in the church school. Miss Paulson has done much valuable work touring among the country churches with her helper, Miss Onuma. The work at Iwakiri and Shiogama, has also had much help from Miss Paulson and the school workers in their Bible schools, and in house to house visiting.

The work at the Tachimachi preaching place in Sendai has been carried on regularly during the year. Being away most of the time myself, touring among the country stations, the responsibility has largely devolved upon Mr. Axling and the members of the church. Mr. Seino, the chief deacon of the church, now over sixty years of age, has come regularly to the meetings and has assisted much by his earnest preaching in making the meetings effective. He is himself a significant proof of the power of God to save from a dissolute life; and his frequent recital of his own experience, a habit quite contrary to Japanese custom, has often been used by the Spirit to bring conviction of sin to the hearers. A number of soldiers have been led to Christ through the work done at this preaching place. It is on one of the principal streets that lead from the barracks to the city, and therefore catches a good many soldiers as well as ordinary citizens. The experiment of holding these meetings in the daytime was tried because the soldiers cannot come out in the evenings; but we have found the meetings quite well attended by the other people as well, and the experiment has fully justified itself.

Effective Testimony to the Power of the Gospel

The work in the rest of Miyagi Prefecture has had great difficulty. At two places, however, Sanuma and Usuginu fruit has been gathered. At the first place there are now some five or six inquirers. At the latter place a young man coming back from America, who during his stay there of some years became a Christian, influenced his family to look into Yaso Kyo (Jesus religion). The result is that his father and brothers, with a good number of the people of his native place, have expressed their determination to become Christians. This shows the interdependence of the home and foreign departments of our missionary work. A Japanese coming back from America without having become a Christian is one of the most obstinate obstacles we have to meet. It is thought of him, and he so thinks himself—that he has seen Chritianity in its home, and having been uninfluenced by it, it is concluded that it is not worth investigating further.

Influence of Japanese Who Have Been in America

At Kiushi we have a church of some 38 members; we are not able to place a pastor over the church for lack of funds. The members themselves are unwilling to make the necessary contributions to have a pastor, nor are they fully able to do so. Our evangelist working in the district was to visit them every week, and they were to have paid $2.50 towards his salary, but they did not pay anything. The chief difficulty is their unwillingness to make sacrifices for their religion.

On the Aomori and Iwate prefecture fields there is a much more encouraging condition. The Morioka church has been advancing rapidly in numbers during the year. Some 22 new members have been added. Out of this number 7 were baptized in the outlying districts. Those baptized in the city gave very good evidence of true repentance and faith, but most of them are students, or young women. On this account, as with most of our churches, students and women form the bulk of the membership. They are dependent upon their people who, being either indifferent, or opposed to our religion, will not of course give money to help our work. The Morioka church reports a membership of 85, but very few of that number have control of any money.

**A Work of Grace After Ten Years**

At Tono, a place off from the railway among the mountains, there has been a remarkable work of grace. For years we have prayed and worked for the place, but there has been no movement sufficient to encourage us to hope for results. About three years ago our first convert from there was baptized after ten years of work; now the whole town seems moved. The meetings are crowded. We try to have an after meeting to really get at the earnest ones to lead them to decision, and the second meeting is as crowded as the first. We finally, at eleven o'clock, close the meeting after asking for decisions. Some ten or twelve will hold up their hands signifying that they want to follow Christ. After the meeting is closed a number go with us to the hotel, and it is after midnight before we can get through with answering their questions, and teaching them.

**A Native Sect**

At Hanamaki, the strife of sects has commenced. A man by the name of Kanzo Uchimura, who wrote a book called, "How I became a Christian," which has had quite a circulation, is dissatisfied with all that has been done by all Christian workers up to the present, and he proposes to start a new denomination. He has already started one church at Sapporo in the northern island, but it has become largely Unitarian, though he himself is orthodox. He is now doing his best to get other members to join his movement. He has already secured a young man named Saito, at the last mentioned place, who has come to be heir of his father's property, and is thereby apparently a shining mark for his proselyting efforts. Mr. Uchimura sends his notices around to our most earnest inquirers when he is about to have a meeting.

At Hachinohe we have had one baptism in the year. A young man came out strongly and, though alone, said he wanted to follow Christ in baptism. He is very helpful to the work. Some three or four others are giving good evidence of having been born again during the past year, and I hope to have the pleasure of baptizing them upon my next visit. For twelve years we have been the only workers in the town. Much prayer, much work and much money have been spent on the place when it was considered too far to travel to, too degraded to spend much time or money on. Now, however, the Methodists and Episcopalians are working in the town.

**Candidates for the Ministry**

There have been 52 baptisms on our field during the year. Two young men have definitely given themselves to preparation for the work of the ministry, feeling that they have been called by God. Several others among those baptized are thinking about the matter and seeking to know God's will. The contributions of the churches have been a little over $175. This is a poor showing as compared with the previous year, being but 86 1-2 sen per member. But our northern field had famine last year and times have been very hard since in consequence.

## 87. SHIMONOSEKI (Including Chofu) — 1886

Churches, 2; members, 60; added by baptism, 12.

Rev. G. W. Hill and Mrs. Hill, Rev. F. W. Steadman and Mrs. Steadman, †Miss Lavinia Mead.

Important changes are in progress in this mission. The successful outcome of prolonged negotiation for the transfer of property titles to the Shadan has made possible the realization of a plan long in contemplation for a sale of land at Chofu and the transfer of the work in part from Chofu to Shimonoseki. It is proposed that Mr. and Mrs. Steadman shall remain at Chofu, Mr. and Mrs. Hill and Miss Meade removing to the larger center.

Report of Mr. Hill:

We began the year with considerable religious interest in both our churches. Mr. Jones of Sendai gave us a few weeks' help in February. His direct, pungent preaching of the Word and his earnest, evangelistic spirit greatly helped our believers and brought to a decision for Christ several who had been studying and inquiring. Good audiences attended these special services both in Chofu and in Shimonoseki, and the gospel had a wide hearing which will bear fruit.

Our regular work has gone on quietly during the year. We are able to report more baptisms than last year, but the strength of our churches cannot be said to be increased as there have been severe losses by removals. In Shimonoseki the church has greatly suffered by the removal of two of the best families, and four or five of the leading men. This is a great source of weakness in our Japanese work, and as the migratory movement is generally towards the larger centers, we feel it especially on our part of the field. The year has also witnessed some dissensions in the Chofu church and the consequent resignation of our evangelist working there. In Shimonoseki, though there has been a loss of several good members, a fine company of young men have been attending the services. They are earnestly studying the Word. Some have recently been baptized and we expect others from this class. Gains and Losses

Our outside evangelistic work has been considerably decreased on account of lack of funds for travel and other expenses. My own efforts in this direction were almost entirely interrupted during the autumn and early winter, which is our best season for such work, by the complications attending the transfer of our property here to the mission. One of the men in whose name it was held refused to transfer, on the ground that it would be unpatriotic for him to deed the property to a foreign missionary corporation. After exhausting all means of persuasion both from missionaries and leading Japanese workers, it was necessary to institute legal action in the courts. It finally developed that the man had a debt, and that he was intending to raise the money on this property. By means of the legal proceedings, however, we forced him to compromise for a small sum and the deeds were registered in the name of our Shadan on Christmas Day. We rejoice that valuable property has been saved to the mission, but are made sad by the moral delinquency of one who has been for many years an evangelist.

With this cause of uncertainty removed, we have increased hopes of the realization of our plans for removal of one of our mission houses to Shimonoseki, which will more than double our opportunities for work and increase the efficiency of our station. Our statistics show a large decrease in membership in Proposed Removal to Shimonoseki

both the churches. This is not, however, a cause of discouragement. The church rolls have been revised and some who have not been seen or heard of for years have been excluded. Our lists now represent only those of whose faith we know, though quite a portion of these are non-resident. We are glad to report also, even with the loss of members, a slight increase in contributions.

## 88. NEMURO — 1887

Churches, 2; members, 79; added by baptism, 1.

¶Mrs. H. E. Carpenter.

Work at this station has continued under such oversight as Mr. Parshley has been able to give to it. Report of the work is included by him in the letter pertaining chiefly to the work at Mito. Mrs. Carpenter has now returned to this field to which her consecrated labors have so long been given.

## 89. OSAKA — 1892

Churches, 2; members, 79; added by baptism, 18.

Rev. William Wynd and Mrs. Wynd, †Rev. J. H. Scott and Mrs. Scott, †Miss Grace A. Hughes, †Miss Mary Danielson.

Report of Mr. Wynd:

In looking back over the past year we realize that for the church in Osaka it has been a year of golden opportunities which, thanks be to God, we have in some measure been able to utilize. The work of the year may be divided into three periods.

The first part of the year was a time of preparation, of plans and of stirring up the church to rise to its privileges and throw itself with vigor into the great exhibition campaign. The second part of the year was a time of earnest effort to make the gospel of Christ known to the crowds which thronged the exhibition and filled the city. How well the Christians succeeded in doing this you have already seen in the report which I forwarded to you some time ago. Nearly a quarter of a million of people heard the gospel, and of that number many heard with deep interest, and not a few with joy and faith. The third part of the year has been a great deal taken up with work that has grown out of the exhibition campaign. Corresponding, visiting, dropping a little more seed into hearts which had been touched, opening Bible classes, instructing the seekers and admonishing such as were growing careless have been a good part of our work during the autumn months when the city had got over its excitement and back to its normal condition.

**Analyzing the Year's Work**

During the year I have had the joy of baptizing eight, but the number received into the churches does not give an idea of the work that has been done. A general spirit of inquiry throughout the city, and extending to the most remote of our country stations, is the most encouraging outcome of last year's special effort. Our country workers report interest in farming villages where hitherto there has been only open hostility or utter indifference. Two weeks ago a young man brought the information that in his village fifteen people were coming to him for instruction about Christianity, and that though he was not a Christian he had got

**Interest Awakened in the Villages**

a Bible, and was reading it to them. The interest was aroused by one of the villagers having heard the gospel at the exhibition.

At Kogawa Cho, which has lately come under my charge, the outlook is hopeful. We have no native pastor, but the Christians are all working earnestly and the meetings are good. In the inquirers' Bible class we have fourteen names enrolled, and we hope before long to see many of these in the church. In the general interest that has been aroused, in the earnestness of our members and fellow-workers, in the deep desire for Bible instruction on the part of our young men, we see signs that God is with us, and begin the new year's work with hope and joy.

## Report of Mr. Scott:

Another year full of the richest of blessings from the loving Father has passed, and as we review it we have great reason for gratitude for good health, for prosperity in our home, and for abundant opportunities for service. It has been a year of quiet, steady work, with many tokens of divine favor, some of these tokens being of special interest. We cannot report a large increase in our membership; indeed after dropping or excluding several who had become a burden to our church roll, the members received by baptism and letter will not keep the number up to that reported a year ago. It has been my privilege to baptize eight during the year. Part of these are included in the report of the Kogawa Cho church, where I labored for the first ten months of the year, as noted below.

The Great Exposition

The great event of the year in the Christian life of Osaka was the effort made in connection with the national exposition which opened in Osaka March 1 and closed July 31. The different missions united in renting a hall directly opposite the main entrance, and here services were held forenoon, afternoon and evening of every day of the five months, each mission in turn having charge. The Baptists, of course, took their regular turns and were especially blessed. The attendance and interest were in advance of the hopes of the most sanguine, and at the close it was found that the total attendance had exceeded 250,000, or a percentage of one to every sixteen of the more than 4,000,000 who attended the exposition. Much opposition to Christianity was overcome, a spirit of earnest inquiry aroused, and several were converted. Four of those whom I baptized date their conversion from these meetings. Those who heard came from all parts of Japan, and some from China and Korea, so we have reason to think that the effort made both a profound and far reaching impression.

Ever since we came to Japan in 1892, until June of this year, we have lived at Kogawa Cho in Osaka and I had charge of the church there. However, we were obliged to remove to another part of the city near to the Naniwa church then in charge of Mr. Wynd; and, as his new house is not far from Kogawa Cho, it was thought best by all for us to make an exchange of our fields of labor, which exchange was made November 1. Miss Hughes is associated with us and Miss Danielson with the Wynds. I now make report of the work at present in my charge, although I have been in charge but two months of the year, and leave to Mr. Wynd the report of the work at Kogawa Cho.

The Naniwa church was organized by Mr. Wynd last May, he having commenced work there in the chapel some eight years ago. Faithful work has been done, and that part of the city is a fine field for work, but the church meets in an ordinary Japanese dwelling-house which is gloomy and otherwise unattractive, and located on an obscure, narrow street, not much more than an alley. Accordingly the work has moved slowly. It seems to us a great waste of time and money for a family and a single woman sent from the United States at

considerable expense, and a devoted native evangelist educated at our theological seminary in Yokohama, to have their efforts made so largely of no avail by an unfortunate location. Accordingly we have decided, even if it necessitates giving up work on other fields, to move out to a better location as soon as possible, and then seek help in building a new church, because work in a rented house is always conducted at a great disadvantage. To ask the church to remain where they now are until able to rent a better house or build for themselves is unreasonable. They are in a sense "between the upper and nether millstone." They are too poor, with present numbers, to rent a better house or to do much toward building a house of their own, and they are not in a place where they can grow to numbers large enough to do for themselves. The church is doing well in the matter of self-support, considering their unfortunate location.

Poor Location a Hindrance

Kujo is a chapel in northwest Osaka among the cotton mills and other large manufactories. Here we have a very interesting work. Congregations are large and attentive, and the Sunday school in charge of Miss Hughes is a fine one. The Dembo chapel is also in northwest Osaka, something over a mile beyond Kujo and with surroundings quite similar. Here also we have a good hearing and Miss Hughes a good work. The deplorable condition of the children and young girls at work in the factories appeals very strongly to us, and our chapels are opening the way for a much needed work. Sakai is a city of 50,000 people, ten miles south of Osaka and a good field for work. I commenced work there about nine years ago and a fair degree of success has attended the effort. This year, however, owing to the serious and long continued sickness of the evengelist's wife, the work has moved slowly, and owing to lack of funds I have not been able to do justice to this field. With the start we have there it is only with the greatest regret that we can think of giving it up; but it is wasteful to continue it on the present policy, and by using a part of the money for the Naniwa church we will be able, we hope, to secure a house where that church can exert the influence it ought to exert in this great city. Moreover, we sincerely hope that the dropping of the work at Sakai may be only temporary.

Work for Factory Girls

We have striven to develop self-support in our churches, and a comparison of the contributions of this year with those of the previous year shows an encouraging gain. The Kogawa Cho church has done especially well, the offering there being an average of over $1.25 a member. The Naniwa church would make a better showing were there not on its roll a large number of non-resident members. Among all the members of the two churches there are only two who are in business for themselves, and these only in a very small way. All the others are students, clerks, servants and women without means of their own. Here in Osaka especially we experience the great difficulty, which is felt more or less in all parts of Japan, of reaching men who are "located" and so will remain and help in the building up of our churches. There are special reasons why the reaching of these is not now possible to any great extent in Japan; and the classes which are most susceptible to religious influences are today here, next week they will probably be in another part of the city hard to find, and next month they may be in some distant part of this empire or in America.

A Floating Membership

I have been employed by one of the large banks in Osaka to teach English to the clerks. I meet them three times each week for an hour and a quarter each time. This gives me an opportunity to reach a goodly number of young men and it also adds a nice little sum of money to that used for mission work. I also teach an interesting class of young men at the Young Men's Christian Association once a week on the "Life of Christ." My relations with the native

workers have been harmonious and cordial, and I esteem it a joy and privilege to be associated with such noble workers. It was my privilege to have for a few months at Kogawa Cho one of the most efficient and devoted of our Japanese preachers. He seemed to be just the man for Osaka with its great opportunities and great responsibilities, but the Father had other work for him and so called him home.

A Great City

Osaka has over 1,000,000 people, exceeding every other city in Japan, except Tokyo, in population. It is the business center of this part of Japan, the commercial metropolis of the whole empire and a great center of trade for the whole Orient. Accordingly it is of incalculable importance as a religious center. Taking Osaka as a center, within a radius of thirty miles there is one of the most densely populated districts of the whole earth. This would include Osaka Fu with its 1,500,000 people; Kobe with 300,000; Kyoto with 300,000; Sakai with 50,000; and literally hundreds of towns and cities with populations from a few hundreds to several thousands. This being the industrial center of the empire, some of the most important problems of the future of Japan will certainly be settled for the good or bad right here. How important it is then for us so to improve the present and the immediate future that we can do what we ought to do; that is, to help these people to solve these problems in accordance with the principles of the gospel of Christ. We are profoundly grateful for the privilege of laboring in this important field, and also for the kind support given us by the Board and by the churches and friends in the home land.

## 90. MITO — 1889

Churches, 3; members, 98; added by baptism, 4.

***Miss M. M. Carpenter (in U. S.).**

### Report of Mr. Parshley:

In making this my annual report I will omit my chief work, that in the seminary, as Dr. Dearing's report will include all that is necessary.

A part of my summer vacation I was obliged to spend in Karuizawa on account of my physical condition, but I went to the Hokkaido for a short time. The Nemuro church is no nearer becoming a strong church than it was seven or eight years ago when we removed to Yokohama. This is due to unavoidable causes. The community lives entirely by fishing, and for this reason the population is very changeable. This is especially true when the seasons are bad, as has unfortunately been the case for several years. Yet the work is not fruitless, as many have been converted there only to move to other places. This year, however, we had only one baptism, a woman 55 years of age, who has known us since our work began in Nemuro, but who has been hindered until now.

Obstacles to Growth

Taira and Mito are still in my care as no substitute has yet been found to assume charge of that work. During the year I have been obliged to use Mr. Ishikawa of Mito part of the time in Taira, though during the summer months Mr. Takahashi, a student in the seminary, gave his entire time to the church and accomplished much. Only one baptism was reported, but a very much needed reorganization of the affairs of the church was secured.

A Student's Summer Work

In Mito Mr. Ishikawa has been laboring and there have been three additions to the church by baptism and one by experience. I have not been able to visit Mito and Taira since September, but I have kept in touch with the field as well as I could through correspondence. It has been a great loss to the work that Miss

Carpenter has been laid aside since summer. We hear, however, that the young men are organizing and carrying on work on their own responsibility, and for this we are very grateful.

## 91. OTARU — 1902

Churches, 2; members, 24; added by baptism, 2.

Rev. T. E. Schumaker and Mrs. Schumaker.

### Report of Mr. Schumaker:

At the church in Otaru services for preaching have been held four times each week. The results in baptisms are thus far not so large as we hoped for. I am not surprised that this year was one to try our faith. At first ours was the only preaching place in a populous neighborhood in a large city and many came to learn what was going on. But by the beginning of 1903 all had learned what we were, and opposition had had time to make itself felt. The result was a great falling off in attendance. This has been coming up again, and we have also a larger attendance of regular hearers, some of whom, I am sure, are on the way to true faith in the Son of God. Besides the one baptized in Otaru, the year closes with two candidates awaiting examination for baptism. Several others we hope will become candidates before long.

**A Trial of Faith**

The money raised may seem little for eleven members, but when you are told that it was raised by only about one half that number, the amount will seem more creditable, I think. The facts are as follows: Two of the eleven are foreigners whose gifts are not counted. Of nine Japanese members only four persons have been in Otaru all the year, and one other half the year. Seven persons, one of them our evangelist, raised the money reported. Three belong to one family. The father is an ex-judge. He went to Tokyo in the fall of 1902, and has not been in Otaru since. He entered the theological seminary in Yokohama this fall (1903), where he entirely supports himself. His son has been for two years or more a student in a medical school in Tokyo and spent only one month in Otaru this year. The mother spent half the year here. These three have regularly contributed to our work. Of the other three, one is a carpenter, another a young man employed in the post-office on small salary, and the third the young wife of a man who is not a Christian. Yet these seven have raised more than enough to pay all present expenses of the church for one month. Of the nine Japanese members, the other two were baptized this year. One of them came quite recently and lives in Sapporo. The other was baptized last spring and about a month later went away on business when he disappeared utterly. All our attempts to trace him have failed. He seemed a most promising Christian and we still hope for some word from him, though the time when he was to return is long past.

**A Scattered Membership**

We have as yet no pastor for Wakkanai. Evangelists are few for the work in Japan, and most of those from the south dread going so far north. One of our young Christians conducted services until April, but being included in a large number dismissed from post and telegraph offices by the government for economy, he left Wakkanai at the end of April. Since then we have had no one who could conduct the regular services and no one even to live in the preaching place, so that I gave up even this last temporarily. We report thirteen members for Wakkanai, but only three of them are now on the field. All of them were there less than two years ago. All of the thirteen except those now on the ground left the place within about twelve months' time. Such is Japan.

**Discouragement at Wakkanai**

A Call from Sapporo

We now have five Baptists in Sapporo, the capital of Hokkaido, a city of about 60,000 people. It is only twenty-three miles from Otaru by rail. Two of the above are from Wakkanai and three from Nemuro, one of these being the young man I baptized in Sapporo who came as a candidate for baptism from Nemuro. We are now holding services during the week in Sapporo in the house of one of the believers, but the house is back from the street and so not well situated for general meetings. Christianity has a stronger hold on Sapporo, I think, than on any other city in Japan and, for that reason, the prospect of being able to build up a self-supporting work there is perhaps second to that in no other town in Japan. The fact that it is the capital also makes it an important point for our work. We ought by all means to have an evangelist located there. We ought also to have work in Hakodate, the remaining large city in Hokkaido. There is such a constant movement toward the cities that unless we have work in them to gather those who go there, we are constantly losing. In Japan the cities are such important places that we cannot afford to pass them by.

The Lord gives us much joy in our work and we believe that he has many blessings for us in this great and growing Hokkaido.

## VI. MISSIONS IN AFRICA

TRIALS are bearing heavily upon our workers in this mission. The death of Mr. Wright at Mukimvika has removed at the beginning of his career one whose promise of usefulness was as large as his love for the work for which he yielded up his life. The Mukimvika station suffers also by the illness of Dr. Lynch, necessitating a quest of health in America. As a result of these and other losses in the mission, the need of immediate reenforcement is most urgent. Several stations have but one resident missionary family. The need of a physician on the upper river should not fail to be met during the present year. Dr. Kirby, who has been transferred from Kifwa to Lukunga, owing to the removal of Mr. Hill to Mukimvika, has just now visited these upper stations, devoting a month to the giving of such aid as he could render them. The fact that this visit of a month was eagerly requested by the missionaries at these stations illustrates the greatness of their need.

The depletion of our own mission force is made the more noticeable by the contrast offered in the expansion of the work of Belgian Roman Catholics who are swiftly occupying the lower Congo district, priests and nuns coming to the country in a multitude. It is impossible to doubt that this represents a policy promoted by the government of the state, as sales of land are made to this mission, while persistently refused to missions conducted by Protestants. The Roman Catholic Mission is particularly active in the care of orphan children, a class which as a rule represents the victims of raids made upon native villages by the soldiery. Many of these children are trained as soldiers in schools under the care of the Roman Catholic Mission.

The dreaded sleeping sickness still claims its victims. But all other discouragements through which the work of our missionaries suffers are of slight importance in comparison with the difficulties resulting directly from the policy maintained by the government of the state. There is no one of our stations, even in the lower district, whose work is not affected adversely by these influences. On the upper river the work is almost fatally impeded by the unrest of the people, their frequent flights to the forest, their removal from the territory of the state, and the decimating of tribes through attacks by the soldiers. Notwithstanding the obstacles confronting them, our missionaries continue their work with courage. Not retreat, but redoubled effort, is suggested by the plans discussed at the recent conference. In the confidence that relief will come in God's time and way, they do the work at hand and consider plans for reaching further into the great territories still unoccupied. It cannot be that their confidence will be disappointed. Those who work for God work with God.

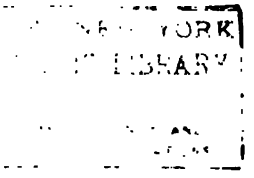



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Africa Series — Orient Pictures.

**NO. 228. — CLIMBING A PALM TREE.**

What if that rattan strap should break? It will not, however, for the men who climb trees in this way are very skilful, and are careful to see that there are no defects in their only support. What is he climbing the tree for? It might be for one of several purposes, but it is a fact that the juice of the palm tree, secured in this way, is made into an intoxicating liquor much used by the natives. Photograph by Rev. Joseph Clark.


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We are glad to report relief for our workers at Banza Manteke in the return of Dr. Leslie who is just now sailing for Africa. A cause for congratulation also to the mission as a whole is found in the expected coming of Rev. S. E. Moon to Banza Manteke who, in cooperation with Mr. Richards, will conduct a central school for theological training which it is hoped will serve all our stations in the lower Congo territory.

## 92. PALABALA — 1878

Churches, 1; members, 333; added by baptism, 50.

Rev. C. H. Harvey and Mrs. Harvey, Rev. Wm. A. Hall and Mrs. Hall (in Jamaica), §§Rev. C. C. Boone.

### Report of Mr. Harvey:

Opposition Overcome

The past year has not been without encouragement. Fifty have been added to the church by baptism and there has been an advance into the regions beyond. At one place in the Noki District, where for many years the chief of the town has opposed the gospel, he has lately turned quite around, is anxious for a teacher, and is willing to help in building a chapel. There are several conversions here also. We are hopeful that God is leading us into this Edom, the strong city, the place where the oppositon has been the most strenuous hitherto.

Our people as a whole are still contributing liberally to the extension of the gospel and towards the support of the school and church work among themselves. They have given no less than $226.50 during the year for these purposes. Considering that the net membership is but 333 (which number includes many too poor to give anything at all), the average is not less than a dollar per member. Some $35 of this money was contributed for the purpose of putting up a good-sized chapel in our Noki District, where the people of the various villages in the neighborhood can worship together.

Nightly Prayer Meetings

We have now eight out-chapels and meeting places. At each of these places there are daily services held as well as day schools and Sunday schools. At many other villages where there is no chapel, but where there are Christians, they meet every evening for reading the word of God and for prayer. This I am glad to say has become an established custom. These evening services no doubt are a great means of spreading the truth among their heathen neighbors, besides being of great value in maintaining the flame of divine love and zeal in their own hearts. In the stillness of a tropical night every word read or spoken carries far, and some who would on no account attend the meetings are almost compelled to hear the "wonderful words of life," and one by one they attend school and are soon known as inquirers.

I have been able to make several evangelizing trips during the year, usually accompanied by my wife. One journey I made was from Palabala to Mukimvika by land. This journey was made in the hope that Mr. Wright would be able eventually to join hands with us at Palabala in evangelizing the intermediate district. The idea met with an enthusiastic reception from Mr. Wright. He agreed to undertake a journey from Mukimvika to Palabala by another route to enable us to complete our plans. Alas, about the very day he was to have started he was taken from us by death! Mr. Boone has also made several evangelistic journeys through our districts.

The Catholic opposition is becoming more and more acute in the outlying

Catholic Opposition

places. Their colored teachers work largely upon the fears of the people and many of the timid ones join them to save trouble. A cheap, common rosary is given to such and they are warned that should they ever take off their beads and give them up terrible things will happen to them. However, notwithstanding all the efforts of the priests they make but little progress in our own districts; and for the rest, the fears of the people are a very insecure foundation to build upon. Time will show how insecure, no doubt.

The medical work has been carried on by Mrs. Harvey with good results. Each patient buys a ticket for ten cents which lasts two months. Altogether nineteen dollars has been paid in this way. This does not cover all costs, but it helps in teaching the people to be independent and avoids pauperizing them. A Sunday school has been conducted by Mr. Boone each Sunday morning (except communion Sundays). The attendance has been very encouraging. The school work has progressed. Last year we had but 292 scholars on the books; this year there are 525 with an average attendance of 271. Regularity of attendance seems to be very difficult to both adults and children. The former indeed have their duties to attend to and too much should not be expected of them, but most of the children are free to attend school. Unfortunately there is no power behind to compel them to be regular; they come or stay away of their own sweet will. The need of punctuality and regularity is a foreign idea to them.

We have had this year a station boarding school for some of the more promising scholars, and especially such as are known to be apt to teach. Mr. Boone and I have carried this on together, assisted by my wife on Wednesdays. These young fellows have had a course of Bible instruction in the Old and New Testaments, besides elementary teaching of other kinds. There have been only five pupils this year, but they have made good progress and most of them, I trust, will be found useful in the out-schools, and some of them in helping the evangelists in their work. One object of the school indeed is to provide young men to fill the posts of two or more of the evangelists who will thus be freed to go to the training school at Banza Manteke for a time. While I was at home Mr. Hall sent two men there, and although they only had one session the advantage has been very manifest ever since. The weak point in our work is the lack of education of the preachers and teachers, and we are bound to remedy this as much as possible without draining too much the aggressive strength of our workers. The plan above mentioned will, I trust, help us to tide over the difficulty. The station school of scholars from the villages near has been conducted by Mrs. Harvey, who has also carried on a school at Kimpangila about half an hour's walk away. During the last month the latter school has been held at the station as the people are building a new schoolhouse. This, we expect, will soon be finished.

Need for Training Evangelists

## 93. BANZA MANTEKE — 1879

Churches, 3; members, 1,810; added by baptism, 239.

Rev. Henry Richards and Mrs. Richards, W. H. Leslie, M. D., and Mrs. Leslie, Rev. E. T. Welles and Mrs. Welles (in U. S.), *Miss Catharine L. Mabie, M. D., *Miss F. A. Cole.

At this station the return of Dr. Catherine Mabie is a welcome incident of the year.

Report of Mr. Richards:

More itinerating has been done than usual of late years. We were out about nine weeks during the year and opened a number of distant and important

outstations. We have extended our borders until we have forty-six outposts, sixty-four evangelists and teachers, and others holding forth the word of life.

Exactions of the State

The state has required the chiefs to supply workmen for road making and also required the people in the villages to grow many sacks of peanuts as a tax. The chiefs went to Boma to see the governor-general to complain against what they considered oppression and against some outrages committed by the soldiers. Since then the people have had some peace, though the matter has not yet been settled. All this caused much unrest among the people and did not help them to attend to eternal and spiritual matters.

Threats of Priests

The priests have been quite energetic of late, and evidently hope to damage the work. They threaten those who refuse to receive them, and we have a difficulty in assuring our people that they have no authority to molest or injure them. The commissary of the district has decided in favor of the people and against the priest in cases of this kind that were brought to his notice. Quite recently a priest went to a place only a day's journey from here, where we have had Christians for years working on the coffee plantation, and sent for the chiefs in the neighborhood and offered them presents to become his friends. The chiefs, however, refused his gifts. They are learning wisdom. Fortunately we had just closed the training school and we were able to send one of our best evangelists there to hold the fort and preach Jesus. He and his helpers have entrenched themselves in six villages, the people receiving them gladly. They do not want the Catholics, because they fear their children will be taken away. The report is that the priest has gone to Matadi in anger to bring up the judge, and some of the people are sore afraid, while others are coming out boldly on the Lord's side. The revival is still going on and over forty have professed conversion. There will be a struggle, but we are sure of victory. Many priests and nuns arrived in Congo during the year. There must be no relaxing on our part; the battle has begun and will likely be long and stern.

Prospect of a Struggle

In June last, the three committees of the three societies, working in the Cataract region, met at Kimbungu, a station of the Swedish Missionary Society, to discuss again the question of unifying the lower Congo dialects. We sat in conference for six long days and many things were agreed upon that will be helpful to the work generally. In many points we agreed to differ, and complete settlement at present seems impossible. There is, however, a near approach between the Swedish Missionary Society and the Missionary Union. The Swedish missionaries hope soon to have the whole Bible in the Congo language. Meanwhile, other helps have been provided. Five hundred copies of the first volume of "Line upon Line," translated by Mrs. Richards, have been printed here by our native printer. There is great demand for these books and they will be very helpful to our young people and others. The translation of the second volume is near completion.

A Congo Training School

There were fifteen students in the training school, who were far in advance of any previous class. None had spent less than two years in the school. One, a former student, who had done good service as an evangelist, has returned to his work after two years of further training. He is a very bright man. Others had spent two years in the middle school before entering the training school. Since Mr. Welles left the Congo, Dr. Mabie has taken charge of most of the classes. In addition to other elementary subjects she has taken the students from where Mr. Welles left them, through Old and New Testament history. In the two years I taught we studied the life and travels of the Apostle Paul, the Epistle to the Romans and a part of Henry's "Outlines of Church History." The students are fairly well equipped to preach Christ unto their people. We must continue to advance in this department.

The school closed for the year December 18, but before that date some of

The Cry for Helpers

our evangelists had written asking for new men, and others had come to the station hoping to make out a stronger plea by their presence. We had only fifteen, but I question if fifty would have satisfied the demand. It was painful to witness the disappointment of those who had to return without helpers. There are now heathen people asking for teachers to come to their towns; not that they are in all cases eager for the gospel, but they prefer us and our God to the priest and his god.

Village schools have increased during the year until we have 50, with 2,352 names on the registers. In this the Catholics have unwittingly rendered some help. Their plan is to take the children away to their stations and not to trouble about the adults. Some heathen informed me that when the children go to the Catholics they have gone altogether and we see them no more. They love their children and do not like to see them taken away from their villages.

Many Turned from Idols

At the present time we are having much blessing and many are turning away from idols and sin to trust in a risen Redeemer. Two hundred and thirty-nine believers were buried with him through baptism.

Now concerning the collections, I have been persistent in giving instructions to the churches, until some outsiders misunderstand us and declare that we want them to become Christians in order to get their money. Nevertheless only a few weeks since, some chiefs who refused handsome presents from a priest, made a collection and gave our evangelists a goat and food to stay and teach them. The contributions for evangelistic and church work amount to $473, that is $83 more than the year before; $152 were also contributed for medicine.

Refuse a Present: Make an Offering

Dr. Catharine Mabie has the medical work and will doubtless send in her report of that important department.

A short time ago the commissary of the district wrote asking for a list of chapels belonging to the mission at our outposts in his district, and I was able to reply joyfully that all schools, chapels, and teachers' houses belonged to the native Christians. In some towns they are making heroic efforts to build permanent and more suitable chapels and schools.

In many respects the outlook for the new year is very favorable and we are expecting great things, though there are signs of storms. But the Master says, "Fear not, I am with you." What more do we want? Let us pray and go forward.

## 94. LUKUNGA — 1882

Churches, 1; members, 588; added by baptism, 159.

Rev. Thomas Moody and Mrs. Moody, H. W. Kirby, M. D.

In the early part of the year Mr. Moody was alone at this station. The return of Mr. and Mrs. Hill in the summer brought relief, and a little later Mrs. Moody rejoined her husband. Mr. and Mrs. Hill now go to Mukimvika, while Dr. Kirby is transferred to Lukunga from Kifwa.

### Report of Mr. Moody:

The time has come to make another annual report. I am not alone as I was last year; Mr. and Mrs. Hill and Mrs. Moody are here to share the work and dispel the loneliness. The former arrived in September and Mrs. Moody in November.

Progress in All Sections of the Field

I am glad to be able to report progress in all sections of our field. We have nineteen outstations with preachers who also teach school, and six other schools, making twenty-five out-schools in all, and a total average attendance of 584, which

makes an increase of 200 over last year. The station school of which Mrs. Hill is in charge, with an average attendance of 30, is doing well. This makes a total attendance of 614 in our schools. There are two Sunday schools; Mrs. Hill has charge of the one for women and girls and Mr. Hill for the men and boys.

Many Towns Christianised

The condition of the work near the station has steadily improved so that we have more than half the towns Christianized or under Christian influence. Mayambula, which was so hard to get into, at last opened, and we have had a Christian teaching there, a man who had married a woman of that town; and as a result fifteen have been baptized. At another town, Nkandanda, where for years the missionary never could stop, now I am treated kindly and have had school there most of the year. At Ntombo a large number were baptized this year. We have three schools there, so the Christians are getting better instruction.

It is a real joy to go to towns that a few years ago we were cursed out of, and where now the people all drop their work and come running to us. Matimpi is a town that had a few members in Mr. Hoste's day, but they died off. We are succeeding now among these people; three have been baptized and about fifty come to services. They have a day school of thirty pupils. One old town is discouraging. Out of nineteen members six have died during the last year. We have never been able to make any headway in this town since we came here.

This year I have had a hard fight to get all the church members to put away all drinking of palm wine. With one section of the church we are having a great deal of trouble; thirty-six have been expelled and I am afraid before I am through I shall have to expel as many more. This is one of the hard parts of a missionary's life, to discipline the members; they are so like children here. Still we see that they live better and are trying to do what is right.

Seven were put out for adultery or fornication, and fourteen were dropped for non-attendance. We have 588 members, and our collections for the year were $142, or about twenty-five cents a member. Twenty-five cents is a man's pay for three days' work. I am trying to get them to give forty cents a member. They raise now one third of the expense of the preachers, teachers, and evangelists, and the Union two thirds. I want to get it to one half as soon as possible.

A Trial of Faith

One of the sad things this year was the death of three of our preachers, and we have lost by death forty-three members, which is about seven per cent. I have opened two new stations on the north bank of the Congo and God is blessing the work there. At Kimpaka I have examined fifteen for baptism. At the other place, Kimbengi, God has tried us by taking to himself two of our best preachers. One had dysentery, was brought home to his town and died in a week. He was one of the old and faithful preachers. Later I sent two more, and after six weeks one of them died before we heard he was sick. Our people have not yet entirely overcome superstition, and I am having a hard time to get preachers to take their places. God is trying our faith, and we trust soon we will have men there again. We have three boys from this town at our station school. The chief gave them to me when I was there in December. We are still encouraged to go on with the work hoping and praying that the light will soon dispel the darkness.

## 95. MUKIMVIKA — 1882

Churches, 1; members, 3; added by baptism, —.

Rev. C. B. Antisdel and Mrs. Antisdel (in U. S.), F. P. Lynch, M. D. (in U. S.), Mr. Thomas Hill and Mrs. Hill.

The death of Mr. Wright and the illness of Dr. Lynch are referred to elsewhere. The station will now be under the care of Mr. and Mrs. Hill.

Report of Dr. Lynch:

This word can be but a sign of a broken record, in plans and work in the interests of Mukimvika. Mr. Antisdel's departure in March for a much needed furlough was followed by Mr. Wright's immediate arrival upon the field. He at once took charge of Mr. Antisdel's work in the daily service and devoted much time to the language. Later the school was reopened with a very encouraging attendance and interest. In October Mr. Wright was taken with a serious illness which proved an unexpected call to the higher service, entailing a severe loss to the interests of Mukimvika and the general work. It is impossible to understand this dispensation, we can only wait the unfolding of the Master's eternal plans.

Death of Mr. Wright

The daily service has been continued and there is always a good attendance, especially at the Sunday service; yet the interest in many cases seems most superficial. It is so difficult to impress the natives with a sense of personal sin and the direct and practical import of the life of sacrifice, faith and constant service. It would be a simple matter to baptize many on a profession of faith, so that we would have a large nominal membership; but the subsequent life would quite fail the all too ready profession. Still in a quiet way the work is winning its signs of blessing, there are at least six in whom I have much confidence, and I think with another year of teaching and testing they will be ready for admission to church membership. Everything is to be gained through this patient, conservative waiting, and there can be no real loss in the process. When Mr. Wright's successor arrives he will find much to encourage his plans of developing work. The school has been continued with a fair attendance, and some of the scholars trained by Mr. Antisdel are proving good teachers. With an enthusiastic teacher of experience the school can be made a most important factor in the success of the work.

Need of patience

The hospital and dispensary work has varied according to the nature of that class of service. There have been as many as twenty patients at one time in the hospital, and the number has never been below five. Many cases come from far places where the gospel has never been preached, and in returning to the towns they carry back the story of the new faith. There have been a number of operations, indicating increasing confidence, as the fear of the surgeon's knife diminishes when its advantages become manifest. The general tendency is away from superstition. The native doctor has no power over pain, so his prestige frequently fails with that simple test.

Superstition Diminishes

So with all the discouragements there has been a distinct gain in the sphere of influence, and while the statistics remain the same there has been a promising increase in the enlargement of the work.

## 96. BWEMBA — 1889

Churches, 1; members, 35; added by baptism, 8.

Rev. A. Billington and Mrs. Billington.

Mr. and Mrs. Billington remain alone at Kifwa. It is hoped that an associate may soon be appointed who shall be qualified not only for evangelistic work, but for management of the steamer as an engineer.

Report of Mr. Billington:

The year just closed has not seen all accomplished that we had hoped at the beginning. Progress has been slow, but the movement has been forward, and we record our thankfulness to God for souls saved, as well as for life and a good

measure of health vouchsafed to ourselves. It is now fifteen years since my wife began Congo life, and twenty-two since I began, so we have mercies innumerable to praise God for.

We began the year with twenty-six names on the church roll, and closed with thirty-five. Eight persons have been baptized during the year, all adults; two have been transferred from other churches, and one who was baptized before the formation of the church here has been restored. Two have died during the year.

Absent at Ikoko

On account of the lamented death of Mr. Sjöblom, four months of our year were spent at Ikoko, which seemed a great interruption to our work; but the Lord helped the young man left in charge during our absence, so that on our return we found all well, and two new inquirers who have since been baptized.

Our Sunday and daily services have been continued as usual and very well attended, as well as the general prayer meeting on Tuesday evenings and the women's prayer meeting on Thursday. We have a modified Christian Endeavor on Wednesday, and on Monday an inquirers' class. We are glad to tell of an earnest spirit in most of the church members, and all seem to think it some part of their duty to tell to others what they know.

Learning to Read the Word

Mrs. Billington has carried on the day school when we have been at home, and some of the young men have done the best they could during our absence. We have given reading the first place, as we were anxious for all to be able to read the word of God for themselves, and very good progress has been made. There are sixty-three scholars on the books and half of these are adults. The A, B, C was a struggle for some of them, but it is a pleasure to us, as well as to them, that now they can read the story of Abraham and of Joseph.

We also have a class of some twelve Bateke youths. The interruptions of the year have hindered the translation of the "Peep of Day" into the language of the Bateke, but we hope to send it to the printers very soon.

Inquirers Among the Bateke

Not an inconsiderable part of our work is the itineration during the three and a half months of the dry season. On these journeys we always have with us members of the church, both men and women, so that the villages are pretty thoroughly visited, and many personal conversations are held. We are always well received, and have a respectful hearing. It is the sowing time among these Bateke, but even now the precious seed seems to be taking root in the hearts of some; four young men and a young woman are among our inquirers.

The rains and swamps make it difficult for us to do much in the further Bateke villages during the rainy season, but we visit some of the nearer villages every week, and our evangelists visit the distant ones. There are also at our daily services always a few Bateke. In estimating the population of our district last year we counted the houses in the villages we visited, and during the present year we have become acquainted with others containing some 2,000 more souls. There are still many villages within our reach which we have not yet visited, but we hope to go or send as opportunity offers and men and money are forthcoming.

Many Had Not Seen a White Woman

One journey last dry season we were away twenty-four days, and reached a point on the Kassai River east-southeast from here, perhaps forty miles in a direct line. We made a circuit, visiting the various villages and walking over 200 miles on that journey. Mrs. Billington was with me as usual and was an object of great interest, being the first white woman many of these people had seen. Another journey we were away eighteen days, and as we were within a few hours' journey of our friends of the English Baptist Mission at Bolobo, we went on there, spent a couple of days with them, and returned home by boat. Other shorter journeys were made until the rains brought this work to a close.

Mrs. Billington has had charge of the medical work and there have been 2,743 requests for help during the year. The "Henry Reed" has been at anchor most of the year, but we think she was well occupied during the two months that the English

consul had the loan of her. Before she could be handed over to him, I had to spend some ten days painting and making small repairs on the slip at Bolobo. More than half of the past year there has been no missionary living on this station. Do churches at home usually make much progress when they are without a pastor? "Brethren, pray for us, that the word of the Lord may have free course, and be glorified."

## 97. KIFWA — 1890

Churches, 3; members, 684; added by baptism, 199.

Rev. P. Frederickson and Mrs. Frederickson.

### Report of Mr. Frederickson:

The year has passed pleasantly, and has been full of interest. Visible progress has been made in all branches of the work. The gospel has reached out to many new corners of the field and the interest of the people in the message of salvation has grown. Villages quite shut up to the gospel have broken the bands of threatenings and intrigues and demanded their right to have the free word of salvation preached to them. New villages have received evangelists and heard the word of life for the first time. Sixty-five days of the year were spent away from the station in visiting outposts (110 villages were visited), planting new ones and getting justice for the people. In June I made a trip to our most distant centers and visited and preached in seventy-five villages, going first sixty miles south to plant a new outpost. From there I went sixty miles east to Nkosi, on the border of the Bayakiyaki, to see our work there, which had been going on only a few months. Then going north, thirty miles took us among the Dikidiki people, where we have a good hold. We have there three preaching places. One of their number has been converted, has learned to read and is now preaching to his own people. We entered this tribe eighty miles east of Kifwa. We then went forty-five miles to the northwest and visited the Bafunika tribe, a very interesting people. The work was begun among them by our Christians. Two young men show interest in the gospel and will soon be able to read, and the evangelist can now preach some in their language.

**Eager to Hear the Truth**

The Lord has blessed the preaching of his Word and quite a number have professed conversion during the year. Of these we have baptized 199, thus making our membership 684. Sickness has taken away a large number of our people. In one village alone, out of sixty people, ten died, more than half of them from sleeping sickness. Dr. Kirby has had charge of the medical department, and he will send report about that. He has also had charge of the orphan boys and helped in giving food to the orphans. A new departure has been made in our way of working by forming two native Baptist churches with pastors and elders; the Kinzingi native church with 250 members, and the Kingombe church with seventy members. By this we hope that the native Christians will be better able to realize what their duties are as members of the Christian family. Our evangelists and teachers have done good work, and although the most of them are young, very few of them have not had the pleasure of winning some one for Jesus. Three of them have died from sleeping sickness, which was a great loss to our work. Some attempt has been made to give them more teaching; but the need in the villages has been so pressing that they have not been able to get away much from their work.

**Sleeping Sickness**

**Successful Evangelists**

The school work under the care of Mrs. Frederickson has its bright and dark sides; dark because of the sleeping sickness, bright because not a few of the children have learned to love Jesus. The year began with 444 on the books.

and the number rose to 697. This is a precious number of young souls to teach how to read the word of God and the way of salvation. The Sunday school on the station has been carried on as usual and with 139 enrolled during the year. Some Scripture verses were learned by heart, besides the Lord's Prayer and the Ten Commandments. The children gave over seven dollars in collections. The woman's board and the women of the Baptist churches have most nobly sustained the orphan department. Our greatest difficulty has been with respect to obtaining food. The first part of the year we had the children on the station, but we have been compelled to put a number of them out in the villages in the care of our Christian people, until we are able to obtain sufficient food. They are very nice children and we shall be glad when we can take them back again.

Work for the Orphans

In the face of much opposition from enemies, trials and discouragement through sickness and death, our people have been pushing forward. They have built three preaching places that can hold each about 300 people; they have given $190 towards the Lord's work, to be used for evangelists, pastors and teachers; they have one evangelist among the cannibal tribe, the Bafunikas, the people mentioned above, and have two pastors of native churches, besides some preaching school teachers.

Evidences of Progress

It is well to remember that this work is only at its beginning. We are children yet; but we are growing and hope by the help of God to reach in due time a more perfect way. AFRICA IS READY. "Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest."

## Report of Dr. Kirby:

It is with a voice of thanksgiving and praise to God that I would speak of the experiences of the past year. Though our station is away down in a hollow, yet we have all enjoyed good health. A year ago nearly all our orphan children suffered with bad ulcers; now but very few are thus afflicted. One boy has died of sleeping sickness, but he was isolated and the disease did not spread to any of the other children. I have organized the dispensary work on an almost self-supporting basis. Our Christians have learned the use of the common remedies and many come to buy epsom salts, castor oil, santonine, iodoform, quinine, iodine, etc. During the year 7,412 people have visited the dispensary, either for treatment or to buy medicine. I have had as many as 157 in one day, but after that experience I knocked a hole in the mud wall of my dispensary and put in another door so they could come in on one side and go out the other. I have taken in over seventy dollars, or about 35,300 brass rods. I have performed six minor operations, one under chloroform, and attended several maternity cases.

Medical Work

During the last six months I have had charge of over forty orphan children. During all this time there have never been three days together when there was enough food to go around. Owing to the unsettled conditions of the country, the people have had very little food to sell. Now we have a lot of food planted on the station and next year we will not have the daily task of dividing food for ten, among forty children.

Lack of Food

Providing food for the orphans, medical work, carpentering, cooking and language study have taken up most of my time. I have won the friendship of the people. It has been a great pleasure to see the changed lives of the people and to hear them singing familiar gospel hymns. There is much in this country that is very depressing; sickness and death are on all sides of us, but God is leading, and for the sake of Jesus and for these people who sit in darkness we are here to say, "Thy will be done."

## 98. IKOKO — 1894

Churches, 1; members, 53; added by baptism, 11.

Rev. Joseph Clark and Mrs. Clark, Mr. C. L. Whitman, Mrs. E. V. Sjoblom (in Sweden), Mrs. A. Christopher (in England), *Miss Margaret Suman (in U. S.).

The return of Mr. and Mrs. Clark, with Mr. Whitman, has afforded the relief so urgently needed at this station after the death of Mr. Christopher and Mr. Sjöblom.

Report of Mr. Clark:

On our arrival at Ikoko, May 14, we took over the station from Mr. Billington who, on hearing of the death of Mr. Sjöblom, had promptly left his own work in charge of native helpers that he might go to the aid of the ladies at Ikoko. We will ever be grateful to Mr. and Mrs. Billington for the service thus rendered. Mr. Whitman and I have found abundant scope for all our energies, and there still stretches ahead of us a view of many things that must be done, so that we have not yet felt time hanging on our hands.

School work was at once handed over to Miss Lena Clark. The number attending has gradually increased, and considerable progress on the part of many has been evident. One class, taught by Vinda, was examined on John's gospel and the papers were very satisfactory. I have led a class on Matthew two mornings a week, which has given me great pleasure because of the evident interest of my pupils. Medical work was allotted to Mrs. Clark. We would be very glad of a doctor to take up this branch of mission work. We will give a physician a very hearty welcome when you can spare one from other fields. Two surgical cases were beyond our ability and both patients died; a surgeon could probably have saved both. Industrial work has been carried on as before. Gardening has been directed by Mrs. Clark, but as her time has been greatly taken up by the sick, I have given her considerable help. We have had an income of about $10 from produce sold. Carpentry has been managed by myself, but when any repairs of mission buildings were undertaken Mr. Whitman shared the labor. The brick department has also been given over to him. Owing to the absolute necessity for extensive repairs on station buildings, we have not done much evangelizing outside of Ikoko. Some of our young men spent a week preaching in the Mohele (cannibal) District. A number of other villages have also been visited, and the gospel story told in them. There is still a great deal of unrest among the people near Ikoko which hinders us from sending out our young helpers to distant places. There have been only two punitive expeditions in our neighborhood since our return; but they have left natives who would be glad to revenge themselves on any strangers, so that we have to exercise great care in sending out our young people to preach in the "regions beyond."

A Physician Would Be Welcome

Unrest Among the People

The church closed the year with fifty-three members, eleven of whom were baptized in October. We were very much troubled by certain practises among the church members, which indicated a low spiritual tone. We have earnestly prayed with and for them and have taught them with special reference to the points in which we thought them wrong, and we rejoice that a great improvement has taken place. All the members help in Christian work. On Sundays they usually hold from twelve to fifteen open-air meetings, and when they are out journeying, visiting or trading, they preach and teach.

As usual they have done well in their giving. Their gifts support eight poor people who are unable to work. They have purchased the oil required for lighting

our evening meetings and school, and in addition they have paid $38 toward the expense of our Ituta outstation. The total contributions of the members, exclusive of my two lower Congo native helpers and five who were unable to contribute because of sickness, together with Sunday morning collections, amounted to $66.18, or an average of $1.38 for each contributing member. The meaning of this is better understood when we realize that the average income for the men is less than $18 a year, while the twelve young women members get little more than their food and clothing, and the fifteen married women have no income except from the little they can spare to sell from their gardens. In addition to this my two native helpers, Vinda and Frank, have paid to the church about $23.50 as their united contributions for the years 1902 and 1903.

Generous Giving

Our hearts have been cheered by the number of villagers attending our services. Quite a few give us opportunities for conversation on spiritual matters, and some are applicants for church membership. We are grateful that our station has this year been favored with a new missionary. Mr. Whitman is already able to preach in the native tongue, so that my duties are lessened, and we wish that you could send us some more like him for work on the Congo. Surely the time will come for an advance on this field, and when the stations held will be well manned.

### Report of Mr. Whitman:

I arrived at Ikoko May 14 last, after a very interesting trip out with Mr. and Mrs. Clark and Miss Lena Clark as traveling companions. Since my arrival there has been no lack of work to occupy my attention, but I have found joy in the work and it has also been a great pleasure to be associated with such earnest and helpful fellow workers as Mr. and Mrs. Clark. I began with superintending some of the industrial work. At first lack of words to convey my ideas to the boys was a hindrance, but that has been gradually overcome by using part of the time for language study. I have also taken two evening services a week all along, having Vinda's help as interpreter at first, and during the past three months have given short talks in the native tongue. I find myself able to do this without much difficulty, and yet I feel that I have only made a beginning in the language thus far. I have not found it specially hard, the *piece de resistance* being the many euphonic changes.

I have rejoiced constantly that I was permitted to follow my convictions about coming to Africa, for I certainly feel that here is where God would have me work. There are obstacles in the way of the largest extension of the work here, but there are evidences of the working of the Holy Spirit in the fact that some have given themselves definitely to the Lord in baptism, and that others are waiting the opportunity for taking the same step. We observe, too, a modification and even cessation of some of the heathen practises of the town people, and this without any apparent acceptance of the gospel by them. We thank God for the progress already made in the building up of his Kingdom here, and believe that soon there will be a larger harvest of souls than the past has witnessed.

Heathen Practises Abandoned

## 99. MATADI — 1901

Churches, 2; members, 186; added by baptism, 119.

A. Sims, M. D., D. P. H.

### Report of Dr. Sims:

The meeting of forty natives handed to me by Dr. Leslie has increased to one of four hundred in two years. A second church of twenty-five members has been organized at Nkenge of railway employees. The church building at

A Large Growth

Matadi, which was formerly a store, has been enlarged twice to take in the increasing attendance. There is still a great native population in Matadi to influence and bring into the church to hear the gospel. One hundred members have left to work elsewhere, principally on the railway. They will be taken care of by other churches. The deacons and native pastor are very diligent and zealous, real pillars of the church.

The medical mission gives two hundred free or paid consultations a week. I have had a few cases in the hospital. Want of funds prevents me from organizing and furnishing this important adjunct to one's work. Four hundred young people joined the temperance society in the year. I trust by God's blessing to have the same prosperity in 1904.

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Philippine Series—Orient Pictures.

**NO. 227.—A PROTESTANT CONGREGATION IN THE PHILIPPINES.**

In our youngest mission the workers are having unparalleled opportunities to preach the gospel, and seldom fail to find eager audiences. Freed from Spanish rule, many of the Filipino people are throwing off the yoke of Rome, and are turning to the missionary for a religion which will satisfy the soul's desire. This congregation was photographed at Janiway, Panay Island, by Rev. C. W. Briggs.

# VII. MISSIONS IN THE PHILIPPINE ISLANDS

THE letters which follow describe conditions in the islands, as related to missionary work, with such fulness and force that few introductory words are required. The powerful appeal presented by a situation perhaps unprecedented in the history of Christian missions is not weakened by developments of the year. The resolution adopted at the third meeting of the Evangelical Union representative of missions working in the islands gives impressive expression to this appeal. We are glad to reproduce parts of this memorial addressed to the Christian people of America:

"After five years of missionary occupation, we are convinced that it would be difficult to overestimate the vastness of the opportunities which are presented to the Church of Christ to win souls among the Filipino people. When America came to the islands, thousands were already separated from the Roman Catholic Church, and now the Aglipay movement is breaking the yoke from millions more, thus opening wider still the doors. At least one-third of the 7,000,000 of the Filipino people are separated from the Roman Catholic Church. They are searching for spiritual streams at which their thirst may be quenched. Their readiness to hear and receive a pure gospel is astonishing. As a nation, we are investing men and money in our efforts to provide the Filipino people with a proper administration of justice, with education and with honest government. Hundreds of thousands, also, are spent yearly for the sanitary regeneration of the islands. We believe that in order to confirm the results of these efforts we must give these people the Christian character born of the gospel. We declare it as our solemn conviction that with prompt and generous support, a million of these souls can be led within the next generation to a saving knowledge of the Lord Jesus Christ. The next few years are to fix definitely the religious status of the Filipino people and, within the next decade, with liberal support, we can accomplish that which it will be impossible to accomplish in a century if we refuse to enter the wide open door which God has set before us."

The readers of the reports that follow will recognize that even these earnest needs represent but very inadequately the forcefulness of the appeal offered in existing conditions. The incidents of our work for the year reveal the greatness of the opportunity offered to Christian work. At Capiz, where a station was opened by Dr. Lerrigo a few months since, already a church of sixty members has been organized, and a very attractive house of worship has been built without cost to the Union. From the original center, Jaro, a far-reaching influence is still extended, resulting in the multiplying of churches through the surrounding regions. The work upon Negros

Island, also, is revealing large promise. Chapels have been built by the people at two centers and the erection of others is promised. The population of western Negros is found to be much larger than the earlier estimates indicated. A new mission center in the southern section of this province is an urgent need.

The record of the year shows changes in the mission force some of which are deeply regretted, others being cause for hearty satisfaction. Dr. and Mrs. Lerrigo are compelled to return to America after a service which, though brief, is of lasting influence. Their return to the islands being pronounced unwise by medical advisers, in view of the health of Mrs. Lerrigo, they offer themselves for work in a field of less trying climate.

The return to Jaro of Mr. Briggs, now accompanied by Mrs. Briggs, and the coming of Miss Sainz under appointment by the woman's society of the East, and Miss Johnson of the woman's society of the West, are happy incidents of the year. As a preventive of long interruption of missionary service, Mr. and Mrs. Robbins and Mr. and Mrs. Forshee, under the plans of the Executive Committee, are seeking a needed change in a brief vacation in Japan. The return of Mr. Lund is eagerly anticipated by the mission as a promised event of the early future.

The publication of the New Testament in the Visayan tongue is now completed, the printing have been done at Barcelona, Spain, under the supervision of Mr. Lund. It is recalled with gratitude by our committee that the Missionary Union, from the very beginning of its history, has been providentially favored in having among its missionaries translators of remarkable ability, through whose work it has been able to give the word of God to many peoples, in versions of exceptional accuracy and clearness.

Perhaps no other event of the year has given greater satisfaction than the acquisition made to the force of the mission by the appointment of Mr. and Mrs. Valentine. Mr. Valentine will have charge of the school work now to be opened at Jaro. This work at the outset will have specially in view the training of preachers. The mission from its inception has been blessed with an unusual number of gifted native workers. Through the training now made possible, more adequate provision both for the nurture of the churches and the extension of the work by evangelistic effort is anticipated.

### 100. JARO — 1900

Churches, 2; members, 401; added by baptism, 79.

Rev. Eric Lund (in Spain), Rev. Charles W. Briggs and Mrs. Briggs, Rev. G. E. Finlay (in U. S.), Rev. J. C. Robbins and Mrs. Robbins, Rev. W. O. Valentine and Mrs. Valentine

The work at this center is now under the supervision of Mr. Briggs. Mr. Finlay is in America for a brief furlough. Mr. Valen-

tine resides at Jaro in preparation for the educational work shortly to be entered upon.

Report of Mr. Briggs:

The Gospel in the Neighboring Towns

We are at present holding regular services in three outstations centering about Jaro within a radius of 10 miles: Pavia, Lapaz and Hinaktakan. A new chapel is just now being built at Hinaktakan, the people there furnishing the ground and doing the work of building. It is a fishing community and a good work has started there. At Lapaz we have a Sunday school and preaching service every Sunday morning, before our chapel service at Jaro. The Sunday school comprises some 30 bright children, and we have had well attended preaching services. We have no chapel there, but rent the ground floor of a conveniently located house at 50 cents per Sunday. The communion collections at Jaro have furnished funds to rent this room, and the Christians take delight in having this share in advancing the work in other towns. At Pavia, a fine little town five miles from Jaro, the market day falls on Monday, and we have a service in the market alternate Monday mornings. We have no chapel there yet, but rent a small building that serves as a temporary chapel. A large interest seems to be awakening there; the leading men of the town have asked us to come every week, and they will furnish ground and help us put up a permanent chapel. At the service this week there were over a hundred interested listeners to the Word, and several said their convictions were changing toward our faith.

The Jaro Market

The services at Jaro are not so well attended as two years ago, when so large numbers were reported; but the reason for this falling off affords us some cause for rejoicing. It is due to the formation of independent congregations in Janiway, and at a *barrio* of Kabatuan, called Ito, where many of our people live. Now they attend their services there instead of coming 20 miles to Jaro as they formerly did. On the other hand, the great Jaro market is as full of people as formerly, but for some months the market day crowds seem to pay no attention to the presence of our chapel and to the preaching of the gospel. I am making an effort to turn the tide in our direction again, and hope to do so eventually.

Since my arrival in November I have made one tour 25 miles into the interior, and find things progressing there for the most part favorably, and in every respect as favorably as we could possibly expect. I find a great many people ready and waiting to be baptized and new *barrios* ready to welcome the gospel, even inviting us to preach to them and providing chapels for us. Other *barrios* are still apparently hostile, though not so much so as formerly. They are beginning to learn that not all the bad things they hear about the Protestants are true and their feelings toward us are at least mollified. I believe that, with these *barrio* people as well as with the upper class, no one thing stands more in the way of their accepting the gospel than its ethical requirements. In that respect the Roman Catholic Church has a tremendous advantage in its power of appeal to weak and wicked men. It makes few if any moral requirements of its adherents, and provides what seems at first sight, at least, to be an easy way of escape for the sinner. The unbending ethical standards of Jesus Christ look pretty hard to some of these people in contrast with the easy-going conscienceless Romanism that is here. If human hearts did not bear the indelible stamp of God and have at least some hungering and thirsting for the great and blessed realities that abide, our work here would be hopeless from the start, with all these tremendous odds against us. The thing that causes me continual wonder is that our work progresses as it does.

Moral Requirements of Christianity a Stumbling Block

A little impression is being made in the town of Jaro itself. One upper class man of Jaro has been baptized, and at least three others are candidates. This is not big in numbers, but it means a good deal in view of the solid wall that faced us in Jaro two years ago. Others are more or less interested and are openly ex-

pressing themselves as satisfied that we have the right way of praying to God and the true apostolic faith.

Of the lower class, I have 30 candidates examined, ready for baptism the first Sunday in February, residents of Jaro. There is reason to hope that as the outlying towns are organized into independent congregations, the service at Jaro will not miss those who withdraw, and that within a few years our strongest congregation on the island will be made up of residents of the famous old Catholic town of Jaro.

**The Printing Press**

The printing press is again doing good work, though it has been idle some of the time during my furlough home. We still lack some needed type but can do some work with what we have. With the beginning of this year we discontinued the publication of *El Heraldo de la Verdad*, our Spanish monthly, and put all our energy upon the Visayan paper, *Ang Manugbantala*. The subscription price to this paper has been reduced from 50 cents gold to 25 cents gold, in order that more people may be enabled to take it and keep up their subscriptions, and also because it is felt that 25 cents is all that should be charged for a monthly paper of its proportions.

Mr. Lund keeps us well supplied with Scripture portions printed in Spain, with his children's paper, *Ang Bahandi* (The Jewels), and with several valuable tracts in Visáyan. One shipment of 600 copies of the Visayan New Testament has been received and 450 copies have been disposed of already. Most of the work of distributing these copies has been done by a colporteur of the British and Foreign Bible Society who is working in this district.

**A Future Ministry**

Since I left my work here in 1902, several new preachers have been associated with our work; all of these had already made a start in this direction before I left. Now they are showing themselves good helpers, needing only to be assisted, taught, and dealt with patiently to become sterling preachers of righteousness to their own people. They sorely need schooling, above all else training in the Bible. They are easily molded, easy speakers, even eloquent at times with a good audience, and seem to be very earnest in all they say. I believe there is splendid material here for a future ministry.

**Aglipay's Revolt from Rome**

The Aglipay movement has swept over our entire district, and is now very strong in this section. This movement is emphatically not Protestant. Its cults are masses, with confessional, indulgences and all the paraphernalia of the Roman Church; and the Filipinos find that the Aglipay priests charge quite as high as the friars ever did for their services. It is a patriotic, independent movement, insisting that all its priests and leaders shall be Filipinos only, and is strongly pro-American. It is reactionary against all that was essentially friar policy and practise. Aglipay has been excommunicated by Rome and in turn has excommunicated Rome. The gulf between the two, so far as organic union is concerned, is daily growing wider. Aglipay is interested in the Bible and in much that is Protestant, but his cults are the Roman masses, and only that. The only preaching that they have is the berating of the friars and patriotic harangues. They promise reform gradually, introduction of Scriptural preaching, and various other movements toward real Protestantism, but as yet have done nothing in this direction further than promise. His constituency seems to embrace something like 4,000,000 Filipinos today and to be waxing stronger.

**Friendly to Protestantism**

The Aglipayans are very friendly, openly so, with us. They count themselves almost as siding in with us against Rome. But we are very conservative about identifying ourselves with them for obvious reasons. I do not hestitate, however, to give them every encouragement I can, and continually demand that their break with Rome become a break with Roman idolatry and sacerdotalism. I do feel very strongly that now is a time of simply tremendous opportunity to reach these people. I pray daily for the coming of the right man to deal with Aglipay himself,

and through him with his great following, and win them to the truth. They have open minds yet and may still be reached before their movement crystallizes into something as bad or worse than Romanism. Aglipay is sincere. He had a conference with one of our workers, and said to him: "If you can clear up my difficulties and convince me that your faith is the true one of Christ and of the apostles, I will join you." Aglipay is a strong, thinking man, trained in all the cunning casuistry of Rome, and needs a stronger personality than his own to carry him from his sacerdotalism.

A Pauline Campaign

I wish that every mission board in America would awake to the tremendous possibility that is open here today, but rapidly crystallizing into an impossibility and a forever lost opportunity, making this great movement Protestant and Christian at its fountain head. I believe that if St. Paul were prosecuting the evangelical mission enterprise in the Philippine Islands he would aim today for Aglipay and his counselors, as he headed away from Jerusalem and Judaism and Asia to Rome. I do not believe that business interests in America and business firms in America to which they are committed would leave a door of opportunity (to say the least, of possibility relatively great) unoccupied for a single week. Are we duller than the children of this world, after the Lord has warned us so plainly of our danger in this very respect?

I am glad to be able to report that we have a clear title to a fine piece of property here in Jaro. I rejoice particularly that it was possible for the Executive Committee to authorize the purchase of this property at this time. Just the fact that we have bought and paid for this property at Jaro has been a good thing for our work here in the sight of the influential people of Jaro and vicinity. They see now that we are taking hold in earnest and preparing to stay, and it recommends our gospel to them.

Educational Needs and Plans

I think the public schools are commending themselves to the people, even to the upper classes, and the movement in favor of sending all classes of children to the government schools instead of to the church schools is increasing, and healthily so. I feel that schools of our organization here might be unhealthy in their reaction upon this commendable movement. I do feel, however, that a girls' school would be a great element of strength to our work. Many of the upper class women whose training and tendencies are all Catholic would be glad to come to a girls' school of ours. Many have requested it of me, petitioning me till I am wearied by their requests. I think they are right, and that we are neglecting them. There is a consideration regarding these women that should not be overlooked. In a Roman Catholic country as in a Roman Catholic family at home, the women are the sincere devout Catholics. They are more devout than the men and they must have something to worship. They are the ones whom it is most difficult to reach with Protestant teaching. Their very devoutness hardens them against us. And as long as there is an influential lot of Roman Catholic women, the entire country will be Roman Catholic predominantly. So I have written to the women's boards that we need a girls' school here, and recommend the same with all my heart to the Executive Committee for their consideration. With a Christian school for Filipino girls, and a training school for Filipino preachers, and the public schools for the masses, and the missionaries and preachers watching and choosing students for these three classes of schools, this mission will be working wisely and laying foundations that will be appreciated in a generation or two. Then we shall have a large Protestant constituency and, if we shall have done our part wisely, it will be a strong constituency able to stand and propagate itself. It will be Christian of the apostolic type.

The time has come when we must do something toward putting up a permanent church building here. We have several bamboo chapels, and a chapel in Jaro of part bamboo and part wood with roof of iron. Dr. Lerrigo has put up a very

Need for Permanent Churches

nice little chapel in Capiz that we are all proud of. Bacolod will eventually need a good chapel. If the possibilities opening to our work are to be realized our large centers must have church edifices. Our large capitals must have church buildings suited to the upper class as well as the lower class of the people. We shall do what we can here on the ground. We believe you will not fail to help us.

## Report of Mr. Finlay:

New Workers Welcomed

If bare figures were left to tell the story, the work of the year would have scant representation, for it has been a year of continuous activity. During the first six months Dr. and Mrs. Lerrigo remained in Jaro, and through the dispensary reached hundreds of men, women and children, both of this town and the surrounding country, healing their diseases and teaching them the way of life. Since the departure of the Lerrigos for Capiz, the work of the station has fallen upon Mr. Robbins and myself, and our constant aim has been to develop the present church members and to be ever reaching out into new districts. It was a great pleasure, toward the end of the year, to welcome back Mr. Briggs, accompanied by his family. With heart and strength renewed, he is giving himself unreservedly to his chosen work. It was a joy to welcome at the same time the first representatives of the woman's societies, Miss Sainz and Miss Johnson. Nor will it be amiss, in calling the roll of workers, to mention that during the year there came to the home of Mr. and Mrs. Robbins a missionary daughter.

Touring has occupied a large and important place. The year began with a visit to Capiz and the opening of a most promising work, to which Dr. Lerrigo has given himself unsparingly. Five times the church at Janiway has been visited, and on one of those visits thirty-five members were received by baptism. At this place Mr. B. L. Rippetoe, a former soldier, gave three months of service without remuneration, teaching the children during the week and holding meetings on Sunday. Since that time one of the deacons has continued the weekly services. From Janiway as a centre many neighboring towns and villages were also reached, where hundreds and even thousands are waiting to be taught of Christ. In December Mr. Robbins and I visited several towns on the eastern coast of the island, towns hitherto untouched by evangelical workers. Though the season was unfavorable, several meetings were held, and many tracts distributed. With here and there a family deeply interested, there is large opportunity for immediate work in this section of Panay.

Returning from the conference of the Evangelical Union in Manila, I touched at Romblon, an island included in our territory to the north of Panay.

New Work at Romblon

The provincial capital is a city of about 10,000 inhabitants. In company with Manikan I spent ten days at this place, preaching and visiting and scattering Bibles and tracts, sending them even to the neighboring islands through men who were interested. The town seemed to be ripe for the gospel, and before we left a committee was formed to keep in communication with us and to spread the tracts and Scripture portions. In the case of two or three of these men I was deeply impressed with their religious convictions and sincerity of purpose.

Growth in Jaro Church

This touring has not prevented a steady development within the central church at Jaro. While there has been no special effort to gather in large numbers, nevertheless for the last half of the year there have been additions to the church each month, the first Sunday being largely devoted to the baptismal service and the Lord's Supper. Another step has been the beginning of native contributions. While the total amount thus far received is not large, it has been peculiarly gratifying that almost every one has had some part. Considerable progress has been made in the development of the Sunday school. Mr. Robbins has taken charge of this and has given much time to the training of the

teachers and some of the brightest of the pupils. The school has been following for some months a series of lessons from the Life of Christ, and the results have been most encouraging.

Many Towns Eager for the Gospel

Still another achievement of the year was the opening of several preaching places in neighboring communities. In Pavia, a town four miles away, where there is no resident priest, a room convenient to the market place was secured last summer, and there on market day many stop to listen to the preaching of the gospel. At La Pax, a town that had no regular religious services for several years, a meeting place was found, and each Sunday the room is filled, some of the leading men of the town coming regularly. From Janactican, a little fishing village, an invitation reached us through the chief man of the place, and there was great readiness on the part of the people to hear the tidings of the gospel. No doubt it will not be long before there are chapels in all of these places.

The New Testament in Circulation

It is but fitting here to mention that the Filipino workers associated with us during the year have devoted themselves faithfully to every enterprise, and we could but wish their number might be multiplied many fold. A crowning feature of the year is presented in the fact that, through the diligent labors of Mr. Lund, the complete New Testament in Visayan is now in the hands of the people, and there is scarcely any large district on the island of Panay where the Bible or gospel portions cannot be found.

### Report of Mr. Robbins:

Gathering the Children

My especial work during the past year has been among the young people and children. Last May we reorganized our Jaro Sunday school with one hundred and seventy scholars and eight teachers. We have arranged and published three series of lesson sheets on the Life of Christ. We have had two large Bible classes at our house every week, and Ambrosio, our native worker, has a large class of the poorer people, whom he is teaching to read their own language. We have held children's services not only here in Jaro, but in the other towns which we have visited during the year. These services have always been well attended, and we have found the children eager little evangelists and colporteurs who have taken much Christian literature into the homes of the people. In the Philippines the future of the nation and of the Christian Church depends upon the children of today. We hope to do much more for these bright little brown boys and girls who are so eager to learn.

The month of January we spent at Capiz assisting Dr. Lerrigo in the work. Although the work there is less than a year old, Capiz is certainly our most hopeful station. While there I assisted Dr. Lerrigo in examining fifty candi dates, thirty-six of whom we baptized in the ocean January 29. These members are well grounded in the fundamental Christian doctrines and are living strong, progressive Christian lives which have excited the comment and admiration of their fellow citizens. The beautiful stone chapel which they are building at their own expense will be the finest Baptist house of worship in the Philippines.

Thanking God for the rich blessings of the past year, we are expecting greater things next year.

## 101. BACOLOD — 1901

Churches, 2; members, 24; added by baptism, 7.

Rev. A. A. Forshee and Mrs. Forshee, †Miss Annie V. Johnson.

Mr. and Mrs. Forshee have been alone at this center throughout the year. The death of the native preacher, Velasco, was a deplored loss. Other native workers are affording very efficient aid.

## Report of Mr. Forshee:

The past year has been one of blessing for this station, for which the missionary and his wife are truly thankful to God. It has been our first year of service and as such it has had its trials peculiar to the beginning of missionary work; but mingled with the harder things have been the sunny times that have caused our hearts to rejoice in the work and its prospects for the future. We were so unfortunate as to lose from the mission our brother, Rev. S. S. Huse, whom we had expected to labor with, and not to succeed; but his health compelled his return to the home land, and we were left alone to face the work with a very slight acquaintance with the language. But Mr. Huse had started us nobly, having prepared a good set of lessons and a small dictionary which are of great value to all of the new missionaries. By the help of God we have been able to get a fairly good working knowledge of the language, and have been able to preach to the people several times without notes in their own tongue; and some of them seemed to understand what we said. But language study has suffered much from our having to take charge of the work in the first year of residence.

**Alone in a Great Field**

During the year we have maintained meetings in Bacolod regularly, also in Talisay, five miles to the north. This has been accomplished with much difficulty at times since we have been without our native preacher for about half of the year, owing to his absence and afterwards to his sickness and death. The missionary has had to step into the breach and do what he could with the language in the way of preaching many times. It may not have been edifying to the hearers, but it was excellent training for the missionary.

**Many Openings**

We have opened up most promising work in Bago, a large town thirteen miles to the south of us. Here we have baptized a man of some influence, and there is one other waiting now. We have had large crowds to listen; the people are in sympathy with us; we have been promised a good chapel when we need it, and the outlook for our work is most encouraging. We have been holding meetings in the town of Sumag, five miles to the south, another new work. As yet we have not met as large a response as we could wish, but mean to hold on. We have also opened a new work in Murcia, a town seven miles to the east. Here we have been most warmly received, and large crowds listen gladly to the Word. We have also done some new work in the town of Seravia where we baptized two disciples. We have here on a sugar plantation a sort of household church that is most promising. During the early part of the year we were compelled to stop our meetings in the large town of Silay, ten miles to the north; but we have re-opened that place under most favorable circumstances. Thus we have been enabled to keep up our work and to reach out to four new towns; that is, new to our work.

We have been able also to erect two good chapels this year, one here in Bacolod and the other in Talisay. These have been the gifts of good friends in America and here in the islands, with some help from native Christians. There are also two more chapels in prospect in the coming months. As has been intimated, we have done some touring and would have done much more, but for some time we have been hindered by the rains which have rendered traveling impossible. We hope to do much of this in the coming months. The roads are bad, many times almost impassable; often there are none at all, merely trails that have to be watched closely as we pass over them. We hope soon for the lorcha that will make more itinerating possible.

**Multitudes Eager for the Word**

What are the prospects and promises? Everywhere we go the people hear us gladly. In the market places they fairly overwhelm us as we try to give out the tracts. We sell the gospels in large numbers; on Christmas Day we sold 144 in a little over an hour in the market. In other towns it is the same. We

hear from other places that they wish us to come; they want to hear about the Protestant religion. We have here a province of between 300,000 and 400,000 people. With what we have been able to do we have reached about 75,000 of these with the Word. Many of them are scattered, and it is hard to reach them unless we go to the market where they gather in large numbers on certain days of the week. Opportunities everywhere, and one missionary for a territory approximately the size of Connecticut with almost 400,000 in it! We sorely need another man at once while the people are ready to listen. Who knows when the day of their readiness may pass away?

A Flourishing Sunday School

One further thing that is most promising, and that is full of meaning for our work. Some time ago we started a Sunday school here in Bacolod. At first we had about forty, last Sunday we had 126. And they come without urging. Every Sunday our school has grown. We confidently expect that within a short time we shall have over 200, and they are eager and anxious to learn about Jesus. Who can measure the worth of this work for the future? Children everywhere, opportunities everywhere, laborers are needed. Pray, brethren!

Our colporteur has been busy during the year and has rendered most effective service. By his sales in the various towns he has borne witness to the truth and has won friends for the mission that have proved to be most helpful. We regretted the death of our native preacher, Velasco; but there was triumph in it, for he bore most helpful testimony to the gospel on his death-bed and strengthened the church in their faith. Our new preacher is developing into a good worker and is wielding a large influence already. We could place four new native helpers at once, if we had them. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

## 102. CAPIZ — 1903

Churches, —; members, —; added by baptism, —.

Rev. P. H. J. Lerrigo, M. D., and Mrs. Lerrigo (in U. S.), *Miss Celia Sainz.

The work at this station was opened in the summer of 1903. Remarkable proofs of divine favor were given from the beginning. Dr. and Mrs. Lerrigo returning to America, Mr. and Mrs. Robbins resided here until the time of their visit to Japan. In their absence the work is under the care of Miss Sainz and Miss Johnson.

### Report of Dr. Lerrigo:

Our report for the year 1903 embraces work in both Jaro and Capiz stations. We continued in the former station until the end of July; and as the work at that place is covered by Mr. Finlay's report it will be sufficient to say that our part consisted in the dispensary work and what assistance we could render in the general evangelistic work of the station. The drugs arrived in February and the dispensary was opened March 1. The dispensary statistics are as follows: Consultations in dispensary, 3,018; new cases, 1,074; return visits, 1,944; patients visited in their homes, 208; operations, 42. The dispensary work at Jaro was largely concerned with our people who came down from the interior towns in the neighborhood of Janiway Sunday by Sunday to attend the services and during the week for treatment. The large majority of them were very poor and it was quite impossible for them to obtain medical aid from any other source; therefore our work was a great blessing to them and aided much in attracting them to the gospel. The

people of Jaro and the vicinity also came to us freely and we were in this way able to reach many who never came to the meetings.

Christian Charity Demonstrated

That a profound impression was produced upon the upper classes in Jaro by the work is apparent from a greatly renewed interest in the work, and the remark of several of them that they had heard Christian charity spoken of all their lives but had never before seen it demonstrated. We believe that the work did much towards opening their hearts to the gospel.

On August 1 we left Jaro to open the station at Capiz, for which work we were originally destined. It is needless to go into all the details of our experiences in the beginning of the work, but suffice it to say that we were cordially received by a few who had been looking for our coming for some time; and for some weeks while seeking a house we stayed with Manuel Gregorio, one of our stand-bys.

The New Work at Capiz

Manikan accompanied us here and we commenced preaching at once, holding the services in the house of Manuel Gregorio. They were well attended, the rooms being crowded each Sunday and Wednesday evening, and we found a spirit of intelligent inquiry. There were difficulties and obstacles to meet at first, for almost immediately after our arrival a renewed outbreak of cholera was attributed by the native priest to us. We were much opposed also by native officials at the instigation of the priest, and both Manikan and I suffered during the first month from an attack of dengue fever, but in all these things God made us more than conquerors, and we were rejoiced day by day by new conquests for the King.

Secundino, the first treble in the Catholic choir, came to us, although his conversion meant the loss of his position and means of living; a number of young men who came to our meetings, originally with the avowed intention of causing a disturbance, remained to learn of Christ. While we were considering where we could find a place for preaching on the other side of town, two brothers, Francisco and Modesto, came to us and begged that we use their house for services, to which purpose it was admirably adapted. There in a new section of town we were able to gather a new audience and many new souls were won for the Kingdom.

Eagerness to Hear the Word

The people are intensely interested in the word of God which has been shut up from them so many years, and gladly gather in Bible classes. Twice a week for several months a number of the young men have gathered with me to study the Word with a view to preaching. Two of these, Ladislaw and Secundino, we send each week to Pontevedra, Libacaw and Caugiat, where they are able to reach large numbers with the gospel. One of them, Eugenio, has been for some time, at his own charges, preaching in the neighborhood of Calivo and Batan and has just returned with a list of more than thirty converts and the report of many others who are asking for the coming of a regular preacher. On Friday evenings we have had a Bible class, which has been of great service in teaching our chief workers the fundamental truths of evangelical Christianity.

The chapel is in process of erection, but not yet finished. It is a well-planned building which will seat about 600, being built of stone and roofed with iron. The natives have contributed liberally towards it, their gifts amounting to $550. It is situated on the main street leading to town, where all the people coming to market must pass, and when it is completed will much facilitate our work.

Opportunities lie all around us in the province of Capiz. We have already opened regular services in Pontevedra, Libacaw and Caugiat, which are conducted by Ladislaw and Secundino. I have visited Pontevedra three times and find there a number who are truly converted and others anxious to hear the gospel. There is much opposition there on account of an energetic Catholic priest and officials who favor him, but the work is growing. In Libacaw the lieutenant of the *barrio* is with us and conditions are more favorable, also in Caugiat. We have also visited Pilar, and although Ladislaw was stoned and placards were posted over the city against the Protestants, there is much need and opportunity for work there. The devil

does us the honor of being very active in his opposition in that direction. On the other side of the province, Sapian, Calivo, Batan, Ibajay, Tangalan and other towns are calling for preaching and we hope soon to be able to reach them. Eugenio has visited the three former places, as already stated, and prospects are very good.

Thus we feel that God has a great and glorious work for us here. People are not coming to us by the dozens and hundreds as was first expected in the Philippine Islands, but we find them open to the gospel; liberty of speech gives us the opportunity of carrying to them the good news, and one by one the Spirit of God is touching their lives and converting their hearts. We do not think it is possible to exaggerate the opportunity which lies before us, but it consists in the hand to hand conflict and the winning of men one by one.

The dispensary work has done much for us in Capiz, in overcoming prejudice and giving us access to new people. The press of work has made it impossible for us to open the dispensary daily and we have had to be content with opening it three mornings a week. The statistics are as follows: Consultations, 631; new cases, 222; return visits, 409; visits to patients in their homes, 231; operations, 29. Miss Sainz came to us about the middle of December and we feel that we are greatly reenforced by having her. She speaks Spanish fluently and was able to commence work at once. She has taken special charge of the Christian Endeavor Society and will have a Bible class for women. So far we have not baptized any, deeming it wise to let them give proof of their faith; but we are now about to commence examining for baptism and with the new year trust that we shall have God's blessing in the formation of the new church.

"Among Our Own People"

In chronicling God's abundant blessing upon the work we grieve to have to add our personal sorrow. On December 29 a little son was born to us, but on the fifth day he went to God who gave him. His little body lies out on the hillside among our own people and the victims of cholera, for in this country Protestants may not bury their dead in the regular cemetery, but are relegated to the pest ground. We are glad, however, that he should be among our own people and "sorrow not as others which have no hope." I regret to close the report with the news of my wife's serious illness, but God is great and we are looking to him for victory both in the work and in our own personal troubles.

# VIII. MISSIONS IN EUROPE

## FRANCE

THE reports furnished by our committee reproduce faithfully the very interesting political conditions to which religious work in France is now related. It is apparent that events are tending irresistibly toward the breaking of the hold which Roman Catholicism has had upon the country through its recognition by the State. It must not be thought, however, that the situation thus reached is strongly favorable to Protestantism. Religious conditions in the country are inextricably involved with the political situation. As France has become more democratic, the aristocratic classes have sought the support of the Roman Catholic Church. The so-called clerical party is distinctively a political affair, but wealth is almost entirely with this party and the literature of the day is largely controlled by it. Opposition to Protestantism on the part of this influential element in the State has been incessant and bitter. As respects the political movement antagonistic to Rome, it is for the most part hostile to all forms of religious faith. Unhappily the people suppose that they have made a trial of Christianity. No soil is more stubborn than that which is filled with the stubble of tares. Yet it cannot be doubted that, in this breaking of the hold of Rome, there is a promise of ultimate conquest for a true spiritual faith. The situation calls for redoubled activities on the part of those who covet this land for Christ. And hopeful signs are not wanting. Book dealers report the sales of hundreds of Bibles to members of religious orders, and the popular presentation of a spiritual gospel is drawing crowded assemblies at many centers of the land.

### Franco-Swiss Department

Report of Mr. Saillens:

**The Religious Situation in France**

The religious situation of France is becoming intensely interesting. A bill has just been passed by the Chamber of Deputies abolishing the schools which are managed by monks and nuns. Measures are being considered in the Chamber of Deputies looking to the entire withdrawal of state support from all churches hitherto aided from the national treasury. The separation of Church and State, *à l'Américaine,* seems likely to become something more than a dream. The prevailing spirit today in political circles is that of free thought, the term being synonymous with infidelity, and even atheism. But how could it be otherwise in a country which has known no other form or doctrine of religion than the deadly superstitions of Rome? The Church is now reaping what she has sown. Her own children are turning against her with the same intolerant spirit in which she brought them up. No one can fully prophesy what the results of this wholesale secularization of the republic will be. But the disciples of the Lord Jesus Christ need not fear. The gospel needs no protection from the State. All that we ask for, and shall obtain, is equality of treatment with the religions which had hitherto been favored; the gov-



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European Series — Orient Pictures.

**NO. 226. — BAPTIST CHAPEL IN LOMPALONKA, BULGARIA.**

Here are the members of one of our

YORK
ASTOR, LENOX AND

ernment is respectful of the rights of conscience and loses no opportunity to declare that full liberty of worship will not be questioned.

Already, signs are not wanting to show that the French people, while disaffected from the old religion, are not prepared to do away with religion altogether. Among the young Romish priesthood, there is a fermentation which is full of promise. A Protestant bookseller, whose shop is in the near vicinity of the largest theological seminary of Paris, told me a few days ago that he had sold within a year 400 Bibles of the latest Protestant version to future priests. Another Bible shop in Paris reports daily visits of priests, who come to buy the Bible and Protestant commentaries. There are two Protestant papers edited by former priests for the purpose of encouraging the exits of members of the Romish clergy. In many parts of France Protestant preachers are welcomed as never before. The Home Mission Society of the Reformed Church (the largest and wealthiest French denomination) has built quite a number of places of worship among former Roman Catholic populations. Of course, these new Protestants are not all converted in the spiritual sense which we, Baptists, attach to the word; but we cannot do otherwise than rejoice in a movement which, under God's Spirit, may become deeper and lasting.

**Bibles Sold to Catholic Priests**

We are doing the best we can, with our limited resources in men and means, to meet the demands of the people. We think it right to associate with brethren of other denominations in a work which we could not do alone. A few months ago, at the request of the Y. M. C. A. (mainly composed of members of the Reformed Church) the writer went to Bordeaux, a city of 200,000 inhabitants, in the southwest, there to hold a mission for young men, and also to speak in a theater, lent free of cost by the city authorities. There was an audience of over 1,000, as many as the place could hold, very few of whom were Protestants. The subject was "The Existence of God as proved by Jesus Christ." For an hour the speaker was able to present the fundamental truths of the gospel, including redemption through Christ's death and resurrection, to a crowd who, probably, had never heard such presentation before. The applause which greeted almost every sentence surprised and delighted the few Christians who were present, as a cheering sign of the times.

Some members of our churches are doing a much needed work, in selling the Scriptures in country fairs and markets, by means of a motor car which furnishes them at once with a swift conveyance and a commodious pulpit. Not seldom, after a short address, they will sell 100 New Testaments in a few minutes. Others hold open-air meetings in the country, undisturbed by either the police or the people.

Our great lack today is preachers. What can we do, with a salaried staff of a dozen men, over a field which covers three fourths of the whole country? Nor can we, in every case, furnish these men with the necessary means of action. We wish, and long to go forward and break up new ground, without leaving uncared for that which has already been occupied.

*Paris* (*rue Meslay*)—We have had the joy of receiving 20 new members by baptism during the year. The attendance at our Sunday general service is growing. Apart from our own members, an increasing number of outsiders come to us, and we know that Christians of other denominations have received good through our services. The church has also kept up her former liberality, though we are all working for our daily bread, none being wealthy among us.

We have had special encouragment at our new station of Colombes, opened in November last. A number of people have already been converted, and a few baptized. Colombes is a suburb with a population of 23,000, four miles west of the walls of Paris, where no le Protestant agency was at work. We were encouraged to begin work in that locality by the fact that some of our members had gone to live there and were already holding small meetings in their own houses, which had produced one or two conversions. Mr. Raymond is in charge of our

**Not a Single Protestant Agency**

Colombes station, which promises to become an independent church in a short time, if the blessing of God continues upon it.

Of course we have our disappointments. Some whom we had hoped to receive have turned away; others, while converted in our meetings, are afraid to submit to the ordinance of baptism, and seek easier ways of following Christ. These cases bring us to feel more and more that the work must be done by the Spirit of God, who alone can touch the true springs of the heart. My dear son-in-law and assistant, Pastor Blocher, has been an invaluable helper during the whole year, and his presence in Paris allowed me to undertake frequent missionary journeys.

*Rouen*—Pastor Gross has been encouraged by the baptism of six converts during the year (some more have been baptized this month). His pretty mission hall, in the very heart of the city, is well attended.

**Doors Opening**

One of the former converts, a young man 21 years old, gave freely part of his time to colportage work in the towns and villages of Normandy. He had a little money in store, and went on spending it in the Lord's service. At a village called Pitié, he sold so many books and found such a hearty reception, that he was able to organize a meeting for Pastor Gross, in a barn lent for the purpose. There 250 people—out of 400—gathered to listen to the gospel message, and Pastor Gross has returned there several times. At Dieppe, a large seaport 40 miles from Rouen, Brother Gross presses us to give him the means to hire a mission hall in the town, where there is no evangelistic agency of any kind.

*Niort and Chatellerault*, which I have visited lately, are two western towns, where Roman Catholicism is still very strong. At Niort, Pastor Maillet has been trying to enlarge his sphere of work by a social enterprise, a shelter home for those out of work. He has had recently four baptisms. Chatellerault is visited once a month by Evangelist Chollet, who is engaged in an undenominational mission at La Rochelle, but gives us part of his time.

*Lyons and St. Etienne*—Pastor Pinon, unassisted, has had charge of these two posts during the whole year. Lyons has 500,000 inhabitants, and St. Etienne 125,000. We have two preaching places in the former city; and the few friends at St. Etienne rent a little hall at their own expense, where they meet every Sunday, the pastor visiting them once a month. We have decided to send help in that large district, and Pastor Sagnol, formerly of Marseilles, is just now moving to St. Etienne. Pastor Pinon has a scattered membership, some 20 being located in a village called St. Didier, where he also goes once a month. Our brother has gained the confidence of some godly people in Lyons outside our denomination, who are attracted by his faithful and simple way of presenting the gospel.

*Nimes*—The following notes have been written in English by Pastor Dubarry, who is in charge here:

**In the Home of the Huguenots**

"Our field is the historic country of the Huguenots and Camisards. Although their noble and faithful lives are no more the regular pattern of the present times, we have often met with beautiful examples of consecrated Christian lives, chiefly in the Cévennes Mountains. Nimes numbers 80,000 inhabitants, 60,000 of whom are nominally Roman Catholics, and 20,000 Protestants. The really converted people cannot be easily numbered; estimates vary from one to two thousand. We experience great difficulty in securing acceptance for the stringent principles of our churches, and in deciding Christians, even our own converts, to undergo the unusual form of baptism. We hope, however, to witness the growth of a strong church here, as we daily record precious marks of sympathy and confidence from Christian outsiders, many of whom seem likely to join us. Since the opening of our new hall, in April, 1903, there has been a decided progress in all the features of our church life. In less than six months, seven friends have been baptized, and many others are considering the opportunity of taking the same step. Our attendance at the worship service has grown double since last year, and our evangelis-

tic meetings are the best attended in Nimes. The prayer meetings are attended by all our available members, none of whom are too shy to pray in public. We have organized a Christian Endeavor Society, and weekly house to house tract distribution. We have had the joy of recording since last year some 10 thorough conversions, mostly of young people. We have, every Sunday afternoon, a village meeting 25 miles from Nimes, and every other month I go to preach and visit at another place where the only Christians there are in the village are Baptists who, from father to son have, for over 50 years, gathered all the village children in their own Sunday school."

I shall only add to Brother Dubarry's note that the success of our work at Nimes shows the importance of trying to reach the Protestant born, who, once converted, make better stuff for church membership, as a rule, than those who come from the Roman Catholic Church. It also shows how efficient may be a young Frenchman, as our brother is, when he has special training for the ministry at a college of the right sort. M. Dubarry has been trained at the Pastors' College, London.

**Difficulties in a Gay City**

*Nice*—Pastor Long has been encouraged by six additions by baptism during the year. His work, in a gay city like Nice, is especially difficult, but no one could succeed better, I think, under the circumstances, than our brother does. He has started a little monthly paper, *L'Echo des Alpes-Maritimes*, 2,000 copies of which are sold, and which is full of good matter, written by himself and Madame Long. Pastor Long has also gone around, as usual, in the mountain district just behind Nice, and has preached the Word to the peasants, who have welcomed him. He has received many applications: "Send us a pastor! Come and settle here, and we will all follow your teaching!" Pastor Long is a gifted speaker, and often is called to take part in undenominational efforts in connection with the campaign now going on under a united committee for the evangelization of France.

*Marseilles*—This has been the black spot in our mission this year. Internal trouble has prevented the testimony of the church. We have decided to send there Pastor and Madame Juillerat, and we trust that they may report bright things in a short time. The church has, however, made some progress in liberality.

*Montbéliard and Valentigney*—At Montbéliard, a Protestant town of 10,000 inhabitants, surrounded by a large number of Protestant villages, Pastor Colin is having just now some encouragement, after long waiting. At Valentigney (10 miles from Montbéliard) the little church, under the leadership of her unpaid pastor (Pastor Louijs being engaged in business, gives all his spare time to our work) has had the privilege of receiving three new members by baptism. One of them is a young man of promise, who is destined, I believe, to be one of our preachers. Three members of this brave and generous little flock are engaged in missionary work among the Kabyles and Arabs in Algeria (North Africa). They rely on the Lord for their support, the church acting as a committee to help raise funds on their behalf.

**A Revival in the Swiss Mountains**

*Tramelan (Switzerland)*—Pastor Jaccard writes: "Our church has been greatly encouraged. A spirit of revival is at work. A large number of young people have been converted and several have already joined the church by baptism. We have had also several remarkable cases among older people."

Tramelan has had more baptisms this year than any other of our churches. This mountain town, full of a Protestant, sober and hard-working population, affords a wonderful field. Tramelan is now our largest church (except one, and by a very few units) and is self-supporting. Ten years ago it was hardly in existence. We may hope great things of that Swiss French-speaking district.

*Chaux-de-Fonds*—The pastor of this church, Louis Bieler, died in the Lord in July last. His end was peace. He was a spiritual son of the late Pastor Boileau, and had been the means of establishing the Baptist cause at Montbéliard and vicinity. We have appointed there a former member of the rue Meslay, who has

been trained at the Pastors' College, London. I cannot do better than translate here his last report to us: "My visit to the Swiss and Montbéliard churches has been blessed. The Lord has smiled upon us. At Tramelan, we had a week's mission. I have seldom seen the action of God's Spirit so marked. About 70 people professed to give themselves to the Lord during that week. The last meeting, which lasted four hours, was most thrilling; over 40 decided there and then for Christ. At La Chaux-de-Fonds, we saw also the work of the Spirit, and several have taken the decisive step. At Montier, Beaucourt, Neuveirlle I met the same desires in the people, and we held excellent meetings. The encouragement which it has pleased the Lord to give to my feeble testimony has compelled me to examine in a prayerful spirit the call of our brethren of Chaux-de-Fonds to become their pastor, and I have accepted it."

**A Theological Seminary Needed**

Our greatest need is a Baptist theological school. For while we are most thankful to Pastor Thomas Spurgeon and the trustees for their generosity towards our students, we cannot expect that every one of our young men will be received there, and it is not always practicable or advisable to send a Frenchman to learn theology and preaching at an English-speaking college. Some have not the gift of tongues, who yet may have the gift of prophecy.

### Mr. Dez writes concerning the Rue de Lille church in Paris:

At the Rue de Lille church there are some members who give us a hearty cooperation in the divine service, and this is highly appreciated. Nevertheless, in view of the fact that M. Sainton is seldom in Paris and because of my advancing age, I have invited a friend, M. Carlier, to assist me in carrying on the mission work of the church. Although 12 have been admitted to the church during the year by baptism and otherwise, the number of deaths and removals has been so large as to reduce our membership to 130. Some of these reside in the country or out of France. The contributions of the church for the year towards the chapel and worship expenses have amounted to nearly $400, and their contributions for evangelistic work to very nearly the same sum.

**Distributing the Scriptures**

Extended evangelistic work has been conducted in the country by two brethren connected with the church. M. Sainton has carried on an itinerant work in fairs held in the town market places, where he has distributed copies of the Scriptures and religious tracts. Since April, 1903, he has distributed in various parts of France 64,000 portions of the Scriptures and more than 20,000 religious tracts and papers. In one day he sold to men among the Catholic people in a market place 125 testaments, and on the day following 106 testaments. Brother Passy, another of the members, has organized an association of voluntary evangelists, whose object is to conduct in the neighborhood of Paris a work similar to that of M. Sainton.

## Franco-Belgian Department

### Report of Mr. Cadot:

Another year has gone, during which the agents of the Franco-Belgian Mission have persevered in their efforts to spread around them the precious knowledge of the Saviour; but our success has not been quite so encouraging as in some other years. Several of our missionary stations, in Catholic localities where faith still exists, have given us joy. Others, situated in less religious centers, have borne but little fruit this year notwithstanding the incessant work of our faithful laborers.

**Against Rome and Faith**

By means of their newspapers and their brochures, the Socialists, the Radicals, the Anarchists, etc., are waging a desperate warfare against Rome, and their ardent and destructive efforts are pulling down the edifice of superstition and false

doctrine. Unfortunately, they spread at the same time irreligion and unbelief, that open sore so difficult to heal. Happily there are those who are neither led captive by the Jesuits nor contaminated by religious nihilism. They are wise, honest and moderate citizens, who have undertaken to sow better seed. They form part of a political and social association, which came into existence after the condemnation of Dreyfus, and which is called *la Ligue des Droits de l'Homme*. This league prints and scatters popular works, written by men who do not belong to any church. Nevertheless, there are among them some who speak very well of the evangelical churches. I have before me one of their tracts which points out the excellent work accomplished by the Reformation; quotes the good writers and talented men who have opposed popery; and gives the names of a great number of priests who have lately left the Romish Church and embraced the Protestant faith. Then it goes on to speak of results obtained by evangelists in 37 localities in the center of France, and in 90 others where the gospel has penetrated and where our own controversial tracts have been scattered by thousands. Lastly it speaks of the departments of Nord and Pas-de-Calais, where similar work has been done and where we Baptists have commenced to labor. In conclusion, the author shows the superiority of Protestant nations over those in which Roman Catholicism has exercised its baneful influence. We are glad to think that such brochures, widely scattered, may do much good, especially as the author declares that he is not a Protestant.

Son Succeeds Father

*Denain* (*Nord*)—The old pastor, M. Vincent, senior, after months of illness, has been obliged to leave his charge to his youngest son, and to take, with the consent of the French Committee, a smaller church, that of Auzin, numbering about 50 members. The new pastor at Denain who has succeeded his father was unanimously called to the post by the votes of the members. On account of the various gifts of the young pastor and his popularity as a preacher the congregation has during the past year considerably increased. It includes now persons of a higher social condition, managers of mines, foundries, etc. The singing is also an attraction. Some extracts from the report of the new pastor follow: "Denain is a large industrial place of 25,000 inhabitants, most of whom never go to any church. Protestants are here very well thought of, as the director of the mines and several engineers are Protestants, and for a long time the father of the present pastor was a member of the town council. We are pleased to say that God's work in this station is indeed prosperous. Our Baptist church has 170 members; but the chapel containing 250 seats has become too small. We had 11 baptisms last year and three departures, and three members of the church died. At the present time 12 profess to be converted, and several have already asked to be baptized at Easter. The pastor has not only the Denain church to direct, but three other stations: Lourches, Flines and Roubaix, which are in his absence ministered to by lay-preachers."

*Auzin* (*Nord*)— The pastor, M. Vincent, senior, writes about his new field of labor: "Auzin, situated 10 or 12 miles from Denain, is a town essentially Catholic. Its population is 12,000. The members of the church are very hopeful. The congregation goes on increasing, varying from 60 to 80 and sometimes reaching 100. During the winter some lectures were given with the magic lantern by Pastor A. Vincent, when the room was full each time. Several souls have been converted at Auzin, at Bussieres and at Prézeau. They will be baptized at Denain on Easter Day. Many are praying for the prosperity of this church, and we are praying also. We walk by faith."

*Bruay* (*Pas-de-Calais*)—Pastor Cephas Vautrin writes to us: "This church numbered 56 members; we have had to exclude one and erase two. The Sunday and Wednesday services are attended by an average of 50 persons. We have had to defend ourselves against the Catholic clergy of our town, who tried to bring our

work into disrepute. In our reply addressed to the public generally we endeavored to direct the mind towards the truth that saves. The people understood us, and what is more encouraging, we have disturbed some souls that our ordinary preaching could not reach. God grant that our effort may not be in vain! Since the month of May we have been carrying on a very encouraging work at St. Pol, a rather important town some distance from Bruay. We have hired a barn there which holds 60 persons. Our meetings are well attended. The people appear interested and it seems to us that we shall soon have some conversions, for we are now able to visit the people in their houses. We have already noticed a changed life in some. God be praised for it, and may he complete by the action of his Spirit the work commenced in these souls who have come to the threshold of a new life."

**A New Church**

*Lens-Bethune*—Pastor Samuel Farely says: "We believe that the church has prospered, though we have no baptisms to report. We have the firm confidence that the work in the neighborhood of Lens is going to develop. Our poor, wooden preaching hall, where it was impossible to organize a Sunday school or a young people's Christian Union, or indeed any missionary work properly so-called, has given place to a comfortable temple, holding about 300 persons, which was opened last November. Since then our congregation has increased, and we hope that very soon several believers will be added to the church by baptism. The spirit of liberality is more manifest this year than last. Besides the usual gifts, the church has supplied 3,000 francs for the erection of its temple. The present number of members is 69."

(*Auchel*) *Pas-de-Calais*—Pastor Paul Pelce reports thus: "The Lord has not left us without encouragement. He has shed abroad in our church the spirit of prayer; and although our members are not numerous and are somewhat scattered, we have rarely fewer than 25 at our Wednesday prayer. meeting. This blessing has been the source of all the others—the increase of our congregation at our Sunday meeting, which numbers sometimes 100 hearers, and also the increase in the attendance at the Sunday school. Some conversions have taken place and two of the converts have been baptized, a great source of encouragement for us, for which we bless the Lord. During the summer, we have held open air meetings in two places, in the neighborhood of Auchel. Our congregations there numbered from 60 to 100 persons and seemed interested in what we said. They bought from us 30 New Testaments and some of our hymn books. During the winter our evangelistic work is limited to Auchel. We use two means: First, the magic lantern lectures which attract each time to our temple 100 non-Protestant hearers; and second, cottage meetings in four different districts, where rooms are kindly lent to us by devoted friends. The Catholic hearers are few, from eight to 15, according to the district. In this way 30 or 40 strangers are regularly reached by the gospel. Some among them give us much hope, by taking the trouble to come on Sunday to our temple."

**Stereopticon and Cottage Meetings**

*Croix-Avion* (*Nord and Pas-de-Calais*)—Pastor C. Mafille writes: "This church is a self-supporting one. It contains 69 members, 20 of whom belong to the mission stations. We lost in 1903 three members by death and one has been dismissed to another church. During the year we received six members by baptism and one from another church. In the Sunday school we have 30 scholars at Croix and 20 at Avion. Several of our members have come from Catholicism, and we have reason to hope that others will shortly come to us."

*Chauny and Fere* (*Aisne*)—Pastors Aimé Cadot and Henri Andru: "The work continues in these towns which, with the large villages of Genlis, Manicamp, Salency, Bethancourt, Servais and Athies, were the first places in this department where the gospel was preached. At that time, and on account of the number and fidelity of the proselytes and the zeal of the missionaries, three of the latter were put in prison, and four of the places of worship were closed by the order of the

police. Now although the Lord's laborers are still faithful and preach the same precious truths, they have less encouragement. The real cause of the small number of conversions lies in the fact that infidelity is much more widespread than formerly. Besides, when persecution burst upon our flocks, many of our converts went to the United States, thus leaving many vacant places and discouraging those who remained; many also had to leave to seek work. We have one Sunday school which is attended by some Catholic children. We have also, in two villages, schools on Thursday afternoon, which is the weekly holiday. **Widespread Infidelity**

"At Chauny we have 107 members; at La Fere 69. Among some converts not yet baptized, one takes the place of the pastor or the first deacon, when they preach elsewhere. We have between the two churches six preaching stations in the villages."

*Saint Sauveur (Oise)*—Pastor F. Ferret: This good brother is now seventy-three. In order to help him, the church is visited every month by preachers from our other flocks. The faithfulness of the hearers is very encouraging, but three have left for other places; and two, not coming any longer, have been erased. There is a Sunday school at 9 o'clock in a neighboring village, and at St. Sauveur itself at 11 o'clock. The service is well attended by the members of the flock. There are 66 members in the church. There have been 1,400 francs collected, without counting the prizes and the Christmas tree presents given to the children of the Sunday school, nor the expenses of the young people's Christian Union, nor what has been given to the poor. These brethren mean to persevere in the faith and the service of God.

*Compiegne (Oise)*—Pastor Meyer has been suffering from neurasthenia for a long time. Nevertheless he opened a preaching room and carried on services at Compiegne during a part of the winter, but want of funds obliged him to close it. He has two mission stations, one at Breuil, the other at Crosly. He writes of them thus: "We have 30 hearers. Two souls desire to be added to our church, which numbers only 22 members. Our little flock is firm and we have the esteem, confidence and sympathy of every one." **Suffers yet Preaches**

*Ougree, near Liege, Belgium*—Pastor A. Brogniez's report runs thus: "We work hard, but we obtain very little result. That is doubtless due to the fact that we are in the last days; 'iniquity abounds and the love of many grows cold.' We do not, however, lose courage. We continue to work and pray, trusting that God will give us a new time of refreshing. We think that we shall be able to baptize five or six persons, all come out from Rome and brought to the knowledge of the Saviour. In 1903 we had five baptisms and one came to us from another church, which makes 75 members on our book. Of this number four have just joined another church, and three have gone back into the world. We have collected for the pastor 820 francs, and we hope to gather this year 1,000. We have held about 250 meetings, and have paid about 1,200 visits; have preached to more than 2,000 hearers, sold a great number of Bibles and New Testaments, and distributed many tracts."

*Ladeliusart, near Charleroi, Belgium*—Pastor U. Taquet: This brother has been sent to the above place by our French Committee. A door seems opened here for establishing another field of labor. We hope for good results from the work of this brother, who is zealous, pious and active.

*Peruwelz, Belgium*—Pastor S. Rafinesque writes: "A new place of worship has been built on a beautiful avenue. It cost us about 22,000 francs, but the whole is not yet paid. This temple, being much larger and better situated than our old preaching room, will enable us to receive new hearers. To draw them we hold meetings in the suburbs. At Blaton, our place of worship is hardly sufficient. At Bernissart we have 20 children, and 90 at Peruwelz. We have begun meetings in a large place called Harchies where they are sinking a mine. We baptized two Roman **Drawing a Congregation**

Catholics, and lost one member by death and another who has gone to Denain. We were 38 last year and remain the same number now. Indifference about religion is great; still there are families who give us hope."

*Paris, 123 Avenue du Maine*—Pastor Ph. Vincent's meetings are well attended and encouraging. Besides we hold regular services at Montreuil and at Malakof and have full rooms in both places. The children give us joy by coming in large numbers to the Sunday and Thursday schools. The church collected last year about 10,000 franc. Members, January 1, 1903, 260; baptized, 26; received from other churches, 2; deaths, 6; dismissed to other churches, 6; erased, 6; present number, 270.

## GERMANY

THROUGH the last year, as in the year preceding it, the financial appropriation made for the work in Germany has been restricted to the aid given the theological seminary at Hamburg. Assistance is still given to evangelical work at centers in Austria and Hungary. Mr. Fetzer's report presents the work of the seminary at Hamburg and gives brief account of the entire work cared for by our German Committee. Peculiar difficulties are met in some parts of this great field, not the least perplexing of which is the problem of making good the losses suffered by the churches through emigration. Dr. Bickel reports for the interesting work of the German Baptist Publishing House.

### Report of Mr. Fetzer:

On the whole it may be said that during the year 1903 the Baptist cause in Germany has made steady advances; not only is the number of baptisms larger, but Baptist sentiment is gaining ground in many parts of Germany.

**Dr. Bickel's Twenty-fifth Anniversary**

It may be of interest to note here what has already been said in some of the papers, that in May of last year Dr. Philipp Bickel celebrated his twenty-fifth anniversary as head of the German Baptist Publishing House. With much gratitude he can look back upon a very successful and healthy development of the work under his special charge. Only those who know the difficulties he had to contend with and how small the beginning was, can fully appreciate the work he has done. In token of the love and esteem in which he is held, he was presented with the sum of 5,000 marks to be disposed of as he might wish, and he decided to put it into the treasury of the fund for invalid pastors and their widows, where it helps to increase a little the annual income from this fund and thus enables him, as the treasurer, to aid the needy ones.

**Triennial Conference**

The Triennial Conference held in Berlin in September, 1903, was characterized by no special movement, but, what was perhaps better, by a spirit of prayerfulness and devotion seldom before equalled in the German work. There were present about 320 delegates, besides a large number of guests from Denmark, Holland, England, Bulgaria and Russia. We greatly missed the representatives from the United States, whom some of us hoped would be present.

**The Seminary**

In this connection something should be said of our theological seminary, which the Missionary Union has been fostering for many years. The faculty is the same as when I last reported; Rev. Joseph Lehmann and the writer are theological teachers, and Messrs. Petersen, Werner and Meyer are instructors in the elementary branches. The work went on steadily during the year without interruption on account of sickness.

A class of twelve men was graduated last summer and entered the field. Two of them are in the Baltic provinces; two are laboring among their own people in southern Russia, but hoping to go to India during the current year; the remainder are in Germany. As the field enlarges and the veterans lay down their armor, these younger men enter into their places or take up new interests. The new class of students which entered last fall numbers 17 and is very promising. Taken as a whole, it is perhaps superior to any previous class. Five members of this class are from Russia, namely, two from the Baltic provinces, two from Poland and one from the Mennonite brethren in the south. Thus we are helping the work in Russia; but what is that for so large an empire and for such great opportunities as it offers to self-denying, courageous men?

The present senior class numbers eleven men now. One brother left us to spend a few months in Berlin with Pastor Jellinghans and then to return to Russia. We still have six brethren from Russia, five in the senior and one in the junior class.

**The Great Need in Russia**

Last summer I had the pleasure of visiting our brethren in Volhynia, Russia. There I saw how great were the opportunities and how few the workers. Often I had occasion to urge the brethren to pray the Lord more earnestly than ever to send reapers into the harvest field. And the need is not confined to Volhynia; but, as I have had occasion to say elsewhere, exists all over Russia wherever Germans, Poles, Lettes and Esthonians dwell, and they are found in the north and south, in the west and in the far east on the Volga, the Ural, and even in Siberia. If men and means were alike available, about twenty-five men could easily be employed and each of them would have more work than he could do. Some of the brethren feel this and pray the Lord to help them. God grant that help may come before fanaticism and unbiblical notions get the better of some. I would plead for help for our brethren in Russia.

Now as to that part of the work which is still under the special supervision of your committee, namely, the work done chiefly in the Austro-Hungarian Empire by the brethren Koch, the Novotnys, H. Meyer, Gerwich and Peter, Bauer and Massier. Evangelistic work in this empire, especially in Austria proper, is very difficult. Much hope was at one time centered upon the *Los von Rom* movement, but as was mentioned in last year's report, the movement has at least as much of a political as of a religious character. Most of those leaving Rome are not live Christians and only now and then one of them connects himself with one of our churches. The *Evangelisches Allianzblatt* reports that Professor Feine of Vienna, in a sermon preached in November, remarked that the "bearing of those who in late years have joined the evangelical churches shows that they did not do so on religious grounds and therefore had no desire for a gospel sermon." This sermon occasioned much antagonism and the German Evangelical Union for the Ostmark adopted a resolution in which Professor Feine was declared a disturber of the peace. He judged rightly, however, when defending his position, he tried to show his opponents that the movement had chiefly a national and not much of a religious character. It is for this reason that our brethren have nothing to hope for from the movement. They must plod on, as they have done heretofore; it has not been in vain and will surely not be in vain in the future.

**Political Movement Away from Rome**

During the early part of the year brother Koch suffered from a nervous trouble, so that he felt he must give up his work and therefore he resigned. But the church would not hear of it and granted him a leave of absence of several months, after which he was able to take up his work again. The great need of the Baptists in Vienna for a suitable place of worship still remains. In a city like Vienna a site easily accessible is difficult to obtain. The church is collecting money for the purpose, but many florins are necessary to carry out such a plan.

**Baptists in Vienna**

The brethren Novotny are working harmoniously. The son spent about four months in Wales and Scotland during this winter, but is now back at his post by

the side of his father. In Prague and in Bohemia, on the whole, the work is not any easier than in Vienna, and the extremes in nationality show themselves even more. To preach to the Germans as well as to the Czechs is not an easy task; but thus far brother Novotny, though himself a Czech, has done very well, also among the Germans in Bohemia. His son is readily following in his footsteps; there is much work to be done and they are the men to do it.

All but the Poorest Emigrate

For some reasons brother Massier's field is the hardest of all, not so much because the people in Galicia, where he is stationed, are less accessible than elsewhere, but because there is greater poverty and for this reason many go to other parts of the world; some have gone to British North America, others to Germany and only the very poor, who have no means for going, remain. Under such circumstances no strong church can ever be built up and this work must always remain a mission work, needing the prayers and the financial aid of the Lord's people elsewhere.

In Hungary there are now five men at work. Since February first, brother Ziehl has settled on the southern part of brother Peter's extended field. It is proposed to divide it, leaving brother Peter with Neusatz as his center, and brother Ziehl taking the part lower down towards Servia. In this way the Word will be carried nearer to the Balkan than before and the mission in the southeast can be carried on more effectively. The other brethren are situated at Pest, Neupest and Pressburg. Brother H. Meyer, the senior worker on this field, has been spoken of elsewhere. He has done pioneer work among the Germans in Hungary. Brother Gerwich, the youngest man in this field, is greatly enjoying his work and the Lord is blessing him. He, too, complains of members moving away for want of paying work, which they are offered elsewhere. Alongside these two, brother Udvarnoki is working among the Magyars. He has a church of some 400 or more members. Since they have had to build a house of worship, they are financially in very straitened circumstances, hence your committee is assisting them a little for the present. Brother Bauer in Pressburg, beside preaching and pastoral work, serves as colporteur and thus has occasion to see how much the common people are under the influence of the priests. Nevertheless the Word may fall into good ground occasionally and bear rich fruit.

Moving toward the Balkan

## Report of Dr. Bickel:

There is war and there are rumors of war all around, but the endeavors of God's children in this country at least have not ceased. We printed 166,150 books and pamphlets during the last fiscal year. Among these were Bunyan's "Pilgrim's Progress," hymn books, Bibles and testaments. Many of the Scriptures were put on board the steamers going with soldiers to southwest Africa, where a native tribe had risen in rebellion against the German Government; many were also sent to German possessions in China. In both places the books and tracts were gratefully received. And who does not know, who has ever visited the Hungarian Baptists, of the work of Rev. H. Meyer of Budapest! He is publisher, bookseller and secretary of the colportage friends in the countries of the lower Danube. His place is a great distributing point for Christian literature, and the blessing of God has rested upon his labors these many years.

Bibles for the Soldiers

We might have had a circulation twice as large, if the National Bible Society of Scotland had not been obliged to retrench. There are but six representatives on our staff now; once we had over twenty. This cripples our operations sadly, and my prayer is that the Lord of the harvest may awaken some friend or friends who will, by their gifts, make possible the continuance of this work.

Next to the Bible colporteur stands the distributor of a good Christian almanac, when evangelization is under consideration. He finds his way into many houses where one with more pretentious books would not be received. The German

Christian Almanac

eople feel that they must have an almanac. The German Baptist Publishing louse and its twin sister, the Christian Tract Society, are now ready to provide ie right thing for the family, the counting-room, the soldiers' barracks, etc. The im is to crowd out the flimsy, the revolutionary, the impure, and offer Christian ading. The circulation of our almanacs has been over 120,000 copies, of the three yles. In our day the almanac does not satisfy the head and heart, ever hungry or news. The telegraph makes neighbors of our antipodes. We need monthly, eekly newspapers. Our printing house issues three periodicals and the Christian ract Society two for adults, making five in all.

We note a slow but steady increase from year to year, keeping step with the evelopment of our work inside and outside of the German Empire. Karl Philipp ickel, my son, still holds his post as business manager; he is a faithful and efficient orker. He found time last autumn to visit the brethren in southern Russia and oland, and was able to open a depot for our Spurgeon literature among the Men- onites in the home of our beloved Abraham Friesen, and an agency for the *essenger of Peace* in Poland. The tour proved to be a blessing, both to the visitor nd to the subjects of the great white czar. Tracts in Russia

Our books and periodicals go to the United States, France, South Africa, hina, Canada, England, Switzerland, Holland, Croatia, Roumania, Denmark, ussia, Bulgaria, Sweden, Greece, Egypt, Brazil, India, Palestine, Argentina, Austra- a and all over the German Empire; so the gospel is preached by the German aptists on five continents through their books and papers. Seventy-five years ago ur influence was "as a handful of corn on a mountain." As long as our people uly believe in a believer's church, a converted ministry, a consecrated press there ill be progress even in nominally Christian countries, where the "walled cities" nd the "children of Anak" seem to be more formidable than the enemies of God in eathen countries. A World Wide Circulation

In a previous report I mentioned that we had a society for the benefit of invalid reachers and colporteurs and the widows and orphans of our mission workers ho have died in our service. We helped 27 invalids, 35 widows and seven children uring the year at an expense of 17,700 marks. Being the treasurer for a cause so ifficult of direction because of the low tide in the treasury, I often have to work ard and pray hard; but, thanks be to God, our balance shows 6,000 marks in dvance. And what raised the tide? My friends celebrated my (I should say our, include Mrs. Bickel) coming to Germany twenty-five years ago and contributed ,000 marks for our invalids, in sums large and small, to say nothing of flowers, ongratulatory messages and letters from our churches and co-workers all over ermany and the regions beyond. This was a great refreshing for the old people; ut higher joy we felt when we were allowed to see our dear son, Captain Luke ickel, his wife and two bairns, whom we have followed so often in our thoughts nd prayers on his voyages over the Inland Sea of Japan. Invalid A Fund

## SWEDEN

THE Missionary Union still has cause for profound satisfaction in the results proceeding from its investment in this mission field. he assistance now given is limited to aid to the theological seminary t Stockholm, which is doing strong work in supplying the trained reachers where work is sorely needed for arousing the people from he indifference and infidelity widely developed under the influence f the State religion.

## Report of Dr. Broady:

**Growth Indicated by Figures**

The preachers at work during the year have numbered 1,017, an increase over the year previous; but of these only 257 have given their whole time to the work. The labors of the remaining 760 have been intermittent, owing to the fact that the majority of the churches are yet far from being able to support stated preaching. The churches number 567, an increase of two since last year. The baptisms have been 2,291. The church members number 43,395, a net increase of 517. This figure would have been larger, had not the churches during the year through various causes, principally from deaths, emigration and exclusions, lost nearly 2,000 members. Sunday school scholars number 52,258, an increase of between 200 and 300 this year. Contributions reported have amounted to $196,480, an increase over the preceding year of some $9,964, and averaging about $4.50 a member.

The Bethel Seminary has under God done its share in the bringing about of the general result of the work of the mission during the year. Both teachers and pupils have taken part in the evangelistic work as opportunities have been afforded and grace and strength granted. In several instances these efforts have been accompanied with great blessings. This especially has been the case in connection with the labors of the students during vacation times. Souls, not a few, have through these labors been brought to Christ. The work of instruction has, under the four regular teachers and two assistants, been prosecuted as usual. Every one has tried to do his best. The classes are four, each embracing one year. The studies are progressive; chief among these are those relating directly to the preparation of the students for the gospel ministry. The number of students enrolled has averaged 36. In place of the nine who have been graduated or have otherwise finished their studies during the year, nine new ones have been matriculated.

The times that are upon us are very serious. Men's faith is being tried; the foundations are being shaken. Multitudes of both cultured and uncultured, having never known the truth, are turning away from it. The activity on the part both of friends and foes to the truth is something altogether unusual. Established church and sects among us almost join hands in the common cause of its defence and promulgation. But the day of formal religion, having reached its zenith among the people, is nearing its end. Nothing but what is genuine will henceforth stand the test of the world's uprising against religion. Science, learning, increasing light are bringing all their forces to bear against every claim that cannot be substantiated; the eternal rock will alone stand. The world cannot remove Christ. To be on his side is mercy, joy and security. Our mission wants to be found there, and, through God, we shall not be disappointed.

**The Doom of Formal Religion**

We thankfully acknowledge God's mercies in the encouragements he has given us during the year. Of our metropolitan churches the Fifth has had the largest share of blessing; but before this could be granted, there had to be a purging of the church registers. When this was done the prayers were answered. For two months daily meetings were continued. At least 150 were prayed for and conversed with, and up to this time 34 have been baptized.

The Fourth Church, last year attaining to a membership of 800, had contemplated enlarging their house of worship, but at last concluded to strike out in a different part of the city, known by the name of "Siberia." They rented a mission hall, and hope there to build up a Seventh Baptist Church.

The Sixth Church are erecting their first house of worship called "Bethany." They have also been permitted to see many conversions. In March their baptistry was so far completed that they could administer the divine ordinance to 21 that were awaiting it.

The work of our young people has of late been the subject of much earnest deliberation among us. Our latest annual conference gave serious and prolonged

attention to it. In several of our associations, provincial unions have been organized. In the Wermland Association the young people have taken up the Sunday school cause, and support laborers, who work both for young people's unions and for Sunday schools within the limits of the associational field. In this association last summer a teachers' institute was held for a week. Attendants came from all parts of the province, among whom were even Lutherans. Information has been received that the institute has been helpful. In other places similar institutes have been held.

Work for Young People

At Carlstad, the provincial capital of Wermland, daily meetings were continued seven weeks from the new year, and about 150 conversions are reported. Up to March 11, 34 had joined the church, and 100 had joined the local young people's association.

In several other places, north and south, daily meetings have been continued for three, five or seven weeks from the new year, and from 20 to 50 conversions are spoken of in different places.

Special attention is being paid to the far north. The great mining enterprises along the railway beyond the arctic circle have brought there masses of laborers altogether uncared for. Our home mission has stretched out a helping hand to six places in that distant field. Meeting houses are being erected, and souls are being gathered into the fold. There is a great opening for evangelizing that field just now.

Within the Arctic Circle

Though our needs are many and great, yet our hearts are full of gratitude to God for blessings received, and full of hopefulness as to the future. Whatever the drawbacks may be, we are perfectly certain of the victory. Christ's cause will triumph, and the world will be laid at his feet.

## SPAIN

WE regret that no report has reached us from the work in Spain. It is continued with such vigor as the devoted efforts of Mr. Marin, assisted by volunteer helpers in the mission, can secure for it. Mr. Marin is still without an associate, though Mr. Lund's presence at Barcelona during the latter part of the year has given no little encouragement.

## RUSSIA

WHILE no report has been received from the work in Russia, letters reaching us during the year have testified to a steadily growing interest and to opportunities quite overtaxing the strength of the present force of workers. New enterprises are being undertaken, as well as enlargement of work already established particularly in Siberia, the Caucasus region and among the Poles, now largely under Roman Catholic influence. Earnest effort is being made to secure the men and money necessary for the prosecuting of these plans.

A great need of the work in Russia, with respect to which a burden of prayer rests upon many hearts, is that of a theological school in which young men in the churches may receive the training necessary to qualify them for efficient service as heralds of the

gospel. At present those seeking such training are compelled to go to some foreign land. Some attend our theological school at Hamburg; but not only do the long journey and the financial expenditure involved act as obstacles to this plan for meeting the need of the churches of Russia, but the training of men in Germany is likely to excite suspicion in the Russian authorities and thus to prove detrimental to the work of our churches. It is hoped that a plan for opening the desired school may soon be found practicable.

## FINLAND

POLITICAL conditions in Finland make religious work exceedingly difficult. Internal troubles have continued to give some embarrassment. Nevertheless the committee and the workers under their direction are not discouraged. They report a hopeful interest among the people and are eager to push the work still more aggressively.

Report of Mr. Osterman:

Since the Finnish-speaking churches organized their own district society, the churches of Finland have been divided into three districts; Wasa, South Finland and the Finnish, or Tammerfors District. Within each of these societies a strong mission work is prosecuted. It has been a great joy to observe an evident increase in the churches of zeal and sacrifices for the great work of the Lord. We thank God for it, and the churches themselves may reap the blissful fruits of it. The annual meeting of the Wasa Missionary Society in Pitalaks before Christmas was characterized, as never before, by a lively missionary spirit. In no place has any great spiritual revival occurred, but in almost every church there have been more or less conversions and baptisms; and sometimes God has used the most inconsiderable of his servants to perform his great work.

But we have to overcome many difficulties that are unknown to others. Besides the obstacles of the confusion of tongues, the Finnish and Swedish-speaking peoples are so unlike in disposition and character that it often is somewhat difficult for them to understand each other; and this is true not only in the political world, but among the Christians too.

Influence of Political Conditions

The internal political circumstances are developing speedily and irresistibly in the fixed direction, and ere long Finland will be only an inconsiderable province of an extensive empire. Because of this and many other circumstances the people become hopeless about the future, uninterested in spiritual things and inaccessible to the gospel. All that can, the best, the enterprising, the young, leave their homes for a foreign country, where the liberty calls them, and thus the churches lose many of their good members. Certainly, many return to Finland, but rarely any believers.

Scarcity of Preachers

We have also to overcome much superstition and infidelity. Another obstacle is the scarcity of promulgators of the gospel. The field is extended more and more, but the number of preachers does not increase in proportion thereto. The brethren who are in the service of the gospel have been working faithfully and zealously. Among the Swedish-speaking population in the southern parts of the country three preachers have worked; Lignell in Helsingfors, Wiklund in Karis,

and Harald Peterson, a young brother, in Aland (Oland, the islands outside Abo). They have worked hard, and they have been successful. But only three men in a field so extended and hard! And now it seems that Wiklund, a very active and enterprising brother and a vigorous preacher, has become tired and will probably move away to Haparanda, the "Ultima Thule" of Sweden. If he leaves his place in Karis I think we must have one of our brethren from the north of Finland to take up the work there, but then the place of this one becomes vacant.

In the north also the field is rather hard and nothing can be won without prayer and sedulous work; but there are many good men, who are used to work and to taking good care of what they gain. There are also several good leaders of the churches and the mission work. The prejudices against us are not so great as in other parts of the country.

The work among the Finnish-speaking people is also progressing. Hiljanen and Malin have done a good work. But there are no good leaders, and it is very difficult to bring about a good order among them; also much has been lost by want of guidance and care.

Although there are but few young people, especially in some churches, yet there are young people's societies in many places, and usually the old join in their meetings.

A Finnish Mission Paper

Our newspaper, *Finska Missionsbladet,* makes progress, notwithstanding all difficulties. But it is small and published only monthly, and not all the letters about the work in the churches, meetings, conversions, baptisms, the work among the young people, etc., can get a place in it. But I think it is doing much good; it maintains the communication between the widely scattered churches; and because we do not meddle with politics, since we have neither time nor place, the paper does not suffer from the rigid newspaper census.

A Peripatetic Seminary

Our little school for preachers is continually in activity, but with only short terms, autumn and spring. As it is moving from place to place, the school itself is very useful to the churches; much preaching and edifying to the members and the people in general. It is like a prolonged preachers' meeting. The direction of the school gives me much to do, but I love it and am glad thus to be a servant of my Master, my young brethren and the mission.

There are in the entire country 54 preachers; yet of that number only 17 give their whole time to the gospel's service, the other 37 must work for food and preach only Sundays and on short mission trips in winter time. Thirteen are in connection with the Missionary Union. During 1903, 117 were baptized in Wasa District; the net increase in membership was 225, making a total of 1,381 members. In South Finland, or Helsingfors District, 18 were baptized; net increase, 13; total, 258 members. The Finnish-speaking, or Tammerfors District has a total of 475; the total membership for the field is 2,114. The contributions amount to $5,013, being $263 more than the preceding year. In the Sunday schools are 695 pupils. The number of churches is 37, of which three are new. Twenty-three have their own chapels, the others rent halls or have their meetings in homes.

What we have won here has required much prayer and tears, much struggle and fighting, and sedulous, indefatigable work. It has been and is a sowing time, but the harvest day shall come, praise to God!

## DENMARK

THE Danish Mission has suffered the loss of one of its most faithful workers in the death of Mr. Marius Larsen. Disappointment has been met also in the refusal of the government to grant recognition to Baptists as an independent people. The report of the

Danish Committee, through Mr. Broholm, however, is expressive of gratitude for the blessings of the year and of confidence and earnestness of purpose for the future.

Report of Mr. Broholm:

**Loss of Preachers**

The past year has, in some respects, been a year of loss for our mission. We have lost preachers by sickness and death. Three of our younger brethren are suffering from tuberculosis. One of these, Rev. Yensen Damsig, who was pastor of the church at Soby, has now emigrated to California, where he hopes to improve in health. The second is Rev. N. R. Larsen, our Sunday school missionary, now in a sanitarium. The third is Rev. W. Andreasen, pastor of the church at Aalborg and a very successful revivalist, who we fear is not improving. Three of our older preachers were taken home to be with the Lord. Of these we especially miss Rev. Hans Larsen, who was the editor of our denominational paper, and a very able and gifted man, only fifty-four years of age. This loss of workers has been a great trial for us and a hindrance in our work.

We have also experienced a loss in our membership, especially on account of death and emigration. Our statistics show that we have welcomed 142 new members among us. Of these 122 were by baptism, 16 restored, and four had been baptized become coming to us; but the decrease by death, emigration, exclusion, etc. was 37 more. Sixty-three died, and 56 emigrated, most of them to the United States. A greater number from our churches have not emigrated since the year 1869, when it reached the sum of 65. We have not had any revivals in our churches during the past year. We hear that the other denominations in our country say the same about their churches, but this cannot satisfy us.

**Recognition Refused**

A third loss, which I shall mention—but perhaps it was not a loss—was the refusal of the government to recognize the Baptists in Denmark as a denomination. I wrote in our last annual report about our appeal for recognition. It is the third time in our history that we have appealed to the government for this recognition, but in vain. The reason is that the bishops and high ecclesiastics of the Lutheran State Church influence the government against us as "a sect of heretics," because we denounce their teachings about regeneration in the baptism or sprinkling of infants. Perhaps the Lord sees it best for us to remain in this mis-esteemed state that we may keep nearer to him.

**A Brighter Side**

We will now look on the other side of our mission and will see that the past year has also been one of some progress. While our churches have been praying and longing for an outpouring of the Spirit, they have been giving cheerfully to the mission cause. In no other year have our churches contributed so large a sum, namely, $19,200. This shows the zeal and interest among our people, who, for the most part belong to the working class. The number of children in our Sunday schools increased a little and is now 4,140. This is a good nursery for our mission. Last spring we held a successful course for Sunday school teachers in Aalborg, working in this cause together with the Methodists and Congregationalists. In this present month of March we have a similar course in Copenhagen, where 117 teachers are attending.

**New Chapels Built**

Two nice chapels were dedicated during the past year: Sharons chapel in Waarst and Hebron chapel in Bronderslev. A lot for a new chapel was bought by the church in Thyland; it will be built in Thisted, a city where we never have had any Baptist chapel.

In later years we have felt the necessity of having headquarters in the center of Copenhagen for our publication work and for our denominational paper, but the great expenses involved in this have hitherto hindered it. In October last, however, it was accomplished, and we opened a fine bookstore near the great univer-

sity of Copenhagen. Friends outside our denomination also see the importance to our mission of the opening of this store, from which now both Danish and foreign Baptist literature is scattered. We were greatly cheered by a very welcome gift of 1,200 kroner from an anonymous donor toward the expense of this work.

Two of our gifted young brethren were sent to the Danish-Norwegian theological department at Morgan Park. They had attended our high school during the past two winter terms, and in the summer time they had been preaching. Now we expect to have them return after three years' study at Morgan Park. The high school has this year more pupils than ever, 43 young men and women from the different parts of our country; one is even from the northern part of Norway and two are from North Slesvig, which belongs to Germany. This is the only Baptist high school in Scandinavia and we thank the Lord for his blessings upon it.

**The Only Baptist High School in Scandinavia**

What gives us most cause for rejoicing is that the revival spirit, for which we have been praying, now is drawing near. Since New Year's we have had a number of baptisms in several of our churches, and at present a blessed revival is visiting the Third Church at Copenhagen. Men and women, young and old, have been seeking salvation, and many have found Christ. Church members, who have lived in a state of indifference and coolness, have been restored and are now rejoicing in the Lord. We pray that this work of grace may continue and spread far out among all our churches; then the present year will be a year of harvesting and joy for the Baptists in Denmark.

## NORWAY

THE year has witnessed constant and faithful endeavor on the part of the workers in Norway. Revivals have been experienced in the north in the region of the great fisheries. Special tent and hall meetings have been held in Christiania and its vicinity with encouraging results.

Report of Mr. Ohrn:

During the year several of our churches have been greatly blessed. In the northern district we have had revivals under the leadership of Rev. Oscar Nilsen who was at that time the district missionary. At Kasfjord, a small place of 400 people, 28 have been baptized as the result of his labor. At Andenes is located the second largest church in Norway. It is a place where great fisheries are going on the year round, and thousands of people from other parts of the country can be reached there. Twenty-five have been baptized there and the good work is going on under the present pastor, Wang, a graduate from Morgan Park. Mr. Nilsen has now settled as pastor at Tromso, left vacant by brother Tonnes who left for America. Other churches in this district have also been blessed with conversions. Your secretary made an extended trip to the north last summer and visited most of the churches, and everywhere the chapels were filled and even crowded. It was my first trip up north and the first time I preached while the midnight sun was shining through the window. It was a good trip and I have many invitations to repeat my visit. Mr. Dahl is now the missionary. He is a well-tried brother whom the churches are glad to receive. We received into our church at Christiania a preacher from the Free Mission, or Congregationalists; he has been called to the northern district also, and is already at work.

**Preaching Under the Midnight Sun**

At Trondhjem two new churches have been organized; one at Tjongsfjorden and one at Melhus. At Vigten Mr. Lorentzen, a baker, has given up his profession and is now giving his whole time to the gospel. He has from the beginning of the work at Vigten been an ardent worker, and it is mainly through his efforts that the church has prospered and has now over 100 members. He has little education, but has a warm heart and is a good speaker. He is the pastor of the church, and your committee feels it a privilege to support him in his sacrificing labors. The church at Trondhjem has a new and gifted pastor in Mr. Taranger, a graduate of Morgan Park, and formerly pastor at Seattle, Washington. He has large congregations and the church is hopeful. Some have been added by baptism since his arrival. The district missionary, Mr. Borsheim, is dividing his time with the church at Opdal. He reports conversions in several fields where he has been working.

**A Pastor from Seattle**

In the Bergen District we have also been greatly blessed. Five years ago we had in this district only one church; now we have six and three chapels. Two churches were organized last year. Our missionary here is a former teacher in the state school and a good Christian worker. At Bergen also the work has moved on smoothly under the leadership of Mr. Kristoffersen.

The southern district is the strongest; half of the Baptists in Norway live in this district. At Avendal Mr. Milde is still pushing the cause to the front. He has outstations at Christiansand and Lillesand and is frequently preaching at other places. At Lillesand a new and inviting chapel was built last year. The Evensen brothers at Baldwin, Wisconsin, formerly citizens of this country, have shown their love to Christ and their home town in erecting this neat house of worship. A better memorial could hardly be thought of. Your secretary had the pleasure of preaching the dedicatory sermon to a congregation that filled the house to the utmost. At Arendal the chapel is entirely too small. At Krogero we had our quarterly district meeting, and it was one of the best we have had. The chapel was too small, so we hired the theatre, the largest house in the city, and it was filled at both meetings Sunday. The Spirit was present and a number of men came to Christ. At Langesund your secretary started his work as a pastor twenty years ago. In a year the church doubled and a chapel was built; but the church has since suffered from emigration, until last year it was hardly any stronger than in the beginning of the work. Now they have united with Skien in calling a pastor, Mr. Seehuns, and last year eight were baptized. At Telemarken, which is a new field, a good work is going on; we expect a church will be organized there this year. Fredrikshald and Tistedalen are, under the circumstances, doing well.

**Remembered their Native Town**

The church at Christiania has passed through a hard struggle, but is in a better condition for work than before. Up to the first of January we received 31 members by baptism, and since then to April first, 17 have been baptized and we expect a great many more in the very near future. Six or eight will come next Sunday Drammen is a city of over 24,000 inhabitants, and only an hour and a half from Christiania by rail. Here our district missionary, M. A. Ohrn, and your secretary, put up their missionary tent. We kept on in the tent for a month, then rented a hall. The meetings have been kept up from here. Our choir of 30 persons has gone in a body and with gospel song made the cause known. The result so far is that we have received into the Christiania church 20 members from there. It is a very promising field and would yield a good harvest in the near future, if we had money to carry on the work. It is impossible to reach all that we ought to. Calls come from fields ripe for the harvest, but we cannot do it all and we have not the money to get the help needed in this large city and then keep up the work at Drammen and other places. Last summer we had meetings in the market places and the park with good results.

**Tent Meetings**

## VIII. MISSIONS IN EUROPE.

| No. | COUNTRIES | Preachers | Churches | Baptisms | Church Members | Sunday school Scholars | Contributions |
|---|---|---|---|---|---|---|---|
| 1 | Franco—Swiss | 19 | 15 | 91 | 1.179 | ..... | $5,309 00 |
| | " Belgian | 14 | 14 | 60 | 1,105 | 563 | 5,783 00 |
| 2 | Germany | *185 | *173 | *2,144 | *31,761 | *20,471 | *104,328 00 |
| 3 | Sweden | 1,017 | 567 | 2,291 | 43,395 | 52,258 | 196,490 00 |
| 4 | Spain | *3 | *3 | *1 | *113 | *200 | *108 00 |
| 5 | Russia | *128 | *112 | *1,008 | *22,662 | *8,234 | *50,448 00 |
| 6 | Finland | 17 | 37 | 135 | 2,114 | 695 | 5,013 00 |
| 7 | Denmark | 40 | 29 | 122 | 3,904 | 4,140 | 19,200 00 |
| 8 | Norway | *16 | *36 | *135 | *2,794 | *1,615 | *11,500 00 |
| | Totals | 1,439 | 986 | 5,987 | 109,027 | 88,176 | $458,169 00 |
| | Totals last year | 1,298 | 981 | 6,255 | 108,613 | 88,550 | $446,236 00 |
| | Increase | 231 | 5 | ..... | 414 | ..... | $11,933 00 |
| | Decrease | ..... | ..... | 268 | ..... | 374 | ..... |

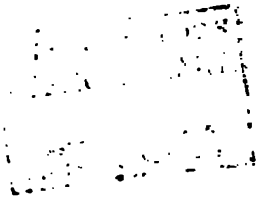
*Statistics for 1902.

## RÉSUMÉ OF STATISTICAL TABLES

For the year ending December 31, 1903

| MISSIONS | PREACHERS | CHURCHES | BAPTISMS | CHURCH MEMBERS | SUNDAY SCHOLARS | CONTRIBUTIONS ON THE FIELDS |
|---|---|---|---|---|---|---|
| MISSIONS IN EUROPE | 1,439 | 986 | 5,987 | 109,027 | 88,176 | $458,169 |
| MISSIONS IN HEATHEN LANDS | *1,539 | 1,125 | 7,431 | 117,031 | 38,977 | 108,056 |
| TOTALS 1903 | 2,978 | 2,111 | 13,418 | 226,058 | 127,153 | $566,225 |
| TOTALS 1902 | 2,617 | 2,040 | 13,808 | 222,031 | 127,767 | 560,298 |
| INCREASE | 361 | 71 | ..... | 4,027 | ..... | $5,927 |
| DECREASE | ..... | ..... | 390 | ..... | 614 | ..... |

* Native preachers only.



# REPORT OF THE TREASURER

## FOR THE YEAR ENDING MARCH 31, 1904

## APPROPRIATIONS

## I. MISSIONS IN BURMA

### 1. RANGOON

| | | |
|---|---|---|
| REV. JOHN McGUIRE, field salary (balance 1902-03) | | $1,824 99 |
| | mission work, repairs and school, $955.08; specific gifts for same, $30.00 | 985 08 |
| | received on the field last year for work | 42 44 |
| | passage to Burma of Mrs. McGuire estimated | 350 00 |
| MRS. M. W. BURHOE, passage to United States, self and child | | 465 49 |
| | home salary to April, 1904 | 350 00 |
| MISS HATTIE PHINNEY, home salary | | 209 99 |
| | passage to Burma estimated | 350 00 |
| | field salary estimated | 416 67 |
| | mission work | 166 67 |
| MISS RUTH W. RANNEY, home salary | | 208 88 |
| | passage to Burma estimated | 350 00 |
| | field salary, estimated | 416 67 |
| MISS JULIA G. CRAFT, home salary | | 211 10 |
| | passage to Burma estimated | 350 00 |
| | field salary estimated | 500 00 |
| MISS A. E. FREDERICKSON, home salary | | 137 50 |
| | passage to Burma estimated | 300 00 |
| | field salary estimated | 416 66 |
| | mission work | 475 00 |
| MISS EMILY M. HANNA, field salary | | 195 08 |
| | mission work | 91 67 |
| | passage to United States, estimated | 300 00 |
| MISS JULIA G. SHINN, field salary | | 500 00 |
| | mission and school work, $745.01; specific gifts for same, $41.25 | 786 26 |
| REV. A. R. SHAGRAVE, field salary (and balance 1902-03) | | 1,203 33 |
| | mission work | 697 66 |
| REV. S. R. VINTON, field salary | | 978 37 |
| MRS. JULIA H. VINTON, field salary | | 500 00 |
| | mission and school work, $250.00; specific gifts for same, $40.00 | 290 00 |
| MR. H. J. VINTON, field salary | | 500 00 |
| MISS HARRIET N. EASTMAN, field salary | | 500 00 |
| MRS. MARY M. ROSE, field salary | | 500 00 |
| | mission work | 261 67 |
| MRS. C. H. R. ELWELL, field salary | | 197 91 |
| | mission work | 20 00 |
| | passage to United States estimated | 300 00 |
| MISS ELIZABETH LAWRENCE, field salary | | 500 00 |
| | mission work | 83 33 |
| REV. W. F. ARMSTRONG, field salary to October 1, 1904 | | 1,683 33 |
| | special grant | 100 00 |
| | passage to Burma | 265 00 |
| | mission and school work | 2,808 66 |
| | received on the field last year for work | 35 41 |
| REV. J. N. CUSHING, D. D., field salary | | 1,500 00 |
| | mission work and expenses of college | 3,133 33 |
| | received on the field last year for work | 33 33 |
| | income of Shady Dell fund for college | 450 00 |
| PROF. E. B. ROACH, field salary (balance 1902-03) | | 6 66 |
| | passage to United States | 335 96 |
| | home salary | 433 00 |
| | special grant | 75 00 |
| REV. W. A. SHARP, field salary | | 1,000 00 |
| | mission work | 100 00 |
| PROF. L. E. HICKS, Ph. D., field salary, $1,000.00 (balance 1902-03, $58.33) | | 1,058 33 |
| | special grant | 300 00 |
| PROF. J. H. RANDALL, passage to the United States | | 675 04 |
| | home salary | 713 23 |
| PROF. J. F. SMITH, field salary | | 1,000 00 |
| | mission work | 50 00 |
| PROF. J. F. INGRAM, field salary, $800.00 (and balance 1902-03, $6.66) | | 806 66 |
| | mission work | 50 00 |
| PROF. WALLACE ST. JOHN, Ph. D., field salary | | 1,101 11 |
| | special grant | 200 00 |
| | outfit, $300.00; passages, $1,098.55 | 1,398 55 |
| PROF. A. C. RICE, outfit, $300.00; passage, to Burma estimated, $600.00 | | 900 00 |
| | field salary, estimated | 633 33 |
| | mission work | 75 00 |

| | | |
|---|---|---|
| MR. F. D. PHINNEY, salary in part as mission treasurer | $200 00 | |
| rent and colporteur, $861.33; specific gifts, $35.00 | 896 33 | |
| for new press building in part | 15,000 00 | |
| special grant for Mrs. Miller | 100 00 | |
| REV. A. HEGGOTT, home salary | 135 12 | |
| additional passage expenses to United States | 46 88 | |
| REV. ERNEST GRIGG, salary in part | 800 00 | |
| mission work and repairs to church, $900.00; specific gifts for same, $126.00 | 1,026 00 | |
| Mission expenses, taxes and repairs on mission property, rents, treasury department expenses, removals and expenses of reference committee | 3,396 45 | |
| | $58,582 90 | |
| Less saved in appropriations of last year including exchange, for Burma | 2,244 17 | |
| | | $56,338 73 |

### INSEIN

| | | |
|---|---|---|
| REV. D. A. W. SMITH, D. D., field salary | $1,500 00 | |
| mission work and theological seminary, $608.16; specific gifts for same, $415.25; deficit for 1902-03, $77.44; scripture printing, $1,000.00 | 2,100 85 | |
| received on the field last year for work | 1,750 12 | |
| REV. F. H. EVELETH, D. D., field salary | 1,500 00 | |
| mission work, $866.67; specific gifts for same, $43.00 | 909 67 | |
| received on the field last year | 289 37 | |
| REV. W. F. THOMAS, field salary (and balance 1902-03, $3.70) | 1,203 70 | |
| mission work, $50.00; specific gift for same, $3.00 | 53 00 | |
| REV. E. O. STEVENS, D. D., field salary | 1,500 00 | |
| mission work | 66 67 | |
| | $10,823 39 | |
| Less saved in appropriations of last year | 279 72 | |
| | | $10,543 67 |

### 2. MOULMEIN

| | | |
|---|---|---|
| REV. S. R. McCURDY, field salary | $935 50 | |
| special grant | 150 00 | |
| mission work and schools | 1,197 01 | |
| passage to United States of Mrs. McCurdy and children estimated | 750 00 | |
| received on the field last year for work | 105 15 | |
| MISS AGNES WHITEHEAD, field salary | 500 00 | |
| mission and school work | 500 00 | |
| REV. WALTER BUSHELL, field salary | 1,200 00 | |
| special grant | 200 00 | |
| mission work, $616.67; specific gifts for same, $104.97 | 721 64 | |
| received on the field last year for work | 1,150 41 | |
| additional passage expenses to United States of Mrs. Bushell and children | 2 53 | |
| MISS E. J. TAYLOR, field salary | 500 00 | |
| mission and school work | 333 33 | |
| MISS F. E. AYRES, field salary (Thaton) | 500 00 | |
| mission work | 50 00 | |
| REV. F. D. CRAWLEY home salary | 600 00 | |
| passage to Burma estimated | 675 00 | |
| field salary estimated | 467 00 | |
| mission work | 50 00 | |
| MISS SARAH E. SLATER, home salary | 400 00 | |
| MISS L. B. HUGHES, field salary | 195 08 | |
| mission and school work | 600 00 | |
| passage to United States estimated | 300 00 | |
| MISS ELLA F. McALLISTER, home salary | 133 33 | |
| passage to Burma estimated | 350 00 | |
| field salary estimated | 500 00 | |
| MISS KATE W. ARMSTRONG, field salary | 500 00 | |
| TELUGU AND TAMIL WORK, care Rev. W. F. Armstrong | 700 00 | |
| REV. A. C. DARROW, field salary | 800 00 | |
| mission work | 93 34 | |
| balance due for special services 1902 | 75 00 | |
| MISS S. S. HARTFORD, outfit, $150.00; passage, $300.00 | 450 00 | |
| field salary estimated | 416 66 | |
| mission work | 50 00 | |
| MISS MARY S. SMILEY, passage to Burma estimated | 350 00 | |
| field salary estimated | 416 67 | |
| MISS M. SHELDON, home salary | 300 00 | |
| MRS. L. CRAWLEY, home salary | 300 00 | |
| | $17,567 65 | |
| Less saved in appropriations of last year | 608 74 | |
| | | $16,958 91 |

### 3. TAVOY

| | | |
|---|---|---|
| REV. H. W. HALE, home salary to April 1, 1904 | $600 00 | |
| MRS. H. W. HANCOCK, field salary | 500 00 | |
| mission work | 449 00 | |
| REV. H. MORROW, field salary | 1,200 00 | |
| mission and school work | 1,566 67 | |
| received on the field last year for work | 355 35 | |
| MISS M. M. LARSH, home salary to April 1, 1904 | 300 00 | |
| | | $5,171 02 |

### 4. BASSEIN

| | | |
|---|---|---|
| REV. L. W. CRONKHITE, D. D., home salary | $1,200 00 | |
| mission work, $216.67; specific gifts for same, $479.50 | 696 17 | |
| MISS L. R. TSCHIRCH, home salary | 182 21 | |
| passage to Burma estimated | 360 00 | |
| field salary estimated | 416 66 | |
| mission and school work | 578 66 | |
| MISS JOHANNA ANDERSON, field salary | 500 00 | |
| mission work | 66 66 | |
| received on the field last year for work | 736 22 | |
| MISS ALTA O. RAGON, field salary | 500 00 | |
| mission work | 50 00 | |
| REV. C. A. NICHOLS, D. D., field salary | 1,200 00 | |
| mission work | 283 33 | |
| income of funds for S. K. N. & I. Institute | 1,283 99 | |
| MISS ISABELLA WATSON, home salary | 169 16 | |
| passage to Burma estimated | 350 00 | |
| field salary estimated | 416 67 | |
| MISS EDNA E. SCOTT, field salary | 500 00 | |
| mission work | 75 00 | |
| MISS M. A. ROBERTSON, field salary | 500 00 | |
| mission work | 50 00 | |
| REV. E. TRIBOLET, field salary | 1,200 00 | |
| mission and school work | 1,664 67 | |
| | | $13,219 40 |

### 5. HENZADA

| | | |
|---|---|---|
| REV. D. GILMORE, field salary | $1,200 00 | |
| mission work | 316 67 | |
| passage to Burma of Mrs. Gilmore estimated | 350 00 | |
| MISS VIOLETTA R. PETERSON, field salary | 500 00 | |
| mission work | 50 00 | |
| MRS. JENNIE C. MORGAN, field salary | 500 00 | |
| mission work | 50 00 | |
| REV. J. E. CUMMINGS, field salary | 600 00 | |
| mission and school work, $968.33; specific gifts for same, $50.00 | 968 33 | |
| received on the field last year for work | 455 00 | |
| passage of self and family to United States estimated | 900 00 | |
| special grant for children | 60 00 | |
| MISS JULIA H. STICKNEY, field salary | 500 00 | |
| specific gifts for mission work | 15 00 | |
| MRS. J. E. CASE, passage to Burma estimated | 325 00 | |
| field salary estimated | 333 33 | |
| MRS. R. E. PRICE, home salary | 400 00 | |
| | | $7,543 43 |

### 6. TOUNGOO

| | | |
|---|---|---|
| REV. H. P. COCHRANE and family, passage to United States | $804 56 | |
| home salary | 333 34 | |
| mission and school work | 1,188 67 | |
| received on the field last year for work | 183 55 | |
| REV. E. B. CROSS, D. D., field salary | 1,200 00 | |
| mission work | 633 34 | |
| received on the field last year for work | 599 79 | |
| REV. A. V. B. CRUMB, field salary | 1,200 00 | |
| mission work, $393.34; specific gift for same, $113.75 | 507 09 | |
| received on the field last year for work | 98 77 | |
| REV. C. H. HEPTONSTALL, passage to United States | 506 92 | |
| home salary | 744 42 | |
| passage to Burma estimated | 650 00 | |
| field salary estimated | 666 67 | |
| specific gift for work | 7 50 | |
| MISS ELMA E. SIMONS, field salary | 500 00 | |
| mission and school work | 633 00 | |
| received on the field last year for work | 16 67 | |
| REV. A. BUNKER, D. D., passage to United States | 300 00 | |
| home salary | 750 00 | |
| special grant | 300 00 | |
| mission work, $1,952.22; special gift for same, $25.00; deficit 1902-03, $500.00 | 2,477.22 | |
| due on last year's salary abroad | 10 57 | |
| E. S. CORSON, M. D., home salary | 766 67 | |
| passage to United States | 573 26 | |

| | | |
|---|---|---|
| MISS THORA M. THOMPSON, home salary | 150 00 | |
| mission and school work | 600 00 | |
| MISS E. H. PAYNE, outfit, $100.00; passage estimated, $300.00 | 400 00 | |
| field salary | 500 00 | |
| special grant | 50 00 | |
| | $17,239 02 | |
| Less saved in appropriations of last year | 1,014 04 | |
| | | $16,224 98 |

### 7. SHWEGYIN

| | | |
|---|---|---|
| REV. E. N. HARRIS, field salary (balance 1902-03, $41.66) | $1,041 66 | |
| mission work, $666.67; deficit 1902-03, $83.34 | 750 01 | |
| MISS H. E. HAWKES, field salary | 500 00 | |
| mission work | 166 67 | |
| MISS STELLA T. RAGON, field salary | 41 66 | |
| mission work | 50 00 | |
| passage to United States | 458 34 | |
| home salary | 75 00 | |
| MRS. J. E. HARRIS, home salary | 300 00 | |
| | | $3,383 34 |

### 8. PROME

| | | |
|---|---|---|
| REV. L. H. MOSIER, field salary | $474 93 | |
| mission and school work | 773 34 | |
| received on the field last year for work | 183 00 | |
| passages to the United States estimated | 650 00 | |
| | | $2,081 27 |

### 9. THONZE

| | | |
|---|---|---|
| REV. W. H. S. HASCALL, special grant | $300 00 | |
| outfit, $200.00; passage to Burma, self and wife, estimated $700.00 | 900 00 | |
| field salary | 1,225 00 | |
| mission work and repairs | 700 00 | |
| MISS KATE F. EVANS, field salary | 197 91 | |
| special grant | 50 00 | |
| mission and school work, $355.00; specific gift for same, $20.00 | 375 00 | |
| received on the field last year for work | 33 33 | |
| passage to United States estimated | 300 00 | |
| | | $4,081 24 |

### 10. THARRAWADDY

| | | |
|---|---|---|
| REV. HARRY I. MARSHALL, outfits, $300.00; passage estimated, $350.00 | $650 00 | |
| field salary estimated | 700 00 | |
| mission work | 250 00 | |
| MISS SARAH J. HIGBY, field salary | 500 00 | |
| mission and school work and new school building | 2,311 18 | |
| MISS BERTHA E. DAVIS, field salary | 500 00 | |
| mission work | 63 90 | |
| | | $4,975 08 |

### 11. ZIGON

| | | |
|---|---|---|
| MISS EVA C. STARK, field salary | $500 00 | |
| special grant | 50 00 | |
| mission and school work, $900.00; deficit 1902-03, $33.33 | 933 33 | |
| received on the field last year for work | 57 43 | |
| | | $1,540 76 |

### 12. BHAMO

| | | |
|---|---|---|
| REV. W. H. ROBERTS, field salary | $1,200 00 | |
| mission work, $250.00; specific gifts for same, $165.50 | 415 50 | |
| REV. OLA HANSON, field salary | 1,200 00 | |
| mission work, $550.00; specific gifts for same, $445.00 | 995 00 | |
| received on the field last year for work | 127 02 | |
| MISS MARGARET M. SUTHERLAND, field salary | 500 00 | |
| mission and school work | 516 67 | |
| MISS LILLIAN EASTMAN, salary | 500 00 | |
| W. C. GRIGGS, M. D., field salary and balance 1902-03, $125.00 | 1,125 00 | |
| mission work, $450.00; specific gifts for same, $122.00 | 572 00 | |
| received on the field last year for work | 61 91 | |
| | | $7,213 10 |

### 13. MAUBIN

| | | |
|---|---|---|
| REV. B. P. CROSS, field salary | $1,200 00 | |
| mission work and repairs | 412 66 | |
| received on the field last year for work | 36 41 | |
| MISS CARRIE E. PUTNAM, field salary | 500 00 | |
| school and mission work | 166 67 | |
| MISS M. B. POUND, passage to Burma estimated | 350 00 | |
| field salary estimated | 416 67 | |
| mission work | 50 00 | |
| | | $3,132 41 |

### 14. MANDALAY

| | | |
|---|---|---|
| REV. E. W. KELLY, field salary | $1,200 00 | |
| mission work | 825 00 | |
| passage to Burma of Mrs. Kelly estimated | 350 00 | |
| REV. H. B. BENNINGHOFF, field salary | 316 60 | |
| special grant | 100 00 | |
| mission and school work | 450 00 | |
| passages to United States, Mr. and Mrs. Benninghoff estimated | 650 00 | |
| MISS CORA M. SPEAR, field salary | 500 00 | |
| school, mission work and repairs, $581.66; deficit, 1902-03, $172.86 | 754 52 | |
| MISS ANNIE M. LEMON,, field salary (and balance 1902-03, $16.66) | 516 00 | |
| MISS JULIA E. PARROTT, passage to Burma estimated | 300 00 | |
| field salary estimated | 416 66 | |
| REV. C. L. DAVENPORT, field salary, 1902-03 | 118 89 | |
| mission and school work, $843.33; deficit, 1902-03, $80.00 | 923 33 | |
| passage self and family to United States | 606 56 | |
| home salary | 533 33 | |
| special grant | 119 44 | |
| special grant for children | 50 00 | |
| | $8,725 99 | |
| Less saved in appropriations of last year | 333 33 | |
| | | $8,392 66 |

### 15. THAYETMYO

| | | |
|---|---|---|
| REV. GEO. R. DYE, mission work | $1,340 66 | |
| received on the field last year for work | 137 09 | |
| passages to United States | 862 89 | |
| home salary | 333 34 | |
| special grant | 300 00 | |
| REV. H. W. B. JOORMAN, field salary | 800 00 | |
| | $3,763 98 | |
| Less saved in appropriations of last year | 71 59 | |
| | | $3,692 39 |

### 16. MYINGYAN

| | | |
|---|---|---|
| REV. J. E. CASE, home salary | $800 00 | |
| special grant | 200 00 | |
| REV. H. E. DUDLEY, field salary | 800 00 | |
| mission and school work | 670 00 | |
| mission and school work, 1902-03 | 600 00 | |
| received on the field last year for work | 44 50 | |
| | | $3,114 50 |

### 17. PEGU

| | | |
|---|---|---|
| MISS Z. A. BUNN, field salary | $500 00 | |
| school and mission work | 664 66 | |
| received on the field last year for work | 78 98 | |
| | | $1,243 64 |

### 18. SAGAING

| | | |
|---|---|---|
| REV. F. P. SUTHERLAND, M. D., field salary | $1,200 00 | |
| mission work, purchase of land and buildings | 966 66 | |
| received on the field last year for work | 2 50 | |
| | | $2,169 16 |

### 19. SANDOWAY

| | | |
|---|---|---|
| REV. H. W. B. JOORMAN, received on the field last year for work | $245 80 | |
| mission work | 1,333 33 | |
| MISS MELISSA CARR, field salary | 500 00 | |
| school and mission work | 500 00 | |
| MISS HELEN BISSELL, field salary | 560 00 | |
| mission work | 50 00 | |
| | | $3,129 13 |

### 20. MEIKTILA

| | | |
|---|---|---|
| REV. JOHN PACKER, D. D., field salary | $1,200 00 | |
| mission work, land and buildings | 361 66 | |
| received on the field last year for work | 33 33 | |
| | | $1,594 99 |

### 21. HSIPAW

| | | |
|---|---|---|
| REV. GEO. T. LEEDS, M. D., field salary | $1,000 00 | |
| special grant | 66 67 | |
| mission and school work | 1,633 33 | |
| received on the field last year for work | 155 98 | |
| | | $2,855 98 |

### 22. MONGNAI

| | | |
|---|---|---|
| REV. W. W. COCHRANE, field salary | $1,200 00 | |
| received on the field last year for work | 48 06 | |
| passage expenses Mrs. Cochrane additional | 188 43 | |
| A. H. HENDERSON, M. D., field salary | 1,000 00 | |
| mission and school work, $1,361.66; specific gifts for same, $35.50 | 1,397 16 | |
| MRS. H. W. MIX, home salary | 211 10 | |
| passage to Burma estimated | 350 00 | |
| field salary estimated | 416 67 | |
| specific gift for mission work | 25 00 | |
| | | $4,636 41 |

### 23. NAMKHAM

| | | |
|---|---|---|
| REV. M. B. KIRKPATRICK, M. D., passages to United States | $616 71 | |
| home salary | 733 33 | |
| special grant for children | 50 00 | |
| specific gifts for mission work | 480 00 | |
| REV. ROBERT HARPER, M. D., field salary | 800 00 | |
| mission and school work, $1,443.33; specific gifts for same, $310.00 | 1,753 33 | |
| received on the field last year for work | 180 00 | |
| | | $4,613 37 |

### 24. MYITKYINA

| | | |
|---|---|---|
| REV. GEO. J. GEIS, field salary (balance 1902-03, $41.66) | $1,241 66 | |
| special grant | 150 00 | |
| mission and school work | 324 99 | |
| received on the field last year for work | 299 86 | |
| passage to United States of children | 313 71 | |
| | $2,330 22 | |
| Less saved in appropriations of last year | 4 45 | |
| | | $2,325 77 |

### 25. HAKA

| | | |
|---|---|---|
| REV. A. E. CARSON, passage to United States estimated | $300 00 | |
| home salary | 600 00 | |
| mission and school work | 846 67 | |
| REV. H. H. TILBE, PH. D., field salary | 600 00 | |
| passage to United States estimated | 300 00 | |
| special grant to Mrs. Tilbe | 255 00 | |
| balance of passage expenses of Mrs. Tilbe | 8 13 | |
| REV. E. H. EAST, M. D., home salary | 313 28 | |
| outfit of Mrs. East | 150 00 | |
| passages to Burma estimated | 900 00 | |
| field salary estimated | 666 66 | |
| mission work, $200.00; specific gifts for same, $896.10 | 1,096 10 | |
| transportation expenses | 100 00 | |
| REV. S. E. SAMUELSON (moved to Loikaw), outfits, $300.00; passages estimated, $700.00 | 1,000 00 | |
| field salary estimated | 700 00 | |
| mission work | 50 00 | |
| | $7,885 54 | |
| Less saved in appropriations of last year | 450 00 | |
| | | $7,435 54 |

### 26. LOIKAW

| | | |
|---|---|---|
| REV. T. JOHNSON, M. D., field salary | $474 93 | |
| mission and school work, $1,633.33; specific gift for same, $25 | 1,658 33 | |
| received on the field last year for work | 166 67 | |
| passage to United States estimated | 350 00 | |
| | | $2,649 93 |

### 27. KENGTUNG

| | | |
|---|---|---|
| REV. W. M. YOUNG, field salary | $1,200 00 | |
| mission work | 1,066 67 | |
| received on the field last year for work | 238 92 | |
| REV. H. C. GIBBENS, M. D., outfit, $150.00; passage estimated, $350.00 | 500 00 | |
| medical grants | 425 00 | |
| field salary estimated | 500 00 | |
| mission work, $683.33; specific gifts for same, $175.00 | 858 33 | |
| | | $4,788 72 |
| Total appropriations for Burma | | $205,219 76 |

# II. MISSIONS IN ASSAM

## 28. SIBSAGOR

| | | |
|---|---|---|
| REV. A. K. GURNEY, field salary to January 22, 1903 | | $375 00 |
| home salary to April 1, 1904 | | 398 87 |
| REV. C. H. PETRICK, field salary (balance, 1902-03, $33.33) | | 1,233 33 |
| mission and school work | | 683 33 |
| | | $2,690 53 |

## 29. NOWGONG

| | | |
|---|---|---|
| REV. P. H. MOORE, field salary | | $1,200 00 |
| mission work, $283.34; specific gift for same, $48.00 | | 331 34 |
| expenses of treasury department and reference committee | | 331 18 |
| MISS ANNA H. LONG, field salary | | 500 00 |
| mission and school work, $416.66; deficit 1902-03, $45.86 | | 462 52 |
| received on the field last year for work | | 50 92 |
| MISS ELLA G. MILLER, field salary | | 500 00 |
| mission work | | 50 00 |
| add. passage expenses to Nowgong | | 93 61 |
| | | $3,519 57 |

## 30. GAUHATI

| | | |
|---|---|---|
| REV. C. H. BURDETTE, field salary estimated | | $500 00 |
| mission work | | 450 00 |
| received on the field last year for work | | 89 74 |
| passages to United States estimated | | 700 00 |
| REV. S. A. D. BOGGS, home salary | | 800 00 |
| special grant | | 310 00 |
| REV. A. J. TUTTLE, field salary | | 800 00 |
| removal expense, $25.66; mission work, $296.67 | | 322 33 |
| MISS HENRIETTA MORGAN, home salary | | 200 00 |
| MISS G. L. WHERRETT, home salary | | 400 00 |
| MISS ISABELLA WILSON, home salary | | 400 00 |
| | | $4,922 07 |

## 31. GOALPARA

| | | |
|---|---|---|
| REV. A. H. STEPHEN, field salary | | $1,000 00 |
| mission work | | 366 67 |
| received on the field last year for work | | 20 72 |
| balance of passage expenses to Assam, Mrs. Stephen and children | | 377 44 |
| | | $1,764 33 |

## 32. TURA

| | | |
|---|---|---|
| REV. M. C. MASON, field salary | | $1,200 00 |
| mission and school work, $1,151.33; specific gifts for same, $150.00 | | 1,301 33 |
| REV. E. G. PHILLIPS, field salary | | 1,200 00 |
| mission and school work, $1,216.67; specific gifts for same, $15.50 | | 1,232 17 |
| REV. WILLIAM DRING, home salary | | 497 77 |
| passages to Assam estimated | | 650 00 |
| field salary estimated | | 900 00 |
| specific gifts for mission work | | 24 50 |
| G. G. CROZIER, M. D., field salary (balance 1902-03, $155.00) | | 1,155 00 |
| mission work | | 122 67 |
| received on the field for mission work | | 47 91 |
| REV. WALTER C. MASON, field salary | | 800 00 |
| mission work | | 66 67 |
| additional passage expenses to Tura | | 101 34 |
| Mrs. Mason's outfit | | 150 00 |
| MISS STELLA H. MASON, home salary | | 150 00 |
| MISS ELLA C. BOND, field salary | | 500 00 |
| | | $10,099 36 |

## 33. IMPUR

| | | |
|---|---|---|
| REV. E. W. CLARK, D. D., home salary | | $495 55 |
| passage estimated | | 350 00 |
| field salary estimated | | 1,125 00 |
| specific gift for mission work | | 8 00 |
| REV. S. A. PERRINE, field salary | | 1,000 00 |
| mission work | | 1,386 66 |
| due on home salary, 1902-03 | | 100 00 |
| passage to Assam of Mrs. Perrine | | 484 83 |
| REV. W. F. DOWD, field salary | | 966 66 |
| school and mission work | | 500 00 |
| | | $6,416 70 |

### 34. KOHIMA

| | | |
|---|---|---|
| REV. S. W. RIVENBURG, M. D., field salary | | $1,200 00 |
| mission work and house | | 940 00 |
| received on the field last year for work | | 119 00 |
| | | $2,259 00 |

### 35. NORTH LAKHIMPUR

| | | |
|---|---|---|
| REV. JOHN FIRTH, home salary | | $889 96 |
| additional passage expenses to United States | | 16 85 |
| REV. H. B. DICKSON, field salary | | 800 00 |
| mission work | | 866 67 |
| | | $2,525 48 |

### 36. UKRUL

| | | |
|---|---|---|
| REV. WM. PETTIGREW, passage to United States estimated | | $1,000 00 |
| home salary estimated | | 266 66 |
| special grant | | 101 66 |
| mission work | | 172 67 |
| | | $1,540 99 |

### 37. TIKA

| | | |
|---|---|---|
| REV. P. E. MOORE, field salary | | $1,200 00 |
| mission work | | 98 00 |
| REV. J. M. CARVELL, field salary | | 1,000 00 |
| mission work | | 102 00 |
| special grant | | 150 00 |
| additional passage expenses to England of Mrs. Carvell and child | | 30 10 |
| | | $2,580 10 |

### 38. GOLAGHAT

| | | |
|---|---|---|
| REV. O. L. SWANSON, home salary | | 200 00 |
| passage to Assam of Mrs. Swanson estimated | | 350 00 |
| allowance for children | | 50 00 |
| mission work, $483.33; specific gifts for same, $129.65 | | 612 98 |
| | | $1,212 98 |

### 39. DIBRUGARH

| | | |
|---|---|---|
| REV. JOSEPH PAUL, field salary | | $1,000 00 |
| special grant for family | | 150 00 |
| mission work | | 508 33 |
| REV. A. J. PARKER, home salary | | 200 00 |
| additional expenses to England | | 6 12 |
| passage expenses from England to United States and return of Mrs. Parker, estimated | | 150 00 |
| | | $2,014 45 |
| | | $41,544 05 |
| Less saved in appropriations of last year including exchange | | 1,556 94 |
| Total appropriations for Assam | | $39,987 11 |

## III. MISSIONS IN SOUTH INDIA—TELUGUS

### 40. NELLORE

| | | |
|---|---|---|
| REV. D. DOWNIE, D. D., field salary | | $1,500 00 |
| mission work and purchase of property, $1,933.33; specific gifts for same, $85.00 | | 2,018 33 |
| salary of Mr. Stone, $800.00; mission work, $250.00 | | 1,050 00 |
| treasury expenses, removal and committee expenses | | 959 31 |
| REV. S. W. STENGER, field salary (balance 1902-03, $15.00) | | 776 11 |
| mission work | | 50 00 |
| outfit of Mrs. Stenger | | 150 00 |
| MISS KATHARINE DARMSTADT, field salary | | 500 00 |
| mission and school work | | 1,006 67 |
| MISS FRANCES M. TENCATE, field salary | | 400 00 |
| school work | | 1,000 00 |
| MISS KATHARINE GEROW, field salary | | 500 00 |
| mission work | | 250 00 |
| MISS LENA BENJAMIN, M. D., field salary | | 500 00 |
| mission and medical work | | 614 00 |
| MISS MINNIE P. DOWNIE, field salary | | 97 25 |
| mission work | | 400 00 |
| | | $11,771 67 |

### 41. ONGOLE

| | |
|---|---|
| REV. J. E. CLOUGH, D. D., field salary (balance 1902-03, $41.66) | $1,541 66 |
| mission and school work, $4,670.00; specific gifts for same, $252.58 | 4,922 58 |
| received on the field last year for work | 7,017 66 |
| additional passage expenses to India | 149 41 |
| MISS SARAH KELLY, field salary | 500 00 |
| mission and school work | 1,933 66 |
| MISS AMELIA E. DESSA, field salary | 500 00 |
| mission work, $1,676.67; specific gifts for same, $12.00 | 1,688 67 |
| PROF. L. E. MARTIN, field salary estimated | 1,200 00 |
| mission work | 22 33 |
| received on the field last year for work | 25 00 |
| REV. J. M. BAKER (balance on salary, 1902-03) | 83 33 |
| passage to United States | 312 45 |
| home salary estimated | 700 00 |
| REV. H. HUIZINGA, field salary | 1,000 00 |
| mission and industrial work, $668.34; specific gifts for same, $277.37 | 945 71 |
| | $23,042 46 |

### 42. RAMAPATAM

| | |
|---|---|
| REV. W. B. BOGGS, D. D., passages to United States estimated | $900 00 |
| special grant | 150 00 |
| home salary | 1,050 00 |
| REV. J. HEINRICHS, field salary | 1,200 00 |
| mission and school work, $1,842.66; specific gifts for same, $50.00 | 1,892 66 |
| received on the field last year for work | 712 28 |
| MISS CAROLINE W. COATS, M. D., field salary | 500 00 |
| mission and medical work | 250 00 |
| REV. JOHN McLAURIN, D. D., field salary | 1,200 00 |
| mission work | 666 67 |
| REV. W. L. FERGUSON, D. D., home salary | 342 21 |
| grant for children | 50 00 |
| passage to India estimated | 700 00 |
| field salary estimated | 1,000 00 |
| mission work, $50.00; specific gifts for same, $25.50 | 75 50 |
| | $10,689 27 |

### 43. ALLUR

| | |
|---|---|
| REV. W. S. DAVIS, field salary | $1,200 00 |
| mission work, $786.00; specific gifts for same, $25.00 | 811 00 |
| received on the field last year for work | 88 66 |
| | $2,099 66 |

### 44. SECUNDERABAD

| | |
|---|---|
| REV. F. H. LEVERING, field salary | $1,000 00 |
| mission, medical and school work, $1,785.00; specific gifts for same, $55.00 | 1,840 00 |
| received on the field last year for work | 129 11 |
| REV. W. E. HOPKINS, home salary | 800 00 |
| MISS MARY D. FAYE, field salary | 500 00 |
| mission and school work, $200.00; specific gift for same, $20 00 | 220 00 |
| received on the field last year for work | 25 45 |
| MISS KATE M. FRENCH, field salary | 500 00 |
| mission work | 15 10 |
| | $5,029 66 |

### 45. KURNOOL

| | |
|---|---|
| REV. W. A. STANTON, field salary | $1,000 00 |
| school and mission work, $1,833.33; specific gifts for same, $30.00; rent at Nandyal, $80.00 | 1,943 33 |
| passage to India of Mrs. Stanton and children estimated | 600 00 |
| Mr. Stanton's passage to India additional | 3 43 |
| | $3,546 76 |

### 46. MADRAS

| | |
|---|---|
| REV. W. R. MANLEY, field salary | $1,200 00 |
| special grant for children | 200 00 |
| passage to United States of Willie Manley | 147 66 |
| mission and school work, $1,566.67; specific gifts for same, $27.50 | 1,594 17 |
| REV. A. H. CURTIS, passages to United States | 880 55 |
| home salary | 666 67 |
| special grant | 162 25 |

| | | |
|---|---|---|
| MISS A. M. LINKER, field salary | | 500 00 |
| | mission and school work | 1,426 67 |
| MISS MARY K. KURTZ, passage to India estimated | | 350 00 |
| | field salary estimated | 416 67 |
| | mission work | 50 00 |
| REV. I. S. HANKINS, home salary | | 200 00 |
| | expenses to United States on effects | 20 00 |
| | | $7,814 64 |

### 47. HANAMAKONDA

| | | |
|---|---|---|
| REV. J. S. TIMPANY, M. D., field salary (balance 1902-03, $33.33) | | $1,202 81 |
| | mission and school work | 1,460 01 |
| | received on the field last year for work | 7 66 |
| MISS LILLIAN V. WAGNER, field salary | | 500 00 |
| | mission work, $200.00; specific gifts for same $11.00 | 211 00 |
| MISS HARRIET M. SIPPERLY, field salary | | 500 00 |
| | mission work and new house ($3,000.00), $2,370.00; specific gifts for same, ($82.50) | 2,452 50 |
| | received on the field last year for work | 11 26 |
| | | $6,345 24 |

### 48. CUMBUM

| | | |
|---|---|---|
| REV. JOHN NEWCOMB, home salary (balance 1902-03, $37.77) | | $437 77 |
| | passage to India estimated | 700 00 |
| | field salary estimated | 875 00 |
| | mission work | 461 66 |
| REV. G. J. HUIZINGA, field salary (now Palmur) | | 971 63 |
| | mission and school work | 1,355 00 |
| | received on the field last year for work | 26 00 |
| | | $4,827 06 |

### 49. VINUKONDA

| | | |
|---|---|---|
| REV. FRANK KURTZ, field salary (now Hanamakonda) additional 1902-03.. | | $4 44 |
| | home salary | 400 00 |
| | allowance for children | 50 00 |
| | field salary estimated | 875 00 |
| | mission work, $150.00; specific gift for same, $25.00 .. | 175 00 |
| | passages to India estimated | 700 00 |
| REV. A. LOUGHRIDGE, LL. D., field salary | | 1,200 00 |
| | mission and school work, $916.66; specific gifts for same, $200.00 | 1,116 66 |
| | passages to United States estimated | 650 00 |
| | home salary | 200 00 |
| MISS DORCAS WHITAKER, field salary | | 500 00 |
| | mission work | 153 00 |
| | | $6,024 10 |

### 50. NARSARAVAPETTA

| | | |
|---|---|---|
| REV. WILLIAM POWELL, home salary | | $800 00 |
| REV. E. E. SILLIMAN, field salary | | 1,000 00 |
| | mission and school work | 993 34 |
| | | $2,793 34 |

### 51. BAPATLA

| | | |
|---|---|---|
| REV. G. N. THOMSSEN, field salary | | $1,200 00 |
| | mission and school work | 1,550 00 |
| MISS MARY M. DAY, home salary | | 33 35 |
| | passage to India estimated | 350 00 |
| | field salary estimated | 416 67 |
| | | $3,750 02 |

### 52. UDAYAGIRI

| | | |
|---|---|---|
| REV. F. W. STAIT, field salary | | $1,000 00 |
| | mission and school work, $1,965.32; specific gifts for same, $33.00 | 2,298 32 |
| | | $3,298 32 |

### 53. PALMUR

| | | |
|---|---|---|
| REV. E. CHUTE, field salary | | $1,200 00 |
| | mission and school work, $2,556.67; specific gifts for same, $30.00 | 2,586 67 |
| | received on the field last year for work | 157 62 |
| | | $3,944 29 |

### 54. NALGONDA

| | |
|---|---|
| REV. A. FRIESEN, field salary | $1,200 00 |
| mission and school work | 1,283 33 |
| received on the field last year for work | 5,686 94 |
| MRS. L. M. BREED, M. D., field salary | 500 00 |
| mission and medical work | 1,075 00 |
| additional passage expenses to India | 10 33 |
| | $9,706 60 |

### 55. KANIGIRI

| | |
|---|---|
| REV. GEO. H. BROCK, field salary | $1,000 00 |
| special grant | 400 00 |
| mission and school work | 1,583 33 |
| | $2,983 33 |

### 56. KAVALI

| | |
|---|---|
| REV. E. BULLARD, field salary | $1,200 00 |
| mission and school work | 551 66 |
| received on the field last year for work | 10 00 |
| MRS. ELLEN BUSTARD, special grant | 200 00 |
| mission work | 50 00 |
| MISS SARAH E. BUSTARD, field salary | 500 00 |
| mission work | 50 00 |
| | $2,561 66 |

### 57. KANDUKUR

| | |
|---|---|
| REV. WHEELER BOGGESS, field salary one year and nine months to October 1, 1904 (Rs. 1000 was returned) | $1,750 00 |
| mission work, $141.67; specific gifts for same, $64.00 .. | 205 67 |
| received on the field last year for work | 12 11 |
| | $1,967 78 |

### 58. ATMAKUR

| | |
|---|---|
| REV. W. C. OWEN, field salary | $1,000 00 |
| mission work, $683.99; specific gifts for same, $46.00; deficit 1902-03, $208.54 | 938 53 |
| MISS LUCY H. BOOKER, field salary | 500 00 |
| mission work | 296 67 |
| | $2,735 20 |

### 59. PODILI

| | |
|---|---|
| REV. W. T. ELMORE, field salary | $960 00 |
| mission work, $1,489.33; specific gifts for same, $50.00.. | 1,539 33 |
| received on the field last year for work | 336 89 |
| | $2,836 22 |

### 60. DARSI.

| | |
|---|---|
| REV. J. A. CURTIS, field salary | $1,000 00 |
| mission work, $1,000.00; on account of 1902-03, $333.33 .. | 1,333 33 |
| | $2,333 33 |

### 61. SATTANAPALLI

| | |
|---|---|
| MR. W. E. BOGGS, field salary (balance, 1902-03, $200.00) | $1,400 00 |
| mission work, $336.66; specific gifts for same, $30.00.. | 366 66 |
| MISS LILLIAN E. BISHOP, field salary | 500 00 |
| mission work | 73 33 |
| | $2,339 99 |

### 62. MARKAPUR

| | |
|---|---|
| REV. C. R. MARSH, field salary (balance 1902-03, $122.21) | $1,122 21 |
| mission work, $900.00; specific gift for same, $15.00 .... | 815 00 |
| | $1,937 21 |

### 63. GURSALLA

| | |
|---|---|
| REV. JOHN DUSSMAN, field salary (balance 1902-03, $22.21) | $1,222 21 |
| mission work | 481 67 |
| | $1,703 88 |

### 64. SURIAPETTA

| | | |
|---|---|---|
| REV. A. J. HUBERT, field salary | | $1,000 00 |
| | mission and school work | 100 00 |
| | | $1,100 00 |

### 65. JANGAON

| | | |
|---|---|---|
| REV. H. UNRUH, field salary (balance 1902-03, $194.33) | | $1,194 33 |
| | repairs on house, $200.00; land, $32.60 | 232 60 |
| | received on the field last year for work | $1,161 44 |
| | | $2,588 37 |

### 66. GUDVAL

### 67. NANDYAL

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| | | |
|---|---|---|
| MRS. LYDIA CAMPBELL, home salary | | $200 00 |
| MRS. LENA M. HADLEY, home salary | | 400 00 |
| MRS. LYMAN JEWETT, home salary | | 400 00 |
| MRS. C. A. BURDITT, home salary | | 400 00 |
| MRS. A. T. MORGAN, home salary | | 400 00 |
| | | $1,800 00 |
| | | $131,519 06 |
| | Less saved in appropriations of last year including exchange | 3,753 73 |
| Total appropriations for South India | | $127,765 33 |

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## IV. MISSIONS IN CHINA

### 68. BANGKOK, SIAM

| | | |
|---|---|---|
| REV. H. ADAMSEN, M. D., field salary | | $800 00 |
| | mission work | 170 00 |
| Total for Bangkok | | $970 00 |

## SOUTH CHINA

### 69. SWATOW

| | | |
|---|---|---|
| REV. WILLIAM ASHMORE, D. D., passages to United States | | $607 19 |
| | home salary estimated | 500 00 |
| | mission work | 650 00 |
| REV. S. B. PARTRIDGE, D. D., home salary | | 288 33 |
| | outfit, $200.00; passage to China estimated, $600.00 | 800 00 |
| | field salary estimated eleven months | 1,375 00 |
| | mission work | 400 00 |
| REV. W. ASHMORE, JR., field salary | | 1,200 00 |
| | mission and school work | 1,330 00 |
| | received on the field last year for work | 84 90 |
| | expenses of mission treasury | 54 49 |
| REV. J. M. FOSTER, D. D., home salary | | 666 66 |
| | additional passage expenses to United States | 98 60 |
| REV. G. H. WATERS, field salary | | 1,000 00 |
| | mission work, $491.00; specific gifts for same, $39.95 | 530 95 |
| | received on the field last year for work | 27 75 |
| MRS. ANNA K. SCOTT, M. D., field salary | | 500 00 |
| | medical mission work | 326 00 |
| MISS HELEN M. HYDE, field salary | | 500 00 |
| | mission work | 200 00 |
| MISS MELVINA SOLLMAN, field salary (balance 1902-03, $79.17) | | 579 17 |
| | mission work | 200 00 |
| | additional passage expenses to Swatow | 64 95 |
| | | $11,983 99 |

### HULAI

| | | |
|---|---|---|
| REV. A. F. GROESBECK, home salary (balance 1902-03, $62.16) | | $462 16 |
| | passage to China estimated | 600 00 |
| | field salary estimated | 875 00 |
| | mission work | 150 00 |
| | | $2,087 16 |

### 70. KIAYING

| | |
|---|---|
| REV. S. R. WARBURTON, field salary | $800 00 |
| mission work | 337 50 |
| special gifts for house | 1,122 26 |
| additional passage expenses to Swatow | 12 98 |
| | $2,273 74 |

### 71. UNGKUNG

| | |
|---|---|
| REV. J. W. CARLIN, D. D., field salary | $1,200 00 |
| mission and school work, $1,345.00; specific gifts for same, $31.00 | 1,376 00 |
| received on the field last year for work | 332 08 |
| additional passage expenses to Ungkung of Mrs. Carlin and children | 21 06 |
| | $2,929 06 |

### 72. CHOWCHOWFU

| | |
|---|---|
| REV. H. A. KEMP, field salary | $1,200 00 |
| mission work | 230 00 |
| REV. GEO. E. WHITMAN, field salary | 1,041 66 |
| mission work | 625 00 |
| received on the field last year for work | 21 05 |
| | $3,117 71 |

### 73. KIEHYANG

| | |
|---|---|
| REV. J. SPEICHER, field salary | $1,000 00 |
| mission work, $517.00; on account 1902-03, $91.00 | 608 00 |
| received on the field last year for work | 216 13 |
| R. E. WORLEY, M. D., outfit, $300.00; medical grant, $300.00 | 600 00 |
| passage to China estimated | 600 00 |
| field salary estimated | 700 00 |
| mission work | 50 00 |
| MISS JOSEPHINE BIXBY, M. D., field salary | 500 00 |
| mission work | 417 50 |
| MISS MARGARET GRANT, M. D., field salary (balance 1902-03, $79.17) | 579 17 |
| mission work | 50 00 |
| | $5,320 80 |
| | $27,712 48 |
| Less saved in appropriations of last year including exchange | 1,233 90 |
| Total appropriations for southern field | $26,478 58 |

## EAST CHINA

### 74. NINGPO

| | |
|---|---|
| REV. J. R. GODDARD, D. D., field salary (and balance 1902-03, $54.20) | $1,554 20 |
| mission work, including repairs | 1,153 93 |
| J. S. GRANT, M. D., field salary | 1,200 00 |
| mission work | 500 00 |
| REV. F. J. WHITE, field salary | 800 00 |
| mission work | 514 66 |
| MISS HELEN L. CORBIN, field salary | 500 00 |
| mission and school work | 472 50 |
| MISS ANNA E. GODDARD, passage to China estimated | 250 00 |
| field salary estimated | 416 66 |
| hospital work | 80 00 |
| MISS HELEN ELGIE, field salary | 500 00 |
| mission work | 95 00 |
| REV. F. W. GODDARD, M. D., outfit, $150.00; medical outfit, $300.00 | 450 00 |
| passage estimated | 300 00 |
| field salary estimated | 500 00 |
| mission work | 65 00 |
| | $9,351 95 |

### 75. SHAOHSING

| | |
|---|---|
| REV. H. JENKINS, D. D., field salary | $1,500 00 |
| mission work | 600 00 |
| REV. C. E. BOUSFIELD, field salary | 1,000 00 |
| mission work | 521 00 |
| MISS HELEN M. AUSTIN, passage estimated | 350 00 |
| field salary estimated | 416 67 |
| mission work | 30 00 |
| MISS C. M. HUNTOON, passage estimated | 350 00 |
| field salary | 416 67 |
| mission work | 30 00 |
| | $5,214 34 |

### 76. KINHWA

| | |
|---|---|
| REV. T. D. HOLMES, field salary | $1,000 00 |
| mission work and land | 610 00 |
| REV. C. S. KEEN, field salary | 600 00 |
| mission work | 56 00 |
| MISS CLARA E. RIGHTER, field salary | 500 00 |
| mission work | 106 50 |
| MISS L. MINNESS, field salary | 500 00 |
| school and mission work | 75 00 |
| MISS STELLA RELYEA, field salary | 500 00 |
| mission work | 67 50 |
| | $4,077 00 |

### 77. HANGCHOW

| | |
|---|---|
| REV. W. S. SWEET, field salary | $1,000 00 |
| mission work | 811 00 |
| REV. W. H. MILLARD, field salary | 800 00 |
| mission work | 60 00 |
| | $2,671 00 |

### 78. HUCHOW

| | |
|---|---|
| REV. J. T. PROCTOR, field salary | $1,000 00 |
| mission work, $515.00; land, $1,500.00 | 2,015 00 |
| REV. M. D. EUBANK, M. D., field salary (balance 1902-03, $200.00) | 1,200 00 |
| mission work | 658 48 |
| REV. E. E. JONES, outfit, $300.00; passages, $600.00 | 900 00 |
| field salary estimated | 700 00 |
| mission work | 50 00 |
| | $6,523 48 |
| Total appropriations for eastern field | $27,837 77 |

## WEST CHINA

### 79. SUIFU

| | |
|---|---|
| REV. R. WELLWOOD, field salary | $1,200 00 |
| special grant for children | 219 50 |
| mission work, $569 57; school property at Suifu, $2,500.00 | 3,069 57 |
| REV. C. A. SALQUIST, field salary | 1,000 00 |
| mission work | 240 00 |
| REV. C. E. TOMPKINS, M. D., field salary (balance 1902-03, $55.28) | 855 28 |
| mission work | 200 00 |
| REV. W. A. McKINNEY outfit, $300.00; passages, $800.00 | 1,100 00 |
| field salary estimated | 600 00 |
| mission work | 50 00 |
| REV. JOSEPH TAYLOR, outfit, $150.00; passage, $400.00 estimated | 550 00 |
| field salary estimated | 450 00 |
| mission work | 50 00 |
| REV. H. F. RUDD, outfit, $150.00; passage estimated, $400.00 | 550 00 |
| field salary estimated | 450 00 |
| mission work | 50 00 |
| MISS PEARL PAGE (provided for in last schedule) | |
| MISS ANNA B. COLE, outfit, $150.00; passage, $413.28 | 563 28 |
| field salary | 333 28 |
| mission work | 30 00 |
| | $11,620 86 |

### 80. KIATING

| | |
|---|---|
| REV. W. F. BEAMAN, field salary | $1,000 00 |
| mission work | 375 00 |
| REV. F. J. BRADSHAW, field salary | 1,000 00 |
| mission work | 350 00 |
| | $2,725 00 |

### 81. YACHOW

| | |
|---|---|
| MR. H. J. OPENSHAW, field salary (balance 1902-03, $166.66) | $1,166 66 |
| mission work, $750.00; specific gift for same, $10.00 | 760 00 |
| BRITON CORLIES, M. D., field salary | 800 00 |
| mission work, $247.34; for hospital, $2,000.00 | 2,247 34 |
| REV. W. M. UPCRAFT, balance due on house | 442 37 |
| special grant | 400 00 |
| | $5,816 37 |
| Total appropriations for western field | $20,162 23 |

## CENTRAL CHINA

### 82. HANYANG

| | | |
|---|---|---|
| REV. J. S. ADAMS, field salary | $1,200 00 | |
| grant for children | 200 00 | |
| mission work, $1,452.00; specific gifts for same, $23.87; sanitarium at Kuling, $800.00; received on the field last year for work, $267.23 | 2,542 10 | |
| REV. G. A. HUNTLEY, M. D., passage to England | 875 00 | |
| allowance in England | 250 00 | |
| special grant | 126 66 | |
| mission work | 423 60 | |
| MR. S. G. ADAMS, field salary | 500 00 | |
| mission work | 25 00 | |
| MISS ANNIE L. CROWL, passage to United States estimated | 350 00 | |
| home salary | 200 00 | |
| mission work, $65.00; land, $1,500.00 | 1,565 00 | |
| MRS. EDITH FLETCHER, home salary | 400 00 | |
| S. P. BARCHET, M. D., Shanghai salary as mission treasurer | 700 00 | |
| treasury and mission expenses | 151 40 | |
| Total for central field | $9,769 76 | |
| Total appropriations for eastern, western and central fields | $57,769 76 | |
| Less saved in appropriations of last year including exchange | 2,044 98 | |
| | $55,724 88 | |
| Total appropriations for China | | $83,173 41 |

# V. MISSIONS IN JAPAN

### 83. YOKOHAMA

| | |
|---|---|
| REV. A. A. BENNETT, D. D., home salary | $800 00 |
| special grant | 550 00 |
| mission work | 275 00 |
| REV. C. K. HARRINGTON, field salary | 1,200 00 |
| mission work | 610 00 |
| REV. F. G. HARRINGTON, home salary | 200 00 |
| special grant | 100 00 |
| REV. J. L. DEARING, D. D., field salary | 1,200 00 |
| mission work and repairs | 1,265 00 |
| REV. W. B. PARSHLEY, field salary | 1,200 00 |
| mission and school work | 616 00 |
| MISS CLARA A. CONVERSE, field salary | 500 00 |
| mission and school work, $1,216.50; specific gift for same, $85.00 | 1,301 50 |
| MISS K. A. DODGE, passage to Japan | 187 50 |
| field salary estimated ten months | 416 67 |
| mission work | 60 00 |
| MISS E. O. JOHNSON, freight to Japan on effects | 22 45 |
| | $11,104 12 |

### 84. TOKYO

| | |
|---|---|
| REV. C. H. D. FISHER, field salary (balance 1902-03, $6.66) | $1,206 66 |
| mission work, $490.00; specific gift for same, $7.50 | 497 50 |
| for transfer of titles of property | 600 00 |
| REV. S. W. HAMBLEN, field salary | 1,206 00 |
| mission work | 620 48 |
| for publication work in Japan | 250 00 |
| expenses of mission treasury and property business | 526 88 |
| MISS ANNA H. KIDDER, field salary | 500 00 |
| mission work and school, $842.36; specific gifts for same, $30.00 | 872 36 |
| for the school for European and American children in Tokyo | 200 00 |
| MISS M. A. WHITMAN, field salary | 500 00 |
| mission, school work and buildings, $2,550.00; specific gifts for same, $60.25 | 2,610 25 |
| MISS EVA L. ROLMAN, home salary | 400 00 |
| MISS NELLIE E. FIFE, home salary | 400 00 |
| MISS M. A. CLAGETT, field salary | 500 00 |
| mission work | 750 00 |
| received on the field last year for work | 283 00 |
| PROF. E. W. CLEMENT, home salary | 357 75 |
| allow. for family | 75 00 |
| passages to Japan, estimated | 500 00 |
| field salary estimated | 1,100 00 |
| specific gift for mission work | 12 50 |
| balance due for passages to United States | 222 78 |
| PROF. HENRY TOPPING, field salary | 266 67 |
| special grant for family | 300 00 |
| passages to United States Mrs. Topping and son | 332 06 |
| passage to United States of Mr. Topping estimated | 250 00 |
| mission work and academy | 2,915 42 |
| | $17,968 95 |

### 86. SENDAI

| | | |
|---|---|---|
| REV. E. H. JONES, field salary | | $1,200 00 |
| special grant for Mrs. Jones | | 180 00 |
| mission work | | 775 00 |
| REV. W. A. AXLING, field salary | | 800 00 |
| mission work | | 345 00 |
| MISS ANNIE S. BUZZELL, field salary | | 500 00 |
| school and mission work | | 1,282 33 |
| received on the field last year for work | | 970 85 |
| MISS GERDA C. PAULSON, field salary | | 500 00 |
| mission work | | 360 00 |
| | | $6,813 18 |

### 88. NEMURO

MRS. H. E. CARPENTER, self-supporting

### 90. MITO

| | | |
|---|---|---|
| REV. J. C. BRAND, home salary to June 5, 1903 | | $144 42 |
| passages to Japan | | 510 19 |
| field salary | | 1,200 00 |
| field salary (balance 1902-03) | | 283 33 |
| mission work | | 333 00 |
| MISS M. M. CARPENTER, field salary | | 500 00 |
| mission work | | 261 50 |
| | | $3,282 44 |

### 91. OTARU

| | | |
|---|---|---|
| REV. T. E. SCHUMAKER, field salary | | $1,000 00 |
| special grant | | 200 00 |
| mission work, $754.50; specific gift for same, $35.00 | | 789 50 |
| received on the field last year for work | | 16 40 |
| passage to United States of two children | | 372 78 |
| | | $2,378 68 |
| | | $41,247 27 |
| Less saved in appropriations of last year | | 511 34 |
| Total | | $40,735 93 |

## WEST JAPAN

### 85. KOBE

| | | |
|---|---|---|
| REV. R. A. THOMSON, field salary | | $1,200 00 |
| mission work and repairs, $1,711.50; special gift for same, $100.00 | | 1,811 50 |
| school and mission work care Mrs. Thomson | | 559 00 |
| mission treasury and property expenses | | 498 47 |
| REV. C. B. TENNY, field salary | | 100 00 |
| mission work | | 700 00 |
| passages to United States estimated | | 700 00 |
| home salary estimated | | 200 00 |
| special grant | | 200 00 |
| REV. F. C. BRIGGS, field salary (balance 1902-03, $66.67) | | 866 67 |
| mission work | | 70 00 |
| MISS ELLA R. CHURCH, home salary | | 400 00 |
| MISS DAISY D. BARLOW, home salary | | 300 00 |
| mission work | | 204 00 |
| MISS HARRIET M. WITHERBEE, field salary | | 500 00 |
| mission work, $860.00; land, $600.00 | | 1,460 00 |
| CAPT. LUKE W. BICKEL, passage to Germany of family, estimated | | 600 00 |
| home salary | | 266 66 |
| special grant for family | | 75 00 |
| passage of Capt. Bickel from Germany to Japan estimated | | 325 00 |
| field salary to October 1, 1904 | | 878 84 |
| expenses of Gospel Ship | | 2,327 32 |
| passage to Japan of Mrs. Bickel and children estimated | | 600 00 |
| | | $14,837 46 |

### 87 SHIMONOSEKI

| | | |
|---|---|---|
| REV. GEO. W. HILL, field salary | | $1,000 00 |
| grant for family | | 200 00 |
| mission work | | 717 24 |
| REV. F. W. STEADMAN, field salary | | 800 00 |
| grant for family | | 200 00 |
| mission work | | 125 00 |
| MISS L. MEAD, field salary | | 500 00 |
| mission work, $397 00; for new house, $2,000.00 | $2,397 00 | |
| | | $5,939 24 |

### 89. OSAKA

| | | |
|---|---|---|
| REV. WILLIAM WYND, field salary | $1,200 00 | |
| special grant | 200 00 | |
| mission work | 685 58 | |
| REV. J. H. SCOTT, field salary (balance 1902-03, $133.28) | 1,133 28 | |
| special grant for family 1902-03, 1903-04 | 400 00 | |
| mission work | 1,116 00 | |
| additional passage expenses to Osaka | 114 80 | |
| MISS GRACE A. HUGHES, field salary | 500 00 | |
| mission work, $949.00; new house, $2,000.00 | 2,949 00 | |
| MISS MARY DANIELSON, field salary | 500 00 | |
| mission work | 75 00 | |
| balance of passage expenses to Osaka | 21 24 | |
| REV. G. W. TAFT, for shipping charges on effects to United States | 96 70 | |
| MRS. H. A. RHEES, home salary | 300 00 | |
| | $9,291 70 | |
| Total in western field | $30,068 40 | |
| Less saved in appropriations of last year | 3,002 81 | |
| | $27,065 59 | |
| Total appropriations for Japan | | $67,801 82 |

## VI. MISSIONS IN AFRICA—CONGO

### 92. PALABALA

| | | |
|---|---|---|
| REV. C. H. HARVEY, field salary (balance 1902-03, $87.51) | $1,137 51 | |
| grant for children | 173 38 | |
| mission and school work | 550 00 | |
| REV. C. C. BOONE, field salary two years to October 1, 1904 | 1,500 00 | |
| mission work | 280 80 | |
| REV. W. A. HALL, field salary | 600 00 | |
| mission work and repairs | 650 00 | |
| additional expenses of passage to Jamaica | 16 01 | |
| | $4,886 89 | |

### 93. BANZA MANTEKE

| | | |
|---|---|---|
| REV. H. RICHARDS, field salary | $1,000 00 | |
| grant for children | 300 00 | |
| mission work | 1,100 00 | |
| received on the field last year for work | 460 58 | |
| W. H. LESLIE, M. D., home and field salary, including balance to October 1, 1904 | 1,762 50 | |
| special grant for child | 50 00 | |
| passages to Congo estimated | 600 00 | |
| for scripture printing | 200 00 | |
| REV. E. T. WELLES, home salary | 787 36 | |
| passage to United States | 263 47 | |
| MISS CATHARINE L. MABIE, M. D., salary and transport | 700 00 | |
| MISS F. A. COLE, salary and transport | 700 00 | |
| school and mission work | 800 00 | |
| | $8,773 86 | |

### 94. LUKUNGA

| | | |
|---|---|---|
| REV. THOMAS MOODY, field salary | $1,050 00 | |
| mission and school work | 550 00 | |
| passage to Congo of Mrs. Moody, estimated | 300 00 | |
| MR. THOMAS HILL, home and field salary in full | 1,406 68 | |
| passage to Congo | 590 26 | |
| mission work, $100.00; specific gifts for same, $10.00 | 110 00 | |
| | $4,006 94 | |

### 95. MUKIMVIKA

| | | |
|---|---|---|
| REV. C. R. ANTISDEL, home salary | $1,050 00 | |
| F. P. LYNCH, M. D., field salary | 760 00 | |
| mission work, $200.00; specific gifts for same, $7.00 | 207 00 | |
| REV. C. C. WRIGHT, field salary three months, $175.00 (and balance of 1902-03, $110.29) | 285 29 | |
| mission work | 175 00 | |
| additional passage expenses to Congo | 151 09 | |
| | $2,568 38 | |

### 96. BWEMBA

| | | |
|---|---|---|
| REV. A. BILLINGTON, field salary | $1,050 00 | |
| mission work | 625 00 | |
| received on the field last year for work | 98 68 | |
| | $1,773 68 | |

### 97. KIFWA

| | | |
|---|---|---|
| REV. P. FREDERICKSON, field salary | | $1,050 00 |
| | grant for children | 400 00 |
| | mission and school work, $950.00; specific gifts for same, $141.00 | 1,091 00 |
| H. W. KIRBY, M. D., field salary | | 700 00 |
| | mission work | 200 00 |
| | | $3,441 00 |

### 98. IKOKO

| | | |
|---|---|---|
| REV. JOSEPH CLARK, field salary | | $1,050 00 |
| | grant for children | 245 00 |
| | mission and school work | 930 00 |
| | support of Lena Clark (balance 1902-03, $171.50) | 571 50 |
| | additional passage expenses to Congo of same | 49 52 |
| | support of Maggie Rattray | 300 00 |
| REV. C. L. WHITMAN, field salary | | 700 00 |
| | mission work | 50 00 |
| | additional passage expenses to Ikoko | 91 41 |
| REV. E. V. SJOBLOM, native assistant | | 110 00 |
| | additional expense to England of Mrs. Sjoblom | 22 15 |
| MRS. A. CHRISTOPHER, passage expenses | | 235 39 |
| | home salary in England | 400 00 |
| | balance due for children | 98 00 |
| MISS MARGARET SUMAN, passage to United States | | 306 00 |
| | home salary, nine months | 300 00 |
| | deficit on work | 175 00 |
| | | $5,633 97 |

### 99. MATADI

| | | |
|---|---|---|
| A. SIMS, M. D., field salary | | $700 00 |
| | mission work | 225 00 |
| | appropriation for general work | 2,300 00 |
| | | $3,225 00 |
| MRS. C. B. GLENESK, home salary | | $400 00 |
| MRS. M. C. MILNE, home salary | | 300 00 |
| MRS. EMILY BANKS, home salary | | 500 00 |
| MRS. B. C. GLEICHMAN, home salary | | 300 00 |
| REV. C. NELSON'S children in the United States | | 140 07 |
| | | $1,640 07 |
| | | $35,889 80 |
| | Less saved in appropriations of last year | 1,579 47 |
| Total appropriations for Africa | | $34,310 33 |

## VII. MISSIONS IN THE PHILIPPINE ISLANDS

### 100. JARO

| | | |
|---|---|---|
| REV. CHAS. W. BRIGGS, home salary | | $400 00 |
| | passage to Jaro estimated | 600 00 |
| | field salary estimated | 1,050 00 |
| | additional passage expenses to Philippine Islands | 146 63 |
| REV. GEO. E. FINLAY, field salary (and balance 1902-03, $166.66) | | 966 66 |
| | visit to Japan | 125 00 |
| | mission work | 1,950 00 |
| REV. J. C. ROBBINS, field salary (balance 1902-03, $161.08) | | 1,161 08 |
| | additional passage expenses to Philippine Islands | 298 34 |
| REV. P. H. J. LERRIGO, M. D., field salary (and balance 1902-03, $141.05) | | 474 38 |
| | mission work | 1,080 00 |
| | additional passage expenses to Philippine Islands | 10 50 |
| | passages to United States estimated | 466 67 |
| MISS A. V. JOHNSON, appropriations in last schedule | | |
| | additional passage expenses to Philippine Islands | 62 03 |

### 101. BACOLOD (NEGROS ISLAND)

| | | |
|---|---|---|
| REV. A. A. FORSHEE, field salary (and balance 1902-03, $161.08) | | 1,161 08 |
| | mission work and conveyance | 960 00 |
| | received on the field last year for work | 62 98 |
| | additional passage expenses to Philippine Islands | 261 57 |
| REV. W. O. VALENTINE, home salary | | 250 00 |
| | passage to Philippine Islands estimated | 600 00 |
| | outfit of Mrs. Valentine | 150 00 |

| | | |
|---|---|---|
| | salary estimated | 1,050 00 |
| | mission work | 650 00 |
| MISS CELIA SAINZ, | passage to Philippine Islands estimated | 360 00 |
| | salary estimated | 416 67 |
| REV. S. S. HUSE, | balance of passage expenses to Philippine Islands | 58 55 |
| | passage to United States estimated | 300 00 |
| | 102. CAPIZ | |
| Total appropriations for the Philippines | | $15,072 14 |

# VIII. MISSIONS IN EUROPE

## FRANCE

| | | |
|---|---|---|
| Salaries and mission work under direction of French committee .. | $12,000 00 | |
| support of Bible women | 1,600 00 | |
| specific gifts for specific work | 455 00 | |
| | | $14,055 00 |

## GERMANY

| | | |
|---|---|---|
| Salaries and mission work under direction of the German committee | $1,950 00 | |
| salary of Rev. P. Bickel, D. D. | 1,000 00 | |
| salary of Rev. J. G. Fetzer | 1,050 00 | |
| | | $4,000 00 |
| From German churches of North America for distribution by mission treasurer | | $2,806 25 |

## SWEDEN

| | |
|---|---|
| Salaries and mission work under direction of Swedish committee.. | $1,700 00 |

## SPAIN

| | | |
|---|---|---|
| REV. M. C. MARIN, salary | $800 00 | |
| allowance for daughter | 200 00 | |
| mission work and rent | 1,455 00 | |
| REV. E. LUND, salary | 1,000 00 | |
| | | $3,455 00 |

## RUSSIA

| | |
|---|---|
| Salaries and mission work | $1,200 00 |

## FINLAND

| | |
|---|---|
| Salaries and mission work | $1,765 00 |

## DENMARK

| | |
|---|---|
| Salaries and mission work | $1,200 00 |

## NORWAY

| | | |
|---|---|---|
| Salaries and mission work | $1,300 00 | |
| Christiania church | 450 00 | |
| | | $1,750 00 |
| Total appropriations for missions in Europe | | $31,631 25 |

# IX. LITERATURE

| | |
|---|---|
| Cost of the eighty-ninth annual report including 600 advanced copies for use at anniversaries and 20,000 copies included with July Magazine, total, 20,600 copies | $2,295 67 |
| Handbooks | 400 00 |
| Missionary tracts, leaflets, Sunday school lessons, maps and orient pictures, $5.425.09; less for sales, $1,781.43 | 3,643 66 |

| | | |
|---|---|---|
| Deficit on Missionary Magazine for 1903 covering free copies sent to pastors and missionaries and the expense of printing the monthly list of contributions to the Union | 3,710 61 | |
| Third instalment of purchase price of the Missionary Magazine bought from W. G. Corthell | 1,000 00 | |
| Miscellaneous | 81 34 | |
| Clerk hire in literature department | 1,047 03 | |
| Postage and express on literature | 723 64 | |
| | | $12,851 96 |

## X. ANNUITIES

| | |
|---|---|
| Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others | $25,711 75 |

## XI. DISTRICT SECRETARIES AND AGENCIES

| | | |
|---|---|---|
| REV. W. E. WITTER, D. D., salary | $2,000 00 | |
| office and traveling expenses | 1,226 76 | |
| REV. C. L. RHOADES, salary | 2,500 00 | |
| office and traveling expenses | 2,505 70 | |
| REV. A. H. BURLINGHAM, D. D., salary | 700 00 | |
| REV. F. S. DOBBINS, salary | 2,300 00 | |
| office and traveling expenses | 1,509 42 | |
| REV. T. G. FIELD, salary | 1,700 00 | |
| office and traveling expenses | 878 20 | |
| REV. E. W. LOUNSBURY, D. D., salary | 2,000 00 | |
| office and traveling expenses | 2,072 74 | |
| REV. H. WILLIAMS, D. D., salary | 1,500 00 | |
| office and traveling expenses | 637 72 | |
| REV. I. N. CLARK, D. D., salary | 1,500 00 | |
| office and traveling expenses | 343 88 | |
| REV. F. PETERSON, D. D., salary | 1,600 00 | |
| office and traveling expenses | 941 53 | |
| REV. A. W. RIDER, salary | 1,725 00 | |
| office and traveling expenses | 1,028 07 | |
| REV. J. SUNDERLAND, D. D., salary | 258 34 | |
| traveling expenses | 28 02 | |
| MISS E. D. MacLAURIN, salary | 1,000 00 | |
| office and traveling expenses | 1,786 47 | |
| Traveling expenses of executive officers and missionaries in agency work | 3,658 44 | |
| | | $35,890 26 |

## XII. EXECUTIVE OFFICERS

| | | |
|---|---|---|
| REV. HENRY C. MABIE, D. D., SECRETARY, salary | $4,000 00 | |
| clerk hire in secretary's department | 899 00 | |
| REV. THOMAS S. BARBOUR, D. D., SECRETARY, salary | 4,000 00 | |
| clerk hire in secretary's department | 2,304 35 | |
| REV. E. H. DUTTON, ASSISTANT SECRETARY, salary six months | 1,250 00 | |
| clerk hire in assistant secretary's department | 248 00 | |
| REV. F. P. HAGGARD, EDITORIAL SECRETARY, salary | 2,000 00 | |
| clerk hire in editorial secretary's department | 1,169 94 | |
| CHAS. W. PERKINS, TREASURER, salary 10 1-3 months | 2,580 00 | |
| E. P. COLEMAN, TREASURER EMERITUS, salary | 2,000 00 | |
| clerk hire in treasury and shipping departments | 5,046 90 | |
| | | $25,998 19 |

## XIII. GENERAL EXPENSE

| | | |
|---|---|---|
| For rent of rooms and electric lighting | $3,088 19 | |
| expenses of alterations of rooms | 1,235 73 | |
| janitor, office boy and care of rooms | 971 75 | |
| postage, $336.84; telegrams and cables, $406.94; express, $222.30 and collections, $72.84 | 1,688 82 | |
| office supplies, printing and stationery | 1,913 63 | |
| legal expenses, $147.37; taxes, $109.03; insurance, $27.90 | 284 30 | |
| furniture, typewriters, filing cases and supplies | 1,653 89 | |
| telephone, packing and shipping department | 501 08 | |
| collection envelopes | 112 22 | |
| expenses of honorary life membership certificates | 12 44 | |
| London agency expenses | 218 45 | |
| annual meeting expenses—for travel, printing, etc. | 967 94 | |
| traveling expenses of executive officers and others under direction of executive committee | 1,856 44 | |
| committee of Fifteen expenses | 441 84 | |
| stereopticon supplies | 323 36 | |
| traveling expenses of missionaries to meet the executive committee | 224 35 | |
| miscellanies | 280 81 | |
| | | $15,775 24 |
| Balance of interest account | | $2,100 88 |
| Total appropriations | | $723,089 09 |
| Debt April 1, 1903 | | 23,450 79 |
| | | $746,539 88 |

# RECEIPTS

## FOR THE YEAR ENDING MARCH 31, 1904

| | |
|---|---|
| Donations reported in the Missionary Magazine | $466,661 44 |
| Legacies reported in the Missionary Magazine | 118,013 88 |
| Woman's Baptist Foreign Missionary Society | 95,899 45 |
| Woman's Baptist Foreign Missionary Society of the West | 88,422 76 |
| Bible Day Collection | 787 04 |
| Annuity Bonds matured | 28,013 00 |
| Lott Cary Convention | 650 00 |
| Payments on debt of 1901-02 | 2,961 57 |
| American and Foreign Bible Society | 500 00 |
| Henry Reed Steamboat earnings | 397 12 |
| Sale of land in Kansas | 45 70 |
| Services of missionary in Japan Government School | 100 17 |
| | $802,389 06 |

| Income of Funds. | |
|---|---|
| Abbott Endowment | $519 00 |
| African Medical | 181 40 |
| Allen | 28 02 |
| Alpha | 477 74 |
| Ambler, A. T. | 149 36 |
| Ambler Memorial | 733 06 |
| Ambler Scholarship | 15 00 |
| Angus Scholarship | 1 73 |
| Argabright | 2 86 |
| Axtell | 3 57 |
| Bamford | 28 |
| Bailie | 45 88 |
| Barney | 188 88 |
| Bellew | 9 60 |
| Bostwick | 4,882 50 |
| Bradford | 78 62 |
| Bryant | 26 68 |
| Bucknell | 47 66 |
| Butler | 45 00 |
| Carpenter Scholarship | 402 94 |
| Chandler | 80 80 |
| Cheney | 498 40 |
| Colby, M. L. | 50 00 |
| Cook | 12 96 |
| Cox | 9 24 |
| Crozier | 135 00 |
| Davis, I. | 300 00 |
| Davis, J. M. | 154 16 |
| Dean | 55 00 |
| Drown | 48 00 |
| Dunbar | 27 50 |
| Eastburn | 4 70 |
| Eaton | 122 79 |
| Eldredge, L. | 4 90 |
| Eldredge, T. | 30 00 |
| Fiske | 68 11 |
| Flint | 375 00 |
| Fry | 125 73 |
| French | 159 81 |
| Gale | 84 53 |
| Glover | 311 86 |
| Ham | 5 44 |
| Hawkes | 20 20 |
| Hoyt | 838 92 |
| James | 23 53 |
| Jenkins | 168 58 |
| John | 15 00 |
| Johnson | 16 00 |
| Judson Scholarship | 18 84 |
| Karen | 326 67 |
| Kelly | 15 00 |
| Kimball | 890 84 |
| Legacy Y | 40 52 |
| Lees | 14 25 |
| Lewis | $15 96 |
| Liu Chiu Islands | 200 00 |
| Little | 200 00 |
| Logan | 4 00 |
| Mah Hnin M. | 96 96 |
| Mendenhall | 77 28 |
| Merrick | 6,547 13 |
| Merrill | 21 86 |
| Mills | 7 50 |
| Nason | 284 78 |
| Native Preachers | 25 64 |
| Norcross | 22 00 |
| Nowland | 48 |
| Ongole College End. | 2,726 62 |
| Owen | 685 00 |
| Parker | 87 75 |
| Parkes | 27 47 |
| Pease | 25 10 |
| Permanent | 8,044 51 |
| Pillsbury | 250 00 |
| Price Scholarship | 12 88 |
| Putnam | 141 50 |
| Quincy | 5 50 |
| Ramapatam | 1,114 34 |
| Rangoon B. C. Endowment | 250 00 |
| Rangoon College | 44 78 |
| Roberts | 350 00 |
| Robinson | 5 00 |
| Rockwell | 16 16 |
| Rogers | 175 00 |
| Rowland | 9 24 |
| Ruth | 7 56 |
| Shady Dell Endowment | 450 00 |
| Sheldon | 52 45 |
| A friend | 60 00 |
| Smith | 71 75 |
| Swaim | 347 18 |
| Sweet | 406 02 |
| Tage | 47 67 |
| Thomas | 149 38 |
| Thompson | 34 95 |
| Toungoo | 152 53 |
| Tripp | 70 74 |
| Van Husen | 60 00 |
| Wade Scholarship | 81 79 |
| Warne | 902 87 |
| Welles | 91 67 |
| Whiting | 53 42 |
| Williams | 15 00 |
| Wisler | 11 95 |
| Woman's | 1 00 |
| Woolverton | 250 00 |
| Wormsley | 247 07 |
| | $29,832 73 |
| Income of sundry annuity bonds | 16,393 23 |
| | $46,225 96 |
| | $738,585 02 |
| Debt of the Union April 1, 1904 | 7,954 36 |
| | $746,539 38 |

In addition to the $738,585.02 there has been added to the permanent funds and those on which annuities are paid $41,009.13, making the gross receipts of the year $779,594.15.

## FUNDS

| | |
|---|---|
| A Friend | $1,000 00 |
| Abbott Endowment | 13,669 50 |
| African Medical | 3,627 58 |
| Allen Memorial | 500 00 |
| Alpha | 12,902 77 |
| Ambler, A. T. | 3,500 00 |
| Ambler, J. V., Memorial | 13,000 00 |
| Ambler Scholarship | 300 00 |
| Angus Scholarship | 500 00 |
| Argabright | 100 00 |
| Axtell | 124 44 |
| *Bamford | 50 00 |
| Baillie | 1,000 00 |
| Barney | 5,000 00 |
| Bellew | 192 14 |
| Bishop | 34,184 00 |
| Bostwick | 12,500 00 |
| Bradford | 1,600 00 |
| Bryant | 476 25 |
| Bucknell | 1,000 00 |
| Butler | 1,000 00 |
| Carpenter, C. H. | 2,169 68 |
| Carpenter Scholarship | 7,600 22 |
| Chandler | 1,555 85 |
| Cheney | 7,307 96 |
| Colby, E. S. | 500 00 |
| Colby, M. L. | 1,000 00 |
| Cook | 324 00 |
| Cox | 154 00 |
| Crozier | 3,000 00 |
| Davis, I. | 5,000 00 |
| Davis, J. M. | 3,412 50 |
| Dean | 1,000 00 |
| Drown | 800 00 |
| Dunbar | 500 00 |
| Eastburn | 67 08 |
| †Eaton | 3,159 74 |
| Eldredge, L. | 100 00 |
| Eldredge, T. | 1,000 00 |
| Fiske | 1,872 70 |
| Flint | 5,000 00 |
| Fox | 500 00 |
| Fry | 2,189 61 |
| *French | 5,029 20 |
| Gale | 5,000 00 |
| Glover | 5,000 00 |
| Ham | 94 00 |
| Hawkes | 500 00 |
| Hoyt | 24,398 00 |
| James | 800 00 |
| Jenkins | 4,000 00 |
| John | 500 00 |
| Johnson | 400 00 |
| Judson Scholarship | 538 75 |
| Karen | 7,035 40 |
| Kelley Scholarship | 300 00 |
| Kimball | 21,000 00 |
| *Legacy Y | 1,275 13 |
| Lees | $475 00 |
| Lewis | 228 35 |
| Liu Chiu Island | 5,000 00 |
| Little | 5,000 00 |
| Logan | 100 00 |
| *Latourette | 29 00 |
| Mah Hnin E. | 1,780 29 |
| Mendenhall | 1,932 33 |
| Merrick | 78,748 63 |
| Merrill | 523 40 |
| Mills | 150 00 |
| Nason | 7,096 11 |
| Native Preachers | 369 38 |
| Norcross | 500 00 |
| Nowland | 11 42 |
| Ongole College | 48,000 00 |
| Owen | 12,000 17 |
| Parker | 1,528 00 |
| *Parkes | 1,000 00 |
| Pease | 358 70 |
| †Permanent | 81,565 00 |
| Pillsbury | 5,000 00 |
| *Porter | 1,000 00 |
| Prescott | 500 00 |
| Price Scholarship | 538 75 |
| Putnam | 2,450 00 |
| Quincy | 95 00 |
| Ramapatam | 26,350 84 |
| Rangoon B. C. Endowm't | 1,000 00 |
| Rangoon College | 1,000 00 |
| Roberts | 4,000 00 |
| Robinson | 100 00 |
| Rockwell | 230 90 |
| Rogers | 11,000 00 |
| Rowland | 263 95 |
| Ruth | 5,242 68 |
| Slady Dell End. | 10,350 00 |
| Sheldon | 1,000 00 |
| Sheldon, C. | 250 00 |
| *Smith | 2,000 00 |
| Swaim | 9,000 00 |
| Sweet | 10,000 00 |
| Tage | 829 66 |
| Thomas | 3,500 00 |
| Thompson | 1,000 00 |
| Toungoo | 3,308 95 |
| Tripp | 1,226 05 |
| Van Husen | 2,000 00 |
| Wade Scholarship | 1,638 75 |
| Ward Trust | 4,000 00 |
| Warne | 18,712 13 |
| Welles | 2,000 00 |
| Whiting | 1,167 50 |
| Williams | 500 00 |
| Wisler | 295 00 |
| Woman's | 25 00 |
| Woolverton | 5,000 00 |
| Wormsley | 5,000 00 |
| | $618,681 44 |

*Added during the year.
†Increased during the year.

| | | |
|---|---|---|
| Sundry annuity bonds reported last year | $407,613 57 | |
| Less bonds matured | 32,013 06 | |
| | $375,600 51 | |
| New bonds added during the year | 17,505 45 | |
| | | $393,105 96 |
| | | $1,011,787 40 |

(Signed) CHAS. W. PERKINS,
Treasurer the American Baptist Missionary Union.

Missionary Rooms, Tremont Temple, Boston, April 30, 1904.

The Auditing Committee hereby certify that they have examined the cash book of the Treasurer each month of the year ending March 31, 1904, and have found the balances correct, the payments being properly vouched.

They have also examined the securities belonging to the American Baptist Missionary Union and find the same in hand or properly accounted for.

(Signed) DANIEL C. LINSCOTT,
SIDNEY A. WILBUR,
*Auditing Committee.*

# OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION

**PRESIDENT**

WILLIAM A. MUNROE, Massachusetts.

**VICE-PRESIDENTS**

W. W. KEEN, M. D., Pennsylvania. HON. FRANCIS W. PARKER, Illinois.

**RECORDING SECRETARY**

HENRY S. BURRAGE, D. D., Portland, Me.

**BOARD OF MANAGERS**

PROF. WILLIAM ARNOLD STEVENS, Chairman. REV. E. P. TULLER, Rec. Sec'y.

## CLASS I. TERM EXPIRES 1905

### MINISTERS

W. T. Stott, D. D., Franklin, Ind.
L. M. King, D. D., Providence, R. I.
A. A. Woods, D. D., San Francisco, Cal.
George C. Lorimer, D. D., New York, N. Y.
J. M. Poteat, D. D., Greenville, S. C.
Wayland Hoyt, D. D., Philadelphia, Pa.
A. M. Hill, D. D., Oakland, Cal.
H. L. Whitman, LL. D., Philadelphia, Pa.
Edward Judson, D. D., New York, N. Y.
C. H. Hobart, D. D., Pasadena, Cal.
W. P. Walker, D. D., Huntington, W. Va.
L. S. Holmes, D. D., Worcester, Mass.

### LAYMEN

P. Bonney, Portland, Me.
W. W. Keen, M. D., Philadelphia, Pa.
E. J. Lindsay, Milwaukee, Wis.
Churchill H. Cutting, Brooklyn, N. Y.
Prof. W. A. Stevens, Rochester, N. Y.
O. M. Wentworth, Boston, Mass.
Richard M. Colgate, Orange, N. J.
J. H. Chapman, Chicago, Ill.

### WOMEN

Mrs. Horace A. Noble, Buffalo, N. Y.
Mrs. Alexander Forbes, St. Louis, Mo.
Mrs. William H. Spencer, Skowhegan, Me.
Mrs. E. W. Bucknell, Philadelphia, Pa.
Mrs. James Sunderland, Oakland, Cal.

## CLASS II. TERM EXPIRES 1906

### MINISTERS

William N. Clarke, D. D., Hamilton, N. Y.
Rev. E. P. Tuller, Detroit, Mich.
C. R. Henderson, D. D., Chicago, Ill.
J. F. Elder, D. D., New York, N. Y.
Henry F. Colby, D. D., Dayton, Ohio.
Rev. C. A. Cook, Bloomfield, N. J.
L. L. Henson, D. D., Providence, R. I.
William M. Lawrence, D. D., Chicago, Ill.
E. E. Chivers, D. D., Brooklyn, N. Y.
C. A. Hobbs, D. D., Delavan, Wis.
H. L. Stetson, D. D., Kalamazoo, Mich.

### LAYMEN

L. W. Hawley, Brattleboro, Vt.
Orville A. Barker, Taunton, Mass.
John D. Rockefeller, Jr., New York, N. Y.
A. A. Barnes, Indianapolis, Ind.
S. W. Woodward, Washington, D. C.
J. B. Thresher, Dayton, Ohio.
I. J. Dunn, Keene, N. H.
George G. Dutcher, Brooklyn, N. Y.
G. W. E. Barrows, Bangor, Me.

### WOMEN

Mrs. D. R. Wolf, St. Louis, Mo.
Mrs. Wm. Lindsay, Milwaukee, Wis.
Mrs. J. B. Hoyt, Stamford, Conn.
Mrs. W. R. Brooks, Morristown, N. J.
Mrs. Levi T. Scofield, Cleveland, Ohio.

## CLASS III. TERM EXPIRES 1907

### MINISTERS

P. S. Henson, D. D., Boston, Mass.
Lemuel C. Barnes, D. D., Worcester, Mass.
Jacob S. Gubelmann, D. D., Rochester, N. Y.
Sylvester Burnham, D. D., Hamilton, N. Y.
Rev. G. W. Nicholson, Bridgeport, Conn.
Albert G. Lawson, D. D., Newark, N. J.
Rev. A. P. Brown, Fresno, Cal.
Edward Braislin, D. D., Colorado Springs, Colo.
L. A. Crandall, D. D., Minneapolis, Minn.
H. C. Applegarth, D. D., Rochester, N. Y.
Rev. Herbert E. Thayer, Ludlow, Vt.
Rev. J. F. Mills, Grand Forks, N. D.
J. D. S. Riggs, Ph. D., Ottawa, Kan.

### LAYMEN

T. E. Hughes, Minneapolis, Minn.
A. D. Brown, St. Louis, Mo.
Samuel A. Crozer, Upland, Pa.
Prof. G. M. Forbes, Rochester, N. Y.
Edward Goodman, Chicago, Ill.
Isaac Carpenter, Omaha, Neb.
E. M. Runyan, Portland, Ore.

### WOMEN

Mrs. E. R. Stillwell, Dayton, Ohio.
Mrs. James B. Colgate, Yonkers, N. Y.
Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
Mrs. James S. Dickerson, Newton Center, Mass.

## EX-OFFICIO

The President, Vice-presidents and Recording Secretary of the Missionary Union, and the presidents of the two woman's societies; also Rev. H. J. White, Dudley P. Bailey and N. E. Wood, D. D., representing the Executive Committee for one year.

## EXECUTIVE COMMITTEE

| CLASS I, EXPIRES 1905 | CLASS II, EXPIRES 1906 | CLASS III, EXPIRES 1907 |
|---|---|---|
| George Bullen, D. D. | N. E. Wood, D. D. | J. F. Elder, D. D. |
| D. B. Jutten, D. D. | Rev. A. A. Shaw. | Ray Greene Huling, Sc. D. |
| Dudley P. Bailey. | George C. Whitney. | Rev. H. J. White. |
| John Carr. | Rev. Orville Coats. | Galusha Anderson, S. T. D. |
| H. L. Tibbetts. | Ezra H. Stevens. | Henry W. Peabody |

## EXECUTIVE OFFICERS AT THE ROOMS

**Home Department**

HENRY C. MABIE, D. D., *Cor. Secretary*
REV. E. HERBERT DUTTON, *Assistant Secretary*

**Foreign Department**

THOMAS S. BARBOUR, D. D., *Cor. Secretary*

**Financial**

E. P. COLEMAN, *Treasurer Emeritus*
CHAS. W. PERKINS, *Treasurer*
D. C. LINSCOTT, SIDNEY A. WILBUR } *Auditing Committee*

**Literature**

REV. F. P. HAGGARD, *Editorial Secretary*

# CONSTITUTION

## 1. OF THE UNION

1. This Association shall be styled the American Missionary Union.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.

3. The Union shall be composed as follows:

All *missionaries* of the Union during their term of service.

All *life members** and *honorary life members.*

Any *regular Baptist church contributing* to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than fifty dollars, the church may appoint an additional member for every additional fifty dollars, provided that no church be entitled to more than ten annual members.

Any *individual* or *local association* of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every fifty dollars, paid during the preceding year through the Treasurer of the Union.

Any *individual* may become an annual member by the payment during the preceding financial year of not less than ten dollars.

Any *individual* may become an *honorary life member* by the payment, during one financial year, of not less than fifty dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.

But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.

4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.

5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

## 2. OF THE BOARD OF MANAGERS

7. The Board of Managers shall be composed as follows:

Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.

The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio.*

Three members of the Executive Committee, to be chosen as hereinafter provided.

The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West.

8. Immediately after the adoption of this amended Constitution and each year thereafter on the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer, and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.

9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.

10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meeting shall be sent, at least thirty days prior, to every member of the Board.

## 3. OF THE EXECUTIVE COMMITTEE

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committeee in its deliberations.

12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation: to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in

*No new "Life Members" have been created since 1867, but this designation is retained in the Constitution to guarantee the rights of those created before that date and who may still be living. The members of this class are now known as "Honorary Life Members."

the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of funds; and, in general, to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorise the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorisation shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorise the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend, and by a vote of twelve of its whole number, to dismiss or remove, for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor, or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer, or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches, or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

## 4. OF THE CORRESPONDING SECRETARIES

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's Department, and perform such other duties as the Board of the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

## 5. OF THE TREASURER

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required, to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

## 6. OF THE AUDITING COMMITTEE

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee, to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

## 7. MISCELLANEOUS

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.

# HONORARY MEMBERS FOR LIFE

OF THE

# AMERICAN BAPTIST MISSIONARY UNION,

THROUGH THE PAYMENT OF FIFTY DOLLARS.

*Constituted during the year ending March, 1904.*

**Aiken, Mrs. Mary B., South Norwalk, Conn.**
**Alderman, Mrs. Elizabeth E., Fall River, Mass.**
**Allen, Mrs. Abby L., Providence, R. I.**
**Allen, Mrs. Mary F. A., Clinton, Mass.**
**Allen, Park P., Roxbury, Mass.**
**Allen, Samuel F., Providence, R. I.**
**Allworth, George A., Meriden, Conn.**
**Anderson, Alfred, New Sweden, Maine.**
**Anderson, J. Emerson, Worcester, Mass.**
**Angell, Mrs. Mary Potter, Providence, R. I.**
**Arnell, John, Seattle, Wash.**

Bailey, Benj. D., Providence, R. I.
Baker, Edgar, Providence, R. I.
Barden, Cora F., North Attleboro, Mass.
Barth, Rev. Gustav, Goddard, Kan.
Barrett, Mrs. Ella A., Providence, R. I.
Beach, Dea. William L., Clinton, Mass.
Beckett, J. Merrill, Calais, Maine.
Bertenshaw, Mrs. Rosalie M., Fall River, Mass.
Beverage, Orris L., New Dorchester, Mass.
Bjork, John, Quincy, Mass.
Black, Charles H., Seattle, Wash.
Black, Mrs. Charles H., Seattle, Wash.
Blackburn, Rev. Alexander, D.D., Salem, **Mass.**
Blackburn, Mrs. Virginia, Salem, Mass.
Blossom, Romaine F., Fall River, Mass.
Boody, Mrs. Mary G. F., Somerville, Mass.
Bowen, Ada M., Willimantic, Conn.
Boyd, Prof. L. H., Hartford, Conn.
Brandt, L. J., Glenville, Neb.
Brandt, Mrs. L. J., Glenville, Neb.
**Briggs, George Ernest, Melrose, Mass.**
**Briggs, Mrs. Effie Backer, Melrose, Mass.**
**Brown, Mrs. Harriet, Medford, Mass.**
**Brown, Mrs. Mary, Fall River, Mass.**
**Burgess, Rev. C. A., Davisville, R. I.**
**Burwell, Mrs. Fannie K., Providence, R. I.**
**Bustard, Rev. W. W., Roxbury, Mass.**
**Bustard, Mrs. Ethel C., Roxbury, Mass.**
**Buxton, Dr. L. H., Oklahoma City, Okla.**

Canfield, Frederick O., Fall River, Mass.
Carlson, Hanna, Quincy, Mass.
Carr, Albert, Roxbury, Mass.
Carr, Mrs. Hannah, Fall River, Mass.
Chapman, Frederick R., Providence, R. I.
Charter, Mrs. Charles, Rockville, Conn.
Chase, Rev. Amos F., Providence, R. I.
Chipman, Mrs. Lillie P., Damariscotta, **Maine.**
Clark, Dr. G. E., Stillwater, Minn.
Clark, Mary E., Willimantic, N. Y.
Cole, Leland H., Beverly, Mass.
Cole, Susan W., Warren, R. I.
Converse, Grace E., Putnam, Conn.
Cook, Mrs. F. W., Hutchinson, Kan.
Cook, Hariett R., Fall River, Mass.
Collins, Nellie M., Fredonia, N. Y.
Connell, Mrs. Emma P., Fall River, **Mass.**
Cox, W. H., Sioux City, Iowa.
Crandall, Rev. T. L., Medford, Ore.
Cross, Grace H., Lawrence, Mass.
Crossman, A. J., Providence, R. I.
Crossman, Mrs. Alice H., Providence, R. I.
Cutler, Mrs. Ella A., Somerville, Mass.
**Cutler, Ruth Cornell, Somerville, Mass.**
**Cutting, Elmer J., Worcester, Mass.**

Daily, Rev. D. G., McLouth, Kan.
**Daniels, Dea. T. P., Somerville, Mass.**
**Davis, Mrs. D. B., Providence, R. I.**
**Davis, Eliza E., Fredonia, N. Y.**

Davis, Evangeline S., Fredonia, N. Y.
Davis, Ella Irene, Fredonia, N. Y.
Davis, Flora E., Fredonia, N. Y.
Davis, Fred Ely, Fredonia, N. Y.
Davis, Harry E., Fredonia, N. Y.
Davis, Herbert R., Fredonia, N. Y.
Davis, Herbert Elmer, North Uxbridge, **Mass.**
Davis, Jessie R., Fredonia, N. Y.
Decker, Arabella, Roxbury, Mass.
Decker, Elsie M., South Norwalk, Conn.
Dorman, M. H., Brooklyn, N. Y.
Doty, Laura, Brooklyn, N. Y.
Downes, Lillian E., Roxbury, Mass.
Dox, Mrs. Lydia M., Philadelphia, Pa.
Durfee, Sarah C., Providence, R. I.
Dutton, Rev. Elwood Herbert, Boston, **Mass.**
Dutton, Mrs. Mabel Effie, Boston, Mass.

**Eddy, Thomas F., Fall River, Mass.**
**Edwards, Emma, New York, N. Y.**
**Eldredge, Mrs. M. Jennie, Beverly, Mass.**

Fairbanks, Willis W., Melrose, Mass.
Falion, James R., Brooklyn, N. Y.
Fisher, Clara B., Clinton, Mass.
Flagg, Dea. Chas. A., Somerville, Mass.
Foote, A. O., Asherville, Kan.
Frain, Dr. Charles A., Cleveland, Ohio.
Frain, Mrs. N. L., Cleveland, Ohio.
French, Fred M., Randolph, Mass.
French, Corinna D., Fall River, Mass.
Frost, May, Roxbury, Mass.

Gamwell, Mrs. Emma C. S., Providence, **R. I.**
Gardiner, Georgiana, E. Marion, N. Y.
Garretson, A. S., Sioux City, Iowa.
Giffert, Miriam, McPherson, Kan.
Gifford, Mrs. Mary A., Fall River, Mass.
Gilbert, G. M., Sioux City, Iowa.
Gilman, Rev. J. Bruce, Pittsfield, Mass.
Gist, Dea. Samuel, Jamaica Plain, Mass.
Goding, George P., East Dedham, Mass.
Godwin, Robert, Meriden, Conn.
Goff, Jessie, Fall River, Mass.
Goldrick, Mrs. Ellen, Rockville, Conn.
Goodwin, Mrs. Ruth C., Montpelier, Vt.
Gordon, William, Lowell, Mass.
Goulding, Minnie E., Roxbury, Mass.
Graves, O. D., Seattle, Wash.
Gray, Rev. Walter Vreeland, Southington, **Conn.**
Greene, William C., Providence, R. I.
Greenwood, Robert B., Providence, R. I.
Grippen, W. A., Bridgeport, Conn.

Hainer, Rev. Edwin A., Providence, R. I.
Hainer, Mrs. Hattie C., Providence, R. I.
Hampton, Thomas G., Fall River, Mass.
Hanchett, Fay, Sioux City, Iowa.
Hanford, Edna, Sioux City, Iowa.
Hardy, Mrs. Bertha, Fall River, Mass.
Harkness, Albert, Providence, R. I.
Hart, Abram G., Fall River, Mass.
Hathaway, Mrs. Sarah E., Fall River, **Mass.**
Hayward, Jay S., Sioux City, Iowa.
Haywood, Rev. Oscar, Waterbury, Conn.
Herrick, Prof. Charles Judson, Granville, **Ohio.**
Herskell, Wm. H., Rockville, Conn.
Hibbard, Mrs. Anna P., Montpelier, Vt.
Higman, C. B., Sioux City, Iowa.
Hill, Herbert H., Andover, Mass.
Hilton, Mrs. Abbie K., Damariscotta, **Maine.**
Hinds, Mrs. Mary E., Providence, R. I.

, William H., Providence, R. I.
John R., Fall River, Mass.
es, Mrs. Atilla R., Emporia, Kan.
ins, Samuel, South Norwalk, Conn.
David Webster, Providence, R. I.
n, Mrs. Estelle, Fall River, Mass.
, Rev. Edgar Rhuel, Clinton, Mass.

on, L. J., Chicago, Ill.
on, Rev. V. V., Claremont, N. H.
, Lillie A., New York, N. Y.

r, Rev. F. G., Tipton, Ind.
all, Edward R., Roxbury, Mass.

E. M., Lansing, Mich.
traff, A. H., Pittsfield, Mass.
, Clifford J., Everett, Mass.
in, Charles E., Fall River, Mass.
, Joseph M., New York, N. Y.
Rev. M. A., Medford, Mass.
Mrs. M. A., Medford, Mass.
, Mrs. Lizzie S., Fall River, Mass.
itt, George A., New Dorchester, Mass.
Pearl, Sioux City, Iowa.
rorth, Mrs. Esther M., Lima, Ohio.
, Edith, Fall River, Mass.
, Frederick W., Cleveland, Ohio.
, Judson T., Long Beach, Cal.
, Lucy E., Long Beach, Cal.
, Robert T., Minneapolis, Minn.
, Walter D., Des Moines, Iowa.
Mrs. Caroline F., Providence, R. I.
Emory, Providence, R. I.
Mrs. Susan, Providence, R. I.

in, Nathan O., Lawrence, Mass.
in, Nellie M., Lawrence, Mass.
William H., Hartford, Conn.
son, J. Parker, Winthrop, Mass.
, Abby F., Warren, R. I.
, Henrietta, Warren, R. I.
, Mrs. Eva P., Medford, Mass.
F. W., Sioux City, Iowa.
, William J., Indianapolis, Ind.
t, Rev. Goldsberry Bobo, Bangor, Maine.
life, Rachel A., Worcester, Mass.
Dr. H. C., Chicago, Ill.
C. A., Rumford Falls, Maine.
omery, Annie, New Bedford, Mass.
n, Mrs. Catherine, South Norwalk, Conn.
Ezra Minor, Fredonia, N. Y.
Lillian M. Davis, Fredonia, N. Y.
y, Rev. A. G., Milo, Me.
y, Mrs. C. C., Milo, Me.
y, George E., Lawrence, Mass.

Robert, Cleveland, Ohio.
mb, Rev. F. A., Roxbury, Mass.
n, Jonah J., North Uxbridge, Mass.

Jacob, New Sweden, Maine.
d, Mrs. Jennie, Mountain View, Okla.

Rev. Charles L., Roxbury, Mass.
Elisha, Providence, R. I.
, Alberta M., Melrose, Mass.
, Eliab, Roxbury, Mass.
, William H., Meriden, Conn.
n, Frank H., Fall River, Mass
Alice M., New York, N. Y.
on, Anna E., Roxbury, Mass.
on, George P., Providence, R. I.
y, Marcellus Vincent, Providence, R. I.
in, Rev. Hermon S., Somerville, Mass.
, William Carey, Providence, R. I.
, Mrs. Ann Eliza, Stonington, Conn.
Walter Lyndon, Grand Island, Neb.

Powell, Dea. C. A., Richford, Vt.
Purington, Dea. John L., Bath, Maine.

Randolph, Howard S. T., New York, N. Y.
Read, Mrs. Henrietta H., Fall River, Mass.
Rice, Howard M., Providence, R. I.
Robinson, Charles Henry, Providence, R. I.
Robinson, Rev. Fred A., Milford, N. H.
Rogers, Alfred P., Fall River, Mass.
Rollins, Rev. Robert H., Albany, N. Y.
Rose, Thomas, Burlington, Vt.
Rudman, Mrs. Anna L., Fall River, Mass.
Ryder, Julia P., Lawrence, Mass.

Safford, Harry E., Lawrence, Mass.
Sawyer, Susan C., Providence, R. I.
Schuh, Rev. Manford W., Westboro, Mass.
Sebast, Mrs. Eva Shannon, Grafton, Vt.
Selden, Rev. Edwin, Denver, Colo.
Seymour, Mrs. Ellen, Rockville, Conn.
Shepard, Genevieve, Wyoming, Ohio.
Shepard, William H., Wyoming, Ohio.
Silliman, Erva B., Bridgeport, Conn.
Sloan, Rev. Arthur St. Clair, Galion, Ohio.
Smith, Mrs. Jeannie C., Pawtucket, R. I.
Smith, Julia A., Brooklyn, N. Y.
Smith, Silas P., Fall River, Mass.
Soars, Rev. Charles A., Philadelphia, Pa.
Spawn, J. E., Chicago, Ill.
Spidle, Mrs. Hattie E., Worcester, Mass.
Spidle, Rev. Simeon, Worcester, Mass.
Stafford, Roy D., Melrose, Mass.
Stanton, John G., Moosup, Conn.
Stevens, Susan W., Fall River, Mass.
Stockwell, Mrs. Anne A. I., Providence, R. I.

Tillinghast, Samuel K., Fall River, Mass.
Tolhurst, Frank E., Hartford, Conn.
Townsend, Almon H., Providence, R. I.
Trask, Israel H., Dorchester, Mass.
Treacy, Anna M., Brooklyn, N. Y.
Tryon, Mrs. Eleanora B., South Norwalk, Conn.

Underhill, Mrs. Carrie F., Melrose, Mass.

Van Schaick, Rev. Charles E., Ulysses, Pa.
Varney, Alfred S., Worcester, Mass.
Voy, Harding, Boston, Mass.

Wakefield, Dea. L. M., Worcester, Mass.
Walker, Mrs. Frank A., Ludlow, Vt.
Wallace, Rev. Lewis F., Albany, N. Y.
Warner, Hampton L., Philadelphia, Pa.
Waterhouse, Charles A., Providence, R. I.
Watts, Rev. J. F., Sioux City, Iowa.
Westerling, C. A., Chicago, Ill.
Westcott, Mrs. Abbie L., Providence, R. I.
Wheeler, Rev. Nelson J., Providence, R. I.
White, Charles A., Grafton, Vt.
White, Miriam, Roxbury, Mass.
Whitman, Henry F., Bangor, Me.
Wicks, Charlotte, South Norwalk, Conn.
Wilbur, Mrs. Rebecca M., Andover, Mass.
Wilcox, Charles F., Providence, R. I.
Wilcox, Mrs. Lucy W., Providence, R. I.
Wilkinson, Helen S. S., Roxbury, Mass.
Williams, Rev. Elmer E., Middleboro, Mass.
Williams, Rev. Henry B., Woburn, Mass.
Wood, Newell E., Lawrence, Mass.
Woodsum, Rev. Ansley E., Exeter, N. H.
Wright, A. J., Meriden, Conn.
Wright, Rev. P. C., Norwich, Conn.

York, Emily E., Washington, D. C.
Young, Alwilda, Rock Island, Ill.
Young, Dea. E. C., Calais, Me.

Zeigler, F. M Sioux City, Iowa.

# TRIENNIAL AND ANNUAL MEETINGS

| YEARS | PLACES | PREACHERS | TEXTS | RECEIPTS |
|---|---|---|---|---|
| 1814.. | Philadelphia, Pa.... | Richard Furman, D.D., S. C. ..... | Matt. xxviii. 20 ..... | $2,099 25 |
| 1817.. | Philadelphia, Pa.... | Thomas Baldwin, D.D., Mass. ..... | John iv. 35, 36..... | 26,052 01† |
| 1820.. | Philadelphia, Pa.... | O. B. Brown, D. C. ..... | ..... | 46,929 28† |
| 1823.. | Washington, D.C. .. | William Staughton, D.D., D. C. ..... | Acts xxviii. 15 ..... | 65,956 02† |
| 1826.. | New York, N. Y. ... | Jesse Mercer, Ga. ..... | Matt. xxviii. 10 ..... | 49,692 17† |
| 1827*. | Boston, Mass. ..... | William Yates, India ..... | ..... | 11,463 39 |
| 1828*. | New York, N. Y. .. | William T. Brantley, Pa. ..... | Phil. ii. 16 ..... | 14,603 38 |
| 1829.. | Philadelphia, Pa.... | Daniel Sharp, D.D., Mass. ..... | Mark xvi. 15 ..... | 6,704 27 |
| 1830*. | Hartford, Conn.... | Charles G. Sommers, N. Y. ..... | An address ..... | 29,204 84 |
| 1831*. | Providence, R. I. .. | R. Babcock, Jr., Mass. ..... | Ps. lxvii. 1, 3 ..... | 22,825 19 |
| 1832.. | New York, N. Y. ... | F. Wayland, D.D., R. I. ..... | Rom. vii. 13 ..... | 27,306 25 |
| 1833*. | Salem, Mass. ..... | Baron Stow, Mass. ..... | 1 John ii. 6 ..... | ..... |
| 1834*. | New York N. Y. .. | William R. Williams, N. Y. ..... | 2 Cor. x. 15, 16..... | 61,032 04 |
| 1835.. | Richmond, Va. .... | S. H. Cone, N. Y. ..... | Acts ix. 6 ..... | 58,057 85‡ |
| 1836*. | Hartford, Conn.... | Elon Galusha, N. Y. ..... | Luke x. 2 ..... | 56,167 33 |
| 1837*. | Philadelphia, Pa.... | Charles G. Sommers, N. Y. ..... | Ps. lxxii. 19 ..... | 72,010 06 |
| 1838.. | New York, N. Y. .. | Baron Stow, D.D., Mass. ..... | Acts xii. 24..... | 80,420 19 |
| 1839*. | Philadelphia, Pa.... | James B. Taylor, D.D., Va. ..... | Luke xxiv. 46, 47 ..... | 109,135 21 |
| 1840*. | New York, N. Y. .. | B. T. Welch, D.D., N. Y. ..... | John iii. 8 ..... | 65,761 55 |
| 1841.. | Baltimore, Md. .... | Richard Fuller, D.D., S. C. ..... | John xii. 32 ..... | 83,841 62 |
| 1842*. | New York, N. Y. .. | R. E. Pattison, D.D., R. I. ..... | Ps. lxxxvii. 7 ..... | 52,137 10 |
| 1843*. | Albany, N. Y. ..... | Pharcellus Church, N. Y. ..... | Col. i. 21 ..... | 59,751 06 |
| 1844.. | Philadelphia, Pa.... | S. W. Lynd, D.D., Ohio..... | 1 Cor. i. 21 ..... | 76,948 00 |
| 1845*. | Providence, R. I. .. | G. B. Ide, Pa. ..... | Isa. xl. 9 ..... | 82,302 95 |
| 1846.. | Brooklyn, N. Y. ... | G. W. Eaton, D.D., N. Y. ..... | 1 Tim. i. 11 ..... | 100,219 94 |
| 1847.. | Cincinnati, Ohio ... | Baron Stow, D.D., Mass. ..... | Matt. xxvii. 45, 51–53..... | 85,487 24 |
| 1848.. | Troy, N. Y. ..... | J. N. Granger, R. I. ..... | Gal. ii. 9 ..... | 86,226 36 |
| 1849.. | Philadelphia, Pa.... | M. J. Rhees, Del. ..... | Phil. ii. 5 ..... | 90,826 29 |
| 1850.. | Buffalo, N. Y. ..... | E. L. Magoon, N. Y. ..... | Matt. xx. 26–28 ..... | 87,537 20 |
| 1851.. | Boston, Mass. ..... | William Hague, D.D., N. J. ..... | Acts xiii. 36. ..... | 118,726 35 |
| 1852.. | Pittsburg, Pa. ..... | Velona R. Hotchkiss, N. Y. ..... | 2 Thess. iii. 1 ..... | 122,111 94 |
| 1853.. | Albany, N. Y. ..... | Robert Turnbull, D.D., Conn. ..... | Isa. xxxii. 20 ..... | 132,762 17 |
| 1854.. | Philadelphia, Pa.... | Ezekiel G. Robinson, D.D., N. Y. .... | John xiv. 12 ..... | 135,377 42 |
| 1855.. | Chicago, Ill. ..... | Edward Lathrop, D.D., N. Y. ..... | Eph. iii. 8; 2 Cor. v. 14 ... | 113,527 58 |
| 1856.. | New York, N. Y. .. | Robert W. Cushman, D.D., Mass. .... | Heb. xii. 28, 29 ..... | 127,128 81 |
| 1857.. | Boston, Mass. ..... | Nathaniel Colver, Ohio ..... | Col. i. 28 ..... | 111,283 27 |
| 1858.. | Philadelphia, Pa.... | William H. Shailer, D.D., Me. ..... | Rom. v. 3, 4 ..... | 97,808 77 |
| 1859.. | New York, N. Y. .. | Silas Bailey, D.D., Ind. ..... | John iv. 38 ..... | 102,140 76 |
| 1860.. | Cincinnati, Ohio ... | E. E. L. Taylor, D.D., N. Y. ..... | Acts iv. 31, 32 ..... | 132,426 22 |
| 1861.. | Brooklyn, N. Y. ... | S. D. Phelps, D.D., Conn. ..... | 1 Peter ii. 17..... | 84,333 93 |
| 1862.. | Providence, R. I. .. | C. W. Flanders, D.D., N. H. ..... | 1 Tim. iii. 16 ..... | 85,192 26 |
| 1863.. | Cleveland, Ohio ... | J. C. Burroughs, D.D., Ill. ..... | Matt. xvii. 16..... | 103,956 96 |
| 1864.. | Philadelphia, Pa.... | S. L. Caldwell, D.D., R. I. ..... | Luke xvi. 31 ..... | 135,012 61 |
| 1865.. | St. Louis, Mo. ..... | H. C. Fish, D.D., N. J. ..... | Rev. xii. 16 ..... | 152,685 00 |
| 1866.. | Boston, Mass. ..... | H. G. Weston, D.D., N. Y. ..... | 2 Cor. v. 14 ..... | 169,792 59 |
| 1867.. | Chicago, Ill. ..... | D. Read, LL.D., Ill. ..... | Mark ix. 22, 23 ..... | 189,844 25 |
| 1868.. | New York, N. Y. .. | T. Armitage, D.D., N. Y. ..... | Luke xxiv. 49 ..... | 191,637 58 |
| 1869.. | Boston, Mass. ..... | G. D. Boardman, D.D., Pa. ..... | Eph. ii. 21 ..... | 196,897 57 |
| 1870.. | Philadelphia, Pa.... | W. W. Everts, D.D., Ill. ..... | Matt. xix. 28 ..... | 200,953 80 |
| 1871.. | Chicago, Ill. ..... | S. R. Mason, D.D., Mass. ..... | 1Cor. i. 22; Rom. x. 14, 15 | 202,416 56 |
| 1872.. | New York, N. Y. ... | ..... | ..... | 210,199 10 |
| 1873.. | Albany, N. Y. ..... | J. B. Thomas, D.D., Ill. ..... | Rev. xii. 11..... | 216,100 70 |
| 1874.. | Washington, D. C.. | E. Dodge, D.D., N. Y. ..... | 1 Cor. xv. 25 ..... | 261,530 91 |
| 1875.. | Philadelphia, Pa.... | G. W. Northrup, D.D., Ill. ..... | 1 Cor. xv. 25 ..... | 241,970 64 |
| 1876.. | Buffalo, N. Y. ..... | Wayland Hoyt, Mass. ..... | Num. xxiii. 23 ..... | 245,997 23 |
| 1877.. | Providence, R. I. .. | Lemuel Moss, D.D., Ind. ..... | John x. 10 ..... | 225,723 97 |
| 1878.. | Cleveland, Ohio ... | Wayland Hoyt, D.D., N. Y. ..... | Matt. xvi. 17, 18 ..... | 265,679 10 |
| 1879.. | Saratoga, N. Y. ... | S. Graves, D.D., Mich. ..... | Ps. xc. 17 ..... | 235,430 34 |
| 1880.. | Saratoga, N. Y. ... | Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson ..... | ..... | 290,851 63 |
| 1881.. | Indianapolis, Ind... | A. H. Strong, D.D., N. Y. ..... | Luke xv. 4 ..... | 288,802 84 |
| 1882.. | New York, N. Y. .. | A. J. Gordon, D.D., Mass. ..... | Luke ii. 32 ..... | 302,584 19 |
| 1883.. | Saratoga, N. Y. ... | S. Haskell, D.D., Mich. ..... | 1 Cor. xv. 28 ..... | 307,195 04 |
| 1884.. | Detroit, Mich. ..... | F. W. Bakeman, Mass. ..... | John xvii. 18 ..... | 328,527 21 |
| 1885.. | Saratoga, N. Y. ... | F. M. Ellis, D.D., Md. ..... | Matt. xxviii. 18, 19, 20 ... | 362,026 50 |
| 1886.. | Asbury Park, N. J. . | E. H. Johnson, D.D., Pa. ..... | 1 Tim. i. 15 ..... | 384,996 73 |
| 1887.. | Minneapolis, Minn. . | H. F. Colby, D.D., Ohio ..... | Rom. x. 12 ..... | 353,109 46 |
| 1888.. | Washington, D. C. . | Henry M. King, D.D., N. Y. ..... | John xiv. 12 ..... | 390,835 39 |
| 1889.. | Boston, Mass. ..... | W. T. Chase, D.D., Mass. ..... | Luke x. 22 ..... | 398,145 86 |
| 1890.. | Chicago, Ill. ..... | T. Edwin Brown, D.D., R. I. ..... | 2 Cor. v. 14, 15 ..... | 440,788 07 |
| 1891.. | Cincinnati, Ohio ... | Galusha Anderson, D.D., Ill. ..... | Luke xix. 10 ..... | 472,174 21 |
| 1892.. | Philadelphia, Pa.... | George Dana Boardman, D.D., Pa. ... | Eph. ii. 15 ..... | 569,172 93 |
| 1893.. | Denver, Col. ..... | Rev. C. J. Baldwin, Ohio ..... | 1 Cor. xii. 6 ..... | 760,782 95 |
| 1894.. | Saratoga, N. Y. ... | Kerr B. Tupper, D.D., Col. ..... | Matt. xxvi. 8 ..... | 465,943 73 |
| 1895.. | Saratoga, N. Y. ... | Rev. O. P. Gifford, N. Y. ..... | 2 Cor. iv. 6 ..... | 568,465 33 |
| 1896.. | Asbury Park, N. J.. | George Bullen, D.D., Mass. ..... | Heb. x. 13 ..... | 632,954 32 |
| 1897.. | Pittsburg, Pa. ..... | Nathan E. Wood, D.D., Mass. ..... | Isa. ii. 2 ..... | 467,201 89 |
| 1898.. | Rochester, N. Y. ... | L. A. Crandall, D.D., Ill. ..... | Matt. vi. 10 ..... | 782,474 17 |
| 1899.. | San Francisco, Cal.. | George C. Lorimer, D.D., LL.D., Mass. | Dan. ii. 44. ..... | 563,494 51 |
| 1900.. | Detroit, Mich. ..... | O. P. Gifford, D.D., N. Y. ..... | Matt. iv. 8–10; xxviii. 16–20 | 543,048 51 |
| 1901.. | Springfield, Mass. ... | Rev. E. W. Hunt, Mass. ..... | John v. 24 ..... | 646,876 14 |
| 1902.. | St. Paul, Minn. .... | A. C. Dixon, D.D., Mass. ..... | Ezekiel i. 1; xxxvii. 1 .... | 624,713 79 |
| 1903.. | Buffalo, N. Y. ..... | Rev. J. T. Dickinson, N. J. ..... | Ps. xxi. 3; John x. 4; Matt. xxvi. 32 ..... | 682,856 44 |
| 1904.. | Cleveland, Ohio ... | T. J. Villers, D.D., Ind..... | John xvii. 18 ..... | 779,594 15 |

*Board of Managers. †Three years' receipts. ‡Part of two years.

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The reference numbers in this index refer to the numbers on the respective pages which are *not* included in parentheses. The page numbers in parentheses are the annual serial page numbers of the MISSIONARY MAGAZINE.

The letters a, b, c, indicate that the citation is found near the top, middle, or bottom of page.

All titles, such as "Rev.," "D. D.," "M. D.," etc., have been omitted from the index in order to save space.


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WOODEN DRINKING CUP FROM AFRICA

## SPECIAL TOPIC FOR AUGUST

# Gleanings from Mission Fields



REV. A. A. BENNETT, D.D., AND FAMILY, YOKOHAMA, JAPAN

**Dr. Bennett** has been identified with our work in Japan for twenty-five years, a large share of his attention being given to the theological seminary. He came home on furlough in 1903, and now, at this critical hour in the history of that nation is glad to return to his work. He and his wife sail from San Francisco July 20.

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84 AUGUST, 1904 No. 8

# "Too Little for the Lamb"

By Rev. J. F. Elder, D.D., New York City

THE rules for the observance of the Jewish Passover required that the entire paschal lamb should be disposed of before the morning. If a household was "too little for the lamb," then it should combine with a neighborily of sufficient size to insure that hole lamb would be consumed. paschal lamb was a clear type ist: "For our passover also hath sacrificed, even Christ." This ifice of nobler name" is also to en: "Yea and the bread which give is my flesh, for the life of the ." But as this "heavenly Lamb" , so there is but one household to e — the vast household of faith, ed out of every nation, and of ibes and peoples and tongues. ne nation will suffice; it is too or the lamb. The Jewish people not begin to consume it; they ar too little for the lamb. The es are invited to join; but all ribes must come or the household will still be too little for the lamb. The Lamb of God takes away the sin of the world. "He is the propitiation for our sins; and not for ours only, but also for the whole world."

We are bound to get together a household which shall be commensurate with this all-sufficient lamb; to go into all the world to find the guests, that the house may be filled. Anything short of this is too little for the lamb. The white races have come? Too little for the lamb! The Jews may return? Too little for the lamb! China must come, and India, and the isles of the sea or the household will still be too little for the lamb — the Lamb of God! His mighty sacrificial pains demand a mighty recompense. "He shall see of the travail of his soul and be satisfied." But he, on his part, will satisfy all that assembled host, as well. "For in him dwelleth all the fulness of the godhead bodily." It will be as of yore, when "they all ate and were filled, and they took up that which remained over." The household will be too little for the lamb, after all!



VIEW DOWN THE CONGO RIVER FROM MATADI

# Topic · For · the · Month

## Gleanings from Mission Fields

ARRANGED attractively under the above heading, it is believed that the material presented in this month's issue of the MAGAZINE will prove to be interesting "summer reading," although it is *not* fiction. Certainly, there is sufficient variety in these contributions from all our mission fields. The September number will be one of special value on Assam, while in October our work in Europe and the Home Department will divide the space available.

## WITH KO SAN YE IN BURMA. A glimpse at the houses he is building and the work he is doing. Great progress of the movement.

READERS of the MAGAZINE will recall the account of the remarkable spiritual uprising among the Karens of Burma which appeared in the September, 1903, number. Information continues to reach us regarding the development of this wide-spreading revival; and all correspondents seem to agree as to its genuine character and its latent power for the production of even larger results than have already attended it, for there appears to be no tendency to a diminution of the enthusiasm, nor a reduction in the numbers which continue to be brought under the influence of Ko San Ye and his associates.



Photo by S. R. Vinton

KO SAN YE'S STEAM LAUNCH

While neither the leader nor his immediate helpers are directly connected with the mission except as members of Karen churches, they sustain a most intimate relation to it, and are most cordial in their support of the missionaries with whom they cooperate

Missionaries and their
ize most of the con-
e buildings erected by
are rallying points for
which are addressed by

s are a striking and pic-
ure of the whole move-

utterances at the Anniversaries in Cleveland regarding an oriental type of Christianity and the contributions those lands are undoubtedly to make to Christian belief and practise.

One interesting feature of the movement is the utilization by Ko San Ye of modern conveniences. He has im-



KO SAN YE AND REV. C. A. NICHOLS, D.D. REV. S. R. VINTON, KO SAN YE AND MY ZAN

See next page note on these photographs.

ers of them have been
expense; but their value
are apparent, and as a
he ability of the Karens
things they are positive
ng. Indeed the whole
ull of great promise, and
n for profound gratitude
signal manner in which
trating his purpose to
g these newly Christian-
of the East a type of
method of work in har-
eir own national charac-
re is being illustrated on
the truth of Dr. Hall's

ported from America an automobile, which, however, did not prove so practical for his use as his steam launch. The latter is constantly employed. The letter quoted below also refers to the use of the telegraph in calling one worker to the aid of another; and thus by one means and another the gospel message is made to travel more swiftly over the hills and plains and waterways of Burma.

The following letter from Dr. Smith of the seminary at Insein, enclosing a letter from one of Ko San Ye's lieutenants, will give a still better idea than we have been able to convey of the

character of the work and the workers in this movement: —

INSEIN, BURMA, April 23, 1904.

*My dear brother Haggard:* I have just received this letter from Rev. Ti Tu Maw, who is Ko San Ye's right hand man in this part of the field. Thra Ti Tu Maw has been for upwards of forty years a pastor in the Rangoon District, and enjoys the full confidence of the missionaries. He has a son who is a teacher in our seminary. What he reports in the accompanying letter is a part, and only a part, of the great Ko San Ye movement. With the paucity of workers, we cry, " Who is sufficient for these things? "

Fraternally yours,

D. A. W. SMITH.

*Reverend and dear Teacher:* I ask your forbearance. It is eight days since I left Hmawbi, my own village, and I have come to the place where I visited a year ago. Last year I baptized here only six persons. This year I find on my arrival that 400 have already given in their names, indicating their desire to be baptized. As I am alone, the examination of these converts has come upon me, and they seem to be whole-hearted believers. Moreover, in the baptismal waters I called them by name before all the people, and asked them with a loud voice, " Do you believe on Christ with all your heart? " And upon their confession that they did thus believe, I plunged them beneath the liquid wave. Here at Kanchaw I have baptized in all 242; on Wednesday 47, on Thursday 82, and on Sunday 113 On the following day 76 more applied for baptism, but I put them off to another occasion on the plea that they were Pwo Karens and that I did not understand their language well enough to examine them to my own satisfaction. But now in this western division, and over the river as far as Letpadan in the Tharrawaddy District, there is a great upheaval; the only lack is that of Karen helpers. While the Holy Spirit is at work on the hearts of the people, if we do not zealously cooperate, great will be our sin.

While I was at Kanchaw on Sunday, 120 were baptized at Danubyu, and when on the following morning our steamer was drawing up to its shore, there were thirty more in the act of being



Photo by S. R Vinton

KO SAN YE'S BUILDING AT OKKAN, BURMA

This is one of the many he is erecting with funds contributed by the Karens. It was begun in 1902, and will cost 80,000 rupees (about $27,000); but is not quite finished. This building and the one at Letpadan are exactly alike. They consist of a large, square, central room, with a large wing opening out from either side. The upper and lower stories are just the same in plan. The central room up-stairs is used for worship. The upper wing rooms are variously assigned to missionaries, native pastors and government officials. Down-stairs the entire place is available for sleeping, and when large meetings are held the entire lower place is crowded with people sleeping on rude bamboo mats. A church has been organized at this place, which has invited the association to meet with it next year.

baptized. Here at Danubyu last year, only six were baptized; this year, 750 have already submitted to the ordinance, and none of them have been baptized by me. Whether these belong to the Maubin or the Henzada districts, or how many belong to each, I am uncertain. I feel deeply that this is not man's work, but God's.

As I do not understand Pwo, I am wiring to Ko San Lone to come to my help; whether he will be able to do so or not, I do not know. I am writing this at Danubyu. THRA TI TU MAW.

DANUBYU, April 29, 1904.

We quote in full what Rev. Sumner R. Vinton wrote when sending, at our special request, the accompanying photographs of Ko San Ye: —

This (the lower one) is the first picture he ever allowed to be taken. He has feared his picture would be worshiped, if it got among the people. He finally consented to let me take it when I explained that I wanted to send it to America with a special request for prayer for him, but he refused to be photographed alone! So My Zan, a Karen who happened to be with him, and I had to take our positions on either side, and Mrs. Vinton took the picture.

The upper one with Dr. Nichols and myself was taken on the occasion of a trip to some heathen villages where the Karens had misunderstood Ko San Ye's work, and we took him there in person to deny, and so check dangerous tendencies. The outcome of that trip was the baptism of the very ones who had caused the trouble.

# THE MAKING OF A CHINESE PREACHER. How the natural gifts of Koh Hen Chwan are being utilized in Western China. By Rev. C. A. Salquist, Suifu, West China.

LESS than two years ago, one of the native helpers returning from a trip in the country reported to the missionary that he had found a man whom he believed to be interested in the gospel. "Who is he?" "His name is Koh Hen Chwan. He lives in Yohkou, and is a doctor. He is sixty years old and perfectly bald. The gospel seems to have made a deep impression on him." Koh Hen Chwan received further instruction, and was baptized a little over a year ago. Since then he has been a volunteer in the service of his Master.

Regularly each Sunday morning he is found at Luhkuhsin. The town crier is sent out with the gong to announce that there is to be worship in the "True Doctrine Hall" immediately. Worship over here, he returns on foot ten miles to Yohkou, his native village, and in a short time the gong is heard and the same announcement is made. Before the Chinese dinner hour, between two and three o'clock, the morning service is concluded here also. An evening meeting is held for those who can attend. His third station is Tao, but that is too far away to be included in his Sunday program. There he goes



Photo by C. E. Tompkins

on market days, no matter what day of the week it happens to be, beats the gong, sings (?) a hymn and preaches the gospel. (In justice to Mr. Koh it should be stated that his preaching is invariably better than his singing.) For about a year and a half this work has been kept up regularly without compensation.

Koh Hen Chwan has the instincts of a great orator. We only wish he were twenty years old instead of sixty. Together with many others, he has just been in the city for a month's study of the Bible. During that time he was often asked to preach in the street chapel, so as to give the missionary an opportunity to judge of his abilities and defects as a preacher. Unlike most Chinese, he has a very vivid imagination, and his descriptions of biblical scenes and incidents cannot easily be forgotten by those who hear them.

As it may be of some interest to our friends at home to know how a man, taught almost entirely by the Word of God and the Holy Spirit, with little or no instruction from man, understands and applies Bible truth, I shall endeavor to give an outline of a sermon he preached recently. His subject was the visit of Jesus to the land of the Gadarenes:

There are a great number of devils in the world. There is the devil of drink; he gets a man, and the man does not know that the devil has got possession of him. You try to do business with him and his family says, "He is drunk today, you had better come tomorrow" Tomorrow is just the same as today, because the devil does not give his victim any respite. Then there is the devil of quarrel and passion; often very closely related to the devil of drink and frequently accompanying him in the possession of a man. Some of you know something from experience of the fiend of opium. Does he willingly give up his victim? Any one who has permitted that devil to get hold of him surely has a hard time of it. There are many more devils that I cannot mention now, but you all know something about them. A man may be possessed of a great many at one time. Jesus came, in one of his journeys, to the land of the Gadarenes. There he met a man who was possessed of a legion of them. He was so violent that no man dared travel that way for fear of him, and all restraints put upon him were useless. So fierce were the devils that, when he had no one else to injure, he cut and beat himself; for you see evil spirits are always trying to destroy something; that is their nature. Now Jesus commanded the evil spirits to leave the man, and that they did not like. Since there was nothing to do except obey the Lord's command to leave the man, they asked permission to enter a herd of swine. They did not like the thought of returning where they belonged. At first the swine did not know what had happened to them, and they began to dance and feel good, and the people said, "Look at the swine, how funny they are." In a little while both people and swine discovered that it was not nearly as amusing to be possessed of evil spirits as they at first supposed. Being possessed of this legion of evil spirits of destruction, all the swine, 2,000 of them, went over the cliff and drowned themselves in the sea.

I shall never forget how he described the dancing of the swine. With a few gestures and sentences he made you see the whole herd, black, white and spotted, dance before you. One could not help feeling how true it is that the pleasures of sin are but for a season and that the end thereof is death.



A WAYSIDE SHRINE IN SOUTH INDIA



REV. E. B. CROSS, D.D. MRS. A. T. ROSE REV. WM. ASHMORE, D.D.

[Three of the missionaries of the Union enjoy the distinction of having been in its active service more than fifty years: Rev. E. B. Cross, D.D., of Burma, who celebrated his ninetieth birthday June 11, and has the honor of being the senior missionary of the Union, was appointed in 1842; Rev. William Ashmore, D.D., of China, appointed in 1849, and Mrs. Mary M. Rose of Burma, appointed in 1853. The following letter from Mrs. Rose is of interest as recording the fiftieth anniversary of the opening of work at Danubyu, in the Henzada District, lower Burma, a work inaugurated by the father of Mrs. Rose, the venerable late Dr. D. L. Brayton, who himself spent sixty-three years in Burma. — EDITOR.]

# After Fifty Years

FIFTY years ago, father, mother, myself and native workers commenced the mission work in Danubyu.* It was not long after the close of the second Anglo-Burmese War, and the country was in a very disturbed, unsettled condition. Dacoit leaders repeatedly sent word they were going to attack us, and father took what necessary precaution he could, the English military officer, then commanding the little force there, loaning him some muskets which he placed in the hands of some Karen young men who acted as guards, especially at night. My mother and I were great objects of curiosity, as the people had never seen a white woman. The little melodeon I had was also an object of attraction and wonderment, and crowds came from great distances to see and hear. Our temporary house was well filled day by day with companies of Burmans as well as Pwo and Sgaw Karens, and all heard the gospel in song as well as from the Bible and tracts. It was to recall the goodness of God and to bring to mind the former things that we celebrated the fiftieth anniversary of this occasion. We felt that God smiled upon the effort, for from January 17 to February 24 there were 284 baptisms, nearly all from among the Pwo Karens. Many of them were prominent, influential men and women. Some had done a great deal in the Buddhist way to gain merit, but all this was given up to follow Jesus Christ. We felt that this was indeed a joyful celebration and praised God for this token of his mercy and loving kindness.

* Danubyu is the same place referred to by Thra Ti Tu Maw in his letter to Dr. Smith on page 580.

A *mandat* (temporary cover) had been put up for the meetings, and an attendance of over 1,100 was reported, but not nearly all of these were present at any one service. Mr. and Mrs. Gilmore, Mr. B. P. Cross and myself were the only white persons there. The meetings began Saturday evening, February 20, and continued through the Sabbath. Besides these the ordinance of baptism was administered to forty candidates, mostly adults, in the beautiful Irrawaddy. Instead of continuing through Tuesday, as we had expected, the meetings closed rather abruptly Monday afternoon, when the people began immediately to disperse, for reports had come that a band of dacoits had attacked villages near the homes of many of those in attendance. I remained, however, at Danubyu till Friday noon, and improved the time visiting in the homes.

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The seventh anniversary of our Karen girls' Bible school at Rangoon was held January 25, when fourteen interesting young women were graduated. It was a great pleasure to all to have Mr. Bushell with us to address the class, and give them their diplomas. One has gone with Mr. and Mrs. Young to the distant station of Kengtung, and others are finding their fields of labor. One of the first graduates has been working very successfully among the heathen in a part of the Bassein field, where God has blessed her efforts; and this year a church was formed and received into the association. Another of the same class has worked with great success west of Danubyu and, under God, has been the means of the building up of two churches among the Pwos, which have this year united with the Henzada Association. Three of the graduates are working among the Shans in Namkham; two are wives of preachers who have gone among the Chins in Haka. The school has numbered seventy-five pupils the past year. We thank God and take courage for the future from the tokens of his favor in the past.

I certainly have great reason to thank God for what I have been permitted to see of the growth of his Kingdom in these parts during the past fifty years. Everywhere I go I find those who have formerly been in our school, or their children and grandchildren, — oftentimes both. It is delightful to recount God's dealings and hear their testimonies to God's faithfulness.



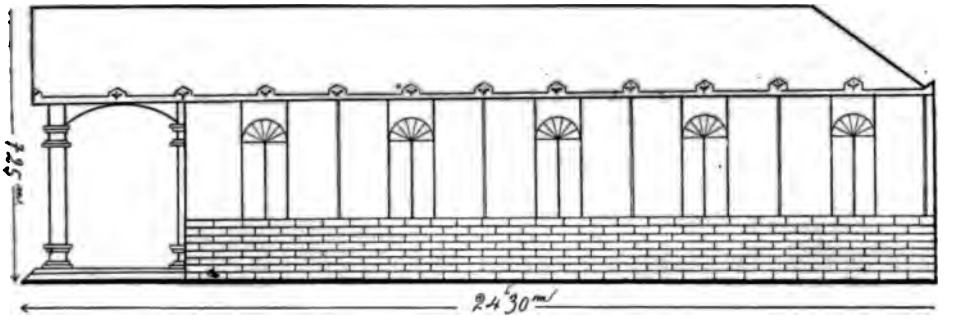
Photo by F. D. Phinney

A MARKET AMONG THE SHANS AT MAYMYO, BURMA

# Three New Stations

[DURING the past year three new stations have been opened by the Union, two in South India and one in the Philippine Islands. The story by Dr. Lerrigo of the opening of work at Capiz (pronounced Ca'pith), calls for sincere gratitude to God, for the earnest way in which the gospel has been received and the devotion of the young converts. It is a matter of great regret that the health of Mrs. Lerrigo forbids their return to the islands, but the East China Mission, whither they have been transferred, is the gainer thereby. Gudval station in South India is a part of the great Palmur field, which has been so faithfully worked by Mr. Chute. He gladly welcomes Rev. and Mrs. G. J. Huizinga to take charge of that portion. There are many Christians already in the district and a church will soon be organized. Rev. and Mrs. S. W. Stenger have been designated to Nandyal, a portion of the Kurnool field, and a bungalow must soon be erected. Later, we shall be able to report definite work done. Opportunity for work and the prospects of blessing are abundant on all these fields. — EDITOR.]

## CAPIZ. The history of the newly organized church and the new chapel. The hospitality of the people and the outlook for the future. By Rev. P. H. J. Lerrigo, M.D.



SIDE VIEW OF CAPIZ CHAPEL
From original drawing by Senor Don Manuel Gregorio.

CAPIZ, in the north of Panay Island, P. I., lies like a gem in the mud. Marsh and miasma surround it, mosquito and lizard molest it, but heaven's breezes from the sea do their best to keep it sweet. Until August of last year Capiz was shut up to a moral and spiritual miasma more deadly than the malodorous exhalations from the *mangli*, but Capiz contained gems for His crown, and the breeze of God's Spirit has been moving there, sweetening many souls.

Perhaps the chief charm of the average Filipino is his hospitality, and never was it better exemplified than when Don Manuel Gregorio opened to us his house, both for our entertainment and for the preaching of the gospel. Don Manuel's house is on the south side of the town. He gave us the best room in it, from which we looked across to the little hills, with the delicate tracery of bamboo which lay between, covering the marshy

morasses below. Fronded beauty above and cholera shacks below, an allegory of Filipino nature, superficiality, courtesy and urbanity; in the depths, dead men's bones; but when God breathes life into those dead bones, one has a model Christian gentleman.



Photo taken by C. W. Briggs, 7 A M.

A PUBLIC SCHOOL IN THE PHILIPPINES

This school at Kabatuan, Panay Island, was one of the first to be opened by the American Government

At the first meeting some 60 persons gathered in Don Manuel's *sala* and dining-room and we preached to them the Word. It was worth while to see the expression of intentness in their eyes and the drawn line between their brows as they heard the new story of free salvation. After the meeting they had many questions to bring to us, of purgatory, of the confessional, of the worship of the Host, of Mariolatry; and it was these questions which led to the formation of the Bible class. That Bible class was a constant source of refreshment to our own spirits. How they seemed to absorb the Word and how they sought after more! They are no fair-weather Christians, those Capizanos. The Red Sea waters uniting upon Pharaoh's army could not be much wetter than a tropical rainstorm, and through such rains those men came to Bible class, their Bibles wrapped in a handkerchief and their souls thirsty for the Word.

Other things than rain fell upon the new made " Protestantes " — averted looks, cold words, the thunders of priestly excommunication, political defeat, extortionate taxes, stones, sticks and blasphemies; and it is in the midst of these calamities that Christian character is being welded. Senora Rosario said to me, " Our old friends do not visit us now." When Manuel received us into his house an epidemic of cholera, which broke out in the immediate neighborhood, was

buted by the priest to the "Prot-ıtes"; when Secundino came to e lost his position in the Catholic :, and was publicly excommu-:ed with all his family; when Lad-r preached the Word in the plaza Pilar they hurled missiles and dictions at him; when Lorenzana ed to have his child sprinkled intimated that the little one d be damned. Thank God for difficulties and dangers! They me bone and sinew in the lives of people. Rosario feels the com-onship of our Lord and rejoices in ing friends of the lowly. Manuel es the evil reports and sends the to our dispensary. Secundino is ng the gospel instead of Gregorian ts. Senor Ladislaw rejoices in ring shame for His name's sake, says, "They stoned my Lord." nzana answered his accusers that do not read of Jesus having a ther or being baptized in infancy." e Word is developing those men's , and one of the first things for h they asked was a chapel. They nore than ask, however; they con-ıted work, money, material and nd, their contributions amounting l to $550, out of their comparative rty, a very large sum. God al-s meets an emergency with a man, Don Manuel was just the man we ed at this time. After hearing ıt what was wanted in the line of a el, he drew a plan embodying all necessities of the case. His plan s a structure of stone, 80 feet long 33 wide, with a 10 foot portico in :, supported by four Corinthian rs. Possessed of considerable tic ability he has outlined many ments, cut the patterns in tin, instructed the masons how to e them in stone. From the very ıning Manuel has taken charge of work, excavating for the founda-:, building up the floor two feet e the level of the road with solid rete and rock, and decorating the ows and doorways with carvings. ere were many applications for ism at once, but we deemed it best to wait awhile and let them give proof of their sincerity, which they did nobly. Then one day we preached to them a sermon on baptism: "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." It came to them like a new revelation, never having known any baptism save that of Rome. They were charmed with the thought of following Christ into the death-waters and rising in his new life, and in the examinations bore striking testimony to their understanding of it. "Why do you wish to be baptized?" we asked many of them, and the answer would often be, "We wish to follow Christ"; or "As a confession to the world of our faith in him." As a result of the six months' work in Capiz, 47 "witnessed a good confession" and were received for baptism.

It was a glorious day when we baptized those first converts. To the tender feelings of the Filipino the wind blew rudely across the beach where the baptisms were to take place, some three miles distant from the town. They were gathered in a grotesque circle, in nondescript garments and undergarments, arrayed for the ordinance. Mr. Robbins had kindly come from Jaro to help us, and together we waded out into the sea and they came to us in two files. The breakers rolled up higher and higher as the wind rose, and some of the younger ones were unsteady on their feet; but the surges of the sea were as nothing to the breakers in their souls, and not even the drenching rain which accompanied them home could dampen the praise and glory of the day. Four generations of one family put on Christ that day; the eighty-year old, half-blind grandmother; the son Ladislaw, in the full vigor of his manhood, who prayed mightily in the power of the Spirit on the beach; the widowed daughter Maria and her two sons, Pedro and Leandro. God will mightily multiply the influence of that family.

The next Wednesday we consecrated

Ladislaw Alcantara, Rufino Ynocencio and Manuel Gregorio to God's service as deacons and left them, with Miss Sainz, to care for the church until Mr. Robbins should return from Japan. My wife had lain at death's door many days, but by the mercy of God she was then able to leave for the States to recover her strength. Our little one lies in a tiny grave on a green hilltop beside the first two from among the brethren at Capiz who have passed into the Kingdom, to carry the news of another outpost won for God.

## GUDVAL, SOUTH INDIA. Rev. G. J. Huizinga, formerly of Cumbum, tells of this new work.

YOU will be pleased to know that we are already hard at work on our new field. We have just returned from a long and extensive tour, visiting scores of villages and bringing them the gospel. Our experiences were varied; in some places they would have none of our religion, but in others the people were exceeding friendly and ready to listen to what we had to say.

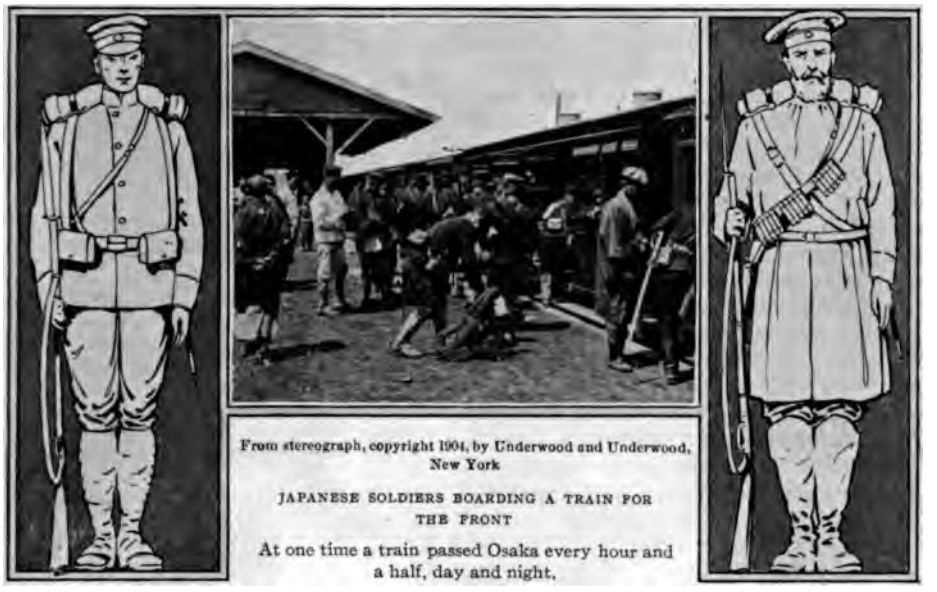
Our impressions of our new field are very favorable. We have a fine place in which to do evangelistic work to our hearts' content. The language is no longer the barrier that it used to be, although in this respect this field is somewhat harder than Cumbum, because on the eastern boundary of it the language is very much mixed up.

I am so glad we are in evangelistic work. I believe too that God has called us to this needy field. We have a fair-sized Christian congregation in a place called Tukseel, and also quite a number of Christians around Gudval in the scattered villages. Otherwise our field is quite virgin soil; this means clearing away of hedges and thorns and stones and everything that prevents a useful crop of grain. For, I assure you, of adversaries there are many — wily, wicked adversaries who do all they can to oppose the gospel; but we believe God is going to choose from among them a select people to honor and glorify him. — REV. G. J. HUIZINGA, Gudval, South India.



TRUMPET MADE FROM A HUMAN THIGH BONE

This trumpet was used in Tibet by Buddhist priests, to call the faithful to worship.



From stereograph, copyright 1904, by Underwood and Underwood, New York

JAPANESE SOLDIERS BOARDING A TRAIN FOR THE FRONT

At one time a train passed Osaka every hour and a half, day and night.

# THE GOSPEL FOR THE JAPANESE ARMY. Remarkable opportunities for presenting the truth being eagerly seized by missionaries and native Christians.

[Rev. J. H. Scott and Rev. William Wynd of Osaka, Japan, are finding a great opportunity for work among the soldiers. The following indicates how favorably the missionaries are received, and may help us to pray more intelligently for God's blessing on their efforts. Mr. Scott writes the first item, and the other is taken from a letter by Mr. Wynd, who may be one of those selected to go to the front as a chaplain.]

IT may interest you to know what we have been doing, and are now doing, for the soldiers. The Bible societies made gifts of Bibles and portions of Scripture for the soldiers regularly quartered in Osaka, and the distribution of these was left to the different missions. To the Baptists was assigned the work of distributing to the cavalry soldiers. Then for weeks soldiers were passing every day by the thousands, through Osaka on the railroad for the front; indeed for a long time a train passed every hour and a half, day and night. It was planned to have one or more persons at every train to distribute tracts and literature, to speak to the soldiers, etc. As each train remained an hour and a half at Osaka, where the soldiers were taken off and fed, we had a grand opportunity for work. Brother Jones was here for some time, and helped. Often it was possible to hold short informal meetings. The officials were very courteous, allowing us to go freely among the soldiers, a privilege that was granted to no others except the Japanese committees of welcome.

This is a work that is bound to count largely in the general work for Japan, although immediate results will not be seen. The willingness and sometimes the eagerness with which the soldiers listened to the words, and the care with which they put in their pockets the tracts, to be more carefully read later, were very encouraging. Of course, just that kind of work will not continue much longer; but this is but one of the opportunities which the war has opened for Christian work.

THERE will be a splendid opportunity for work among the soldiers. Many of the men to whom I talked before they went off were deeply serious, and ready to listen to God's message. They had made up their minds to die, and having done so, what the Bible told of a future life was full of interest to them. Their eagerness to receive the Bible was like that of children in receiving a coveted toy. When my stock of Testaments was exhausted, I gave them tracts which they gladly took, but they afterwards came back and asked if I would not give them the book itself in place of that which explained the book. I trust the way will be opened for me to go to the front, and that the committee will approve.

### The Quick-Witted Jap

Rev. Philip H. Matzinger, for some time a missionary in the district where war is now waging between Russia and Japan, and who is well qualified to speak of the peoples of both these countries, says:

I am willing to put one Jap against three Russians. The Jap may not be able to push the Russians over, but he will outwit them every time. I know whereof I speak, having been in close contact to Russian officers for many months. The world has no right to expect too much of the Russian forces. The government in its reports admits that seventy-one per cent. of the army is composed of men who cannot read or write. As a matter of fact, probably eighty per cent. of the army were serfs and were practically in slavery not so very long ago. How can you expect much from such a body of men? — *The Baptist Union.*

## RELIGIOUS LIBERTY IN JAPAN A FACT. Emphatic statements by the government clearly indicate the national policy on this question.

By Rev. A. A. Bennett, D.D., Yokohama, Japan.

AN article with the above heading, published in the March number of *The Japan Evangelist*, shows that the war with Russia is indirectly evidencing the fact of such liberty. Over there, as well as over here, there have been misguided speakers or writers who have said that the war was one of religions — Buddhism warring with Christianity. Buddhists have claimed this in Japan; Christians here. This has led to an act on the part of the government which will not only prevent such assertions from having any future weight with the Japanese, but will doubtless also call a halt on the petty persecution inflicted by some Buddhist school teachers in the rural districts, who have tried to keep their scholars out of the Christian Sunday schools. We quote from the *Evangelist:*

It is most encouraging that this attempt of Buddhism to pose as the national religion of Japan has been rebuked by the premier, while he was still holding the portfolio of home affairs, in a special "instruction" (No. 4) of which the following is the gist:

Now that the declaration of war has been issued, it goes without saying that all the subjects of his majesty, the emperor, should with one mind, devote themselves to the promotion of the public welfare. Those who are placed in the position of high priest are naturally expected to understand this perfectly, and to admonish the teachers of their denominations that the latter should in every possible way exhort the people to show their devotion to the public welfare. As to the duties proper connected with temples and preaching places, they should pay the greatest attention to considering their comparative value, and the things which can be postponed without giving great inconvenience should be deferred, and thus all should endeavor to obey the call of original duty. Although national intercourse between this and that country has been unfortunately brought to an end, yet we should never show enmity to, or act rudely towards, any individual subjects of that nation at war with us. Especially as to religion, whatever denomination they may be, it is our fixed and unchanging principle to regard them all equally and impartially. Those who are engaged in the propagation of religious teaching should pay especial attention to this point of the greatest consequence, and those who occupy the position of high priest should now earnestly admonish the evangelists and teachers under their jurisdiction never to mislead the people so as to inspire them with false and wrong ideas. We cannot too strongly emphasize this point, for it may bring great injury upon the dignity of the country in case this instruction of ours should be disobeyed.

# FILIAL PIETY AMONG THE CHINESE. A habit that is not always piously practised. Rev. G. E. Whitman of Kayin, China, sends the following illustration.

[" Filial piety " has always been considered that trait of character in a Chinaman of which he is the most proud, it is also that for which he is most often commended by those who know least about him. That the Chinese do have a kind of special regard for their elders cannot be denied, but that this regard should ever be dignified with the title of " filial piety " is absurd. Only the love of God can give spirit and life to the cold form of filial piety which has been China's boast for centuries. Shall we tell them of this love, and make it possible for them truly to obey the command, " Honor thy father and mother " ?— EDITOR.]

ONE night I stayed at the village of Munkeuliang. It was hot, so I made up my bed on the veranda. In front were fields of rice, taro, and sweet potatoes stretching away to higher ground, where sugar-cane was planted. The quiet moon-lit scene brought a message of restfulness and content. One could even forget that " only man is vile." It was a night for that Shakespearean kind of " sleep that knits up the raveled sleave of care."

At early dawn I was gradually awakened by an insistent wail from one of these fields in front. As I listened it became evident that it was an old woman's voice, and that her sweet potatoes had been stolen in the night. Pretty soon it was clear who the thief was. She cried out in strong, despairing tones, "My grief! My grief! I have brought forth a son and he is not like a man." Upon inquiry, I found that her son had gambled away more money than he possessed. In order to satisfy his creditors, he had that very night dug up his mother's sweet potatoes, and carried them away to sell. Early that morning she had gone to her field and discovered her loss, and knew at once who had stolen them. She was a widow and very poor, with no other son than this one, who was worse than none. She had worked hard to raise these sweet potatoes, and was relying upon them as her principal food for the next few months. The loss meant want to her; but this was as nothing compared with the base conduct of her son.

It was evident that his wicked and unfilial act had struck to the very depths of her soul. With blanched face and tearless eyes she wandered over the ground. There was nothing that could be done. Neither son, nor law, nor neighbors would restore her potatoes or her son's lost manhood. In her despair she wailed out her grief, " My grief! My grief! I have brought forth a son and he is not like a man." At eight o'clock, when I left, she was still there, and that same plaintive cry was borne on the air until distance swallowed up the sound.



Photo by W. F. Beaman

PLOWING A FIELD IN CHINA

# THE PHOTOGRAPHY OF MISSIONS. A timely and suggestive treatment of an important subject.

**By a former missionary, Rev. F. S. Dobbins, District Secretary of the Missionary Union, Philadelphia, Pa.**

EVERY missionary, every minister, every man for that matter, needs something by way of a recreative pursuit. If that something take him out of doors and make him forget his usual business, so much the better. If in addition to all that, his recreation can help his friends, even better still. Photography, nowadays, is a much simplified matter. Missionaries are always people of good mental ability, and photography is now well within the scope of a high school boy or girl; so that manifestly any missionary can surely conquer its difficulties. But we are chiefly concerned in the results in furnishing material for illustrating missions, in our beautiful MISSIONARY MAGAZINE, in the Orient Pictures and in the way of lantern slides for illustrated missionary addresses.



A GROUP OF ORIENT PICTURES
The majority were made from photographs by missionaries.

As to the outfit: The first question is that between films and plates. A film camera is so very convenient. It is so light in weight. It loads in dim daylight. The finished film negatives can be sent by mail so readily and so securely. May I pause to make one point here? It is a good thing to send such films as are likely to be of service in the work of the Missionary Union right to the Rooms in Boston. They will there have the best of care, and photographers in this country can make better prints than can be made in the mission field, usually; and no lantern slides equal those made from the original negatives. The advantages are in favor of films decidedly except on two points. Will they keep as well as plates and is not their development attended with especial difficulties? Experience differs as to the first point. The emulsion or coating is precisely the same, but whether the celluloid backing suffers more than that of glass is the question. I certainly should counsel making a



W. B. Boggs

LAGE GODDESS, SATTANAPALLI, SOUTH INDIA

earnest effort with films before de- g against them. Films are now ıp in paraffine wrappings for tropi- limates. As to development: If is done by hand, plates are much ess likely to suffer. But there is the oping machine. I have used one ıese in hottest weather without touching the film until I came to it up to dry. Whether one uses s or films, one essential to success keep down the temperature of all ls to 70 degrees or below. I favor wheresoever they can be used.

r cameras: The most convenient ; the Folding Pocket Kodak, No. 3 A. ıkes a picture three and one-quarter ve and one-half inches. This is a enient size, take it either way. oscopic cameras are also fine; the Stereo Weno is an excellent instru-

Of plate cameras none are better the Century or the Graphic cameras, gh these latter cost very much more. almost any camera's performances ıd immensely more on the man it than on the instrument itself. ll-arranged, well-timed picture can ıade with the commonest little ra.

out subjects: We are always wish- ortraits of missionaries, pictures of homes, of chapel buildings, schools, No effort should be made to make buildings look more elegant and than they really are. Let pic- turesqueness be studied along with plenty of detail. It is not at all necessary, nor is it advisable, to have either individuals or groups all face the camera and appear to be looking into it. The more naturally everything is arranged the better. The less constrained, the less formal, and the more simple and easy, the better. With regard to buildings, introduce foliage and the like freely. Pictures that contrast conditions as they were before Christianity won its way, and show the changes wrought by the gospel, either in individuals or in their surroundings, are always welcome. What photographers call "genre pictures" are especially desired, that is, pictures that tell a story.

The missionary will find, if he takes up photography as a recreation, that he cannot think of anything else just at that time. There is where the recreative force comes in. Beyond all that, he can illustrate his personal letters and also his missionary stories and articles.

[Several missionaries of the Union are displaying marked ability as photographers, and our readers are promised the best results from their cameras. This feature alone will add immensely to the value of the MAGAZINE. — EDITOR.]



Photo by W. B. Boggs

BANYAN TREES AT RAMAPATAM, SOUTH INDIA

# WHAT IS GOING ON AT NAMKHAM. As seen by Professor St. John, of Rangoon Baptist College, while visiting Dr. Harper. The gospel taken to many peoples through medical work.

THE college vacation for the hot season in March and April afforded my family and myself an opportunity to visit Dr. Harper at Namkham, upper Burma, and enjoy the cool climate and the delicious fruit which were abundant there. After a railway, river and mountain trip which consumed a week, we found ourselves on the border of China, in the rich Shan valley of the "golden water." The North Shan Mission Conference met almost upon our arrival. The deliberations were all in a tongue strange to us, but we became well aware that something had entered the lives of many who gathered here that was sadly absent in most of the villagers. The most stirring incident of these meetings was the baptism of ten converts, whose experiences were related before the visiting missionaries and native preachers of Shan land. But another significant incident should not be omitted. A young army officer attended some of these meetings, saw the baptisms, and the two excellent and nearly completed buildings, as well as the need of more; and wrote a draft for $100 for the mission.



Photo by T. Selkirk

HEAD MASTER AND WIFE IN SCHOOL AT NAMKHAM, BURMA

By way of routine work we saw the school in session, as one may see at any time of the year. We saw the preachers and teachers and, at times, even school children in the preaching services at the zayat beside the bazar which, one day out of every five, swarms with thousands of people. Sunday services and week-day Bible study were constantly carried on. The sick were met at the hospital, and served, and attended in their homes,— all this while woodmen swarmed around bringing from the mountains one, or at most two boards or posts at a time. Numbers of carpenters were also busy completing the much needed school building, and making seats for it. Coolies covered the new hospital with a solution of crude petroleum and tar, working at the regular wage of twelve cents a day. Then at Selan, the mission's only outstation, a large building was being pushed, to supply the pressing need of the approaching rainy season. A hard trip of fourteen miles, made again and again by the missionary, was the only means of securing attention to this work. The carpenters did not strike but there were labor troubles. Most of these Chinese artisans smoke opium, and have become so emasculated by it that they complain bitterly about working in that season which they call hot, be-

they never have experienced hot
ıer. Once and again they de-
l their posts and saws.
en came disaster to a mountain
ge, and the new hospital received
al dedication. A lunatic hacked
people frightfully with an axe.
cases were desperate. The mis-
ry climbed the steep mountain in
night, pressed the neighbors to
the victims to the hospital, and
morning dawned a procession
ed. Then the tired missionary
cleanse the eight bad wounds,
remove the splinters of bone,
wire together the severed bones,
and then sew up the great gashes. The sufferers are prominent people. Their friends visit them; the hospital, which seems such a grand building to the people, becomes a reception hall; great crowds gather every day; the convalescents express their gratitude for a great and unexpected deliverance. Thus the more adequate provision for the needs of the mission and the beneficent work of the surgeon are calling the attention of Shans, Kachins and Paloungs to the object of the mission, which the missionary never fails to talk about when a few moments of conversation is possible.

## E POWER OF THE GOSPEL TO SAVE. An can woman gives up her fetishes and confesses Christ.

ev. P. Frederickson.

Nsongololo, a village in our Kinıgi District, a woman of some ence among her people has lately converted. She was a great ı woman, and her faith in those ih things was very great; she id them with her whole heart. lid all she could to hinder her own ren from worshiping God. When came home from the meeting she shed them severely, and she seemed ıke great pleasure, when it was for the school or worship, in either ering them from going or punishhem when they came back.

out one month ago she was taken rith sleeping sickness. Knowing nothing could save her, but that ı was sure to come soon, she me very serious. The Spirit of Lord began to work on her soul. then called her children together, confessed to them that she would have no more to do with the fetishes. She sent and asked the Christians to pray for her, and the whole village came together to hear wha she wanted to say. "My brethren," she said, "I want you to ask God to bless me; I know that I am going to die soon, and I want to go to heaven. Ask God that he may truly change my heart and take my soul home to himself." After worship, she said to her children, "I have been an evil woman; do not follow in my steps, but continue to worship God. Now I know that his word is truth, because he has saved my soul." She then asked her children to promise her never to keep *inkisis* (fetishes) but keep close to the Lord. Her testimony brought conviction to three fetish-men in the crowd, who stood up and confessed conversion, and brought their fetishes to be burned.

# FROM · THE · WORLD-WIDE · FIELD

ON recent tours through the Bapatla field Rev. George N. Thomssen baptized 230 persons. Good progress is noticeable everywhere.

THE Girls' High School at Nellore was opened to receive pupils on February 22, 1904. It is the intention to give the pupils as thorough an English education as possible, and at the same time not neglect their Telugu. Both boarders and day pupils are received. The principal is Miss Frances Tencate.

ENCOURAGING word has been received from Rev. S. A. Perrine concerning the work among the Lhota Nagas in Assam. Several have been baptized recently. An aggressive spirit, particularly in the matter of education, seems to possess the people of the tribe and affords much ground for hopefulness in the work. Dr. Witter was the first missionary among these people. Encouragement is also found in the tendency of pupils from other tribes to come to the Impur training school which, it is believed, is to become a religious and educational center for a vast region.




REV. F. J. WHITE AND HIS Y. M. C. A. BOYS AT NINGPO, CHINA

AS foreign clerk of the Chekiang Baptist Association I wish to translate briefly some of the main features of the last meeting. We met May 26, 1904, at Dinghae in the Chusan Islands, which constitute part of our Ningpo field. The meeting was well attended and the Chusan church royally entertained all of its guests. The whole of a large Chinese house was put at the disposal of the missionaries.

The meetings were characterized throughout with common sense, and a spirituality that was remarkable. One topic in many phases constituted the subject of all papers and discussions; namely, Self-support. These were excellent, some of the subjects treated being, "Were the New Testament churches self-supporting?" "What is a self-supporting church?" "What methods may be pursued to secure self-support?" "How can two churches entirely support one pastor?" "How many members does it take to make a self-supporting church?" The statistics show that great strides are being made in self-support.

The increase in members also steadily advances, having passed the one thousand mark. Two new churches were received into the association. The spiritual and intellectual growth of the preachers and members of this association was evidenced in all the deliberations. During our stay in the islands some of us climbed one of the hills near, where we could see most of the islands of the archipelago. On the mountain top we prayed for the thousands in the islands, and that more workers might be sent, so that we might see the fulfilment of the promise, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." — REV. F. J. WHITE, Ningpo, China.

POOR Spain! While the common people are trying to become something, educating themselves, withdrawing from what, in the name of religion, has been the curse of the country, all the wealthy, powerful and influential classes are rallying to the support of the clergy. The other day the prime minister, Maura, was here with the king. A crazy man, pretended anarchist, tried to kill him. The president of *La Diputacion*, when he heard that Maura had escaped exclaimed, "A miracle, a miracle, the virgin of Mercedes, the patron saint of Maura, has saved his life!" And the aristocracy, in politics and in the money circles, echoed "Amen." It was at the door of the church dedicated to the virgin of Mercedes that the affair took place.

Then Maura's coat, or vest, which in reality is what saved him, under God (the stiletto was turned aside by the gold trimmings), was hung up as a votive offering to the virgin before her altar! The following day a manifestation was gotten up with the civil governor, having the president of the *Diputacion* and mayor of the city at its head. The most select (?) of the city went to the church of *La Merced* where a *Te Deum* was sung, to celebrate Maura's delivery, and then, think of it, with the official element at the head, the crowd gathered before the office of one of the leading republican papers of the locality and shouted, among other things, "Death, death to liberty!" "Cursed be the republicans!" "Cursed be the liberals!" The house next to the journal office is a police station, but they did nothing to prevent the disturbance. No blood was shed, thanks to God, but this was due to the fact that the people did not suspect anything of the kind.

This is our condition; a tremendous reaction in favor of Catholicism on the part of the highest society; among the common people religious indifference and almost despair. Do you not think we need your prayers? — REV. M. C. MARIN, Barcelona, Spain.

I HAVE charge of the pay roll and monthly records of all of our village schools, ninety-nine in all just now; also the accounts and pay roll of the work boys here in the station school; help look after the industrial department, keeping the accounts and paying the men; teach Scripture one hour a day, and take my turn at preaching in the station; preach



REV. M. C. MARIN, BARCELONA, SPAIN

out at the camp every Friday evening; and do a lot of little things that one cannot mention here. So you see I do a little to keep me from rusting; but I enjoy working as long as I am able to do it.

We had an interesting experience with a blind man who came here to see if Dr. Crozier could help him, but it was not possible to cure him. Mrs. Dring called him up and asked him to stay awhile at our expense, and said she would tell him of Jesus. He has been here at the house about four weeks, and Mrs. Dring has taught him from one to four hours a day. He has committed a good many passages of Scripture, and what is more, has accepted Jesus as his Saviour, has been received by the church for baptism and is to be baptized tomorrow morning. Praise the Lord! his spiritual eyes have been opened. He is quite enthusiastic to go back to his village, and tell his people of his newly found Saviour. — REV. W. DRING, Tura, Assam.

A SUGGESTION has been adopted concerning the work of the students at Ramapatam Theological Seminary, South India, whereby a period of one month at least in each year's course will be spent in evangelistic work among the villages. Various bands of students will be led by different missionaries, under whose guidance and instruction much practical help will be gained, and needy districts reached with the gospel message. The class of fourteen recent graduates are already scattered to their various fields of service, but several places are still unsupplied.



Photo by E. H. East

MISSION HOUSE AT HAKA, BURMA

Built by Rev. A. E. Carson from lumber taken from the forest in the rear. Dr. and Mrs. East are now alone at this frontier post.

DR. E. H. EAST and wife are fully settled among their Chins at Haka, Burma. Dr. East recently took a tour over his field with a view to a good understanding of the needs and opportunities in various directions. The most encouraging opening seems to be among two tribes to the north of Haka, the Kenhouse and the Seins, living in the region of Tiddim and Fort White. Tiddim is ten days' journey north of Haka, and Fort White eight days. The Seins are the most powerful people among the wild Chins; they are very warlike and cunning, but at the same time they seem to be more open to the adaptation of the new conditions introduced by the British. They are anxious to learn trades and housework, and are eager for an education. Dr. East has settled a teacher in Koset, the largest village among them, and the people have agreed to build a schoolhouse and house for the teacher. Another teacher has been placed in Tiddim. These men have proved themselves faithful workers in the past, but they will need our earnest prayers in these very difficult frontier posts. There is great need for evangelists on the field, but the means for their support is not available at present. The people are terribly degraded and given to drunken revelry, and the utmost patience and faith are required in dealing with them.

THE English Baptist Missionary Society celebrated the twenty-fifth anniversary of the Congo Mission by a series of special thanksgiving services during the month of June. The occasion was regarded as a fitting opportunity in which to express their devout thanksgiving to God for the marvelous success in this great field, and to call to mind once again the devotion of those who, especially in the earlier years of the work, laid down their lives in willing sacrifice for Africa's redemption. To the native Christians they sent a message of affectionate greeting. Our English brethren have our sympathy in the heavy losses the Congo force has sustained during the last year.

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**Subjects for Prayer**

FOR the two preachers at Koset and Tiddim in the Haka field, Burma.

Another family for Munkeuliang District, and a lady worker for evangelistic work, China.

A lady physician for Kiaying, China.

For work among the Japanese soldiers.

# EDITORIAL.

**The Clifton Springs Meetings**

The twenty-first annual meeting of the International Missionary Union was held at the sanitarium in Clifton Springs, N. Y., June 1–7. These meetings have come to be recognized as of an order quite distinct from any other missionary meetings in the world. No other *place* provides just the atmosphere and surroundings which characterize the noble institution that stands as a monument to the late Dr. Henry Foster, whose widow still resides there, and which still continues to extend its hospitality to the missionaries of all denominations. We are sure that if more of our missionaries realized the benefits of this most delightful and health-giving resort, even apart from the meetings, more of them would find their way to it. Every continent and almost every country was represented at the sessions of the Union, by over 100 missionaries. The program had been well planned on the basis of the general theme, "The Age-Long Conflict; or Christianity in Contact with World Religions."

**Results of Literary Work Utilized**

It is gratifying to know that some of the literary work done by our missionaries has proved helpful to those working under other mission boards than our own. This is true at least of the text-books used in the theological seminary at Ramapatam, South India. A new Methodist institution, of the same character, in the Deccan, is using the entire set of books prepared by our missionaries. Among recent publications of special value are these: "Christian Theology, Introduction and First Part," by Dr. W. L. Ferguson; "Commentary on the Epistle to the Romans," and "The Old Testament Introduction," a third and enlarged edition, by Rev. J. Heinrichs.

**Missionary Spirit in Native Churches**

Mr. G. Sherwood Eddy, secretary of the Indian National Young Men's Christian Association, writes in the June *Missionary Review of the World* concerning the development of the missionary spirit in the native church of India. There would seem to be no more hopeful sign for the future than this growing interest on the part of the native Christians in the unevangelized and needy districts throughout India. Almost all the older and stronger missions of South India (and the same is true of our work in Burma) have organized missionary societies in the native churches; and in such organizations must rest, to a very large extent, the ultimate hope of the evangelization of any people. An appreciative reference is made to the aggressive spirit in our Telugu churches, which led to the sending forth of John Rangiah to South Africa, an event which, to our knowledge, has had no parallel in Indian missions, and which causes us to be profoundly grateful to God for the manifest presence of the spirit among our Telugu brethren.

**The Truth about Korea**

Books and articles on Korea are attracting special attention just now in view of the present war. Mr. Angus Hamilton is the author of a book recently issued, entitled "Korea," which has attracted attention more particularly because of the many statements it contains which are altogether contrary to what we have been accustomed to hear of Korea. It reminds us of the remark of a certain humorous friend, "Better not to know so much, than to know so much that isn't true." Dr. Arthur J. Brown, secretary of the Presbyterian board of foreign missions, has written an able reply entitled, "Truth and Falsehood about Korea."

**The Presentation of the Truth**

We are not among those who believe that the gospel needs any modification or restatement to enable it to adjust itself to the people of any race or language. Christianity is a universal religion in the fullest sense, and its acceptance will bring joy to any heart or to any people. But while the gospel is complete and perfect, needing no alteration, the heralds of the gospel are learning better how to present it to those whose minds *seem*, at first, incapable of grasping ideas so foreign to their modes of thought. We need still to pray not only, "Teach us how to pray"; but also, "Teach us how to preach, and live the gospel."

As illustrating the development of missionary methods along these lines, we have made selections from the writings and utterances of three worthy missionaries, Dr. Carey, Dr. Judson, and Dr. Hall, the latter of whom is with us, and who so recently delivered a series of remarkable lectures in India, from the text of which one of our extracts is made. The first quotation is from "An Address from the Baptist Missionaries in India to the Hindus." "The address was written by Mr. Ward (of Serampore) in the beginning of 1801, was translated into Bengalee by Mr. Carey, and dispersed among the natives": —

Since we came into this country, we have been much grieved to see the many delusions which are destroying your souls. . . . You know not the true God; but your minds are filled with the exploits of a number of persons, whom you call God. . . . You have books amongst you which you call the word of God. Yet the true word of God is as different from your books as the sun is from a lighted straw. . . . You have teachers among you; but they do not teach you anything, except how to found a name, which a man with a little more pains teaches his parrot. These teachers seek not your salvation, but your rupees. . . . Your *poojahs* (worship) are sinful; they lead you from the worship of God, to the worship of devils. No man ever came from your worship with his mind more enlightened, his heart more tender, or his desires more holy.

The next quotation is from "The Way to Heaven," written in Burmese and distributed by Dr. Judson in 1816. After a long and formal statement of the nature of God, the redemptive work of Christ, the claims of the gospel and the characteristics of a true Christian, the author closes with these words: —

The teacher who composed this writing, seeing the great evil which is coming on the Burmans, left his own country from compassion; and from an immense distance, has arrived by ship, to this, the country of Burma. He desires neither fame nor riches. Offerings and gifts he seeks not. The disciples of Christ, in his own country, moved with compassion for the Burmans, make offerings sufficient for his use. He has no other motive but this: being a disciple of Christ, and therefore seeking the good of others, as his own he has come, and is laboring that the Burmans may be saved from the dreadful punishment of hell, and enjoy the happiness of heaven.

From Dr. Hall the following paragraphs are taken: —

My life was impelled to India by an invisible breath of tendency, breathing upon my years from boyhood onward; a persistent yet most gentle impulse that filled my heart with love as toward brethren unseen, yet not unknown.

At the opening of his last lecture he said:

I know that I have not undertaken this lectureship in a controversial spirit. In nothing thus far that has been said has there entered one conscious impulse to disparage the beliefs of others or to "dispute about words to no profit." Nor have I for a moment held the attitude of aggression; as one who, coming from the West, would impose the opinions of his own sect on men of another tradition and another training. Mine has been the ardor of a witness-bearer, speaking with joy and love the things that he has seen and heard; mine the zeal of a truth-seeker courting the fellowship and counsel of those who, by other paths, are seeking the things that are above; mine the earnestness of a believer in the essential brotherhood of men and the universal reality of truth. . . . Where indeed could this question (i. e. reasons for considering Christianity the absolute religion) be discussed with such propriety and with such seriousness as in the ancient and religious East, the breeding ground and home of all the greatest religious conceptions that have entered into the history and experience of the world? Repeatedly have I referred, in these lectures, to the progressive spirit of some of the Indian newspapers regarding religious inquiry, and it is with pleasure that I quote the following words from a recent issue of *The Hindu* of Madras (July 19, 1902): "The teachers of the greatest religious opinions of the world are all of Asiatic origin, and in Asia religion is a more vital force than it is today either in America or in Europe." In an atmosphere so favorable to the discussion of religious prob-

lems, such a theme as that which I have the honor to propose is not only legitimate but appropriate. One can conceive of circumstances where such a theme as mine could be proposed offensively and repudiated bitterly; but among educated and philanthropic men this discussion must by its own intellectual buoyancy rise above the low level of controversy and recrimination, and proceed to the region of rational investigation. If I offer reasons for regarding Christianity as the absolute religion, in so doing I invite a rational investigation of those reasons by men of learning and experience; not in the spirit of bigotry, but in the liberal spirit of brotherhood, as befitting those who have a common solicitude for the well-being of the world.

From time to time, in this course of preparation (of the lectures), the conviction has recurred with increasing definiteness that the East could, if it would, give more magnificent expression to Christianity than the West ever has given; that India might, if it would, express the innermost secret of Christ with an exaltation of tone, an emancipation from the thral dom of things visible, a grasp on the eternal, the invisible, the imperishable, never yet attained by the average thought of Europe and America. Firmly I believe that the greatness of essential Christianity not yet has adequately been expressed and never can be, until the East cooperates in that expression, and, as the teacher of the West, contributes elements of thought and feeling comparatively lacking there.

# BAPTIST YOUNG PEOPLE'S UNION CONVENTION. Held in Detroit, Mich., July 7–10.

"THE greatest convention ever held by the Union!" This was the verdict of all present, particularly of those in positions of responsibility. It was a veritable mount of vision where those present caught a glimpse of larger and more effective service than they had yet known. Detroit is a model convention city, and their reception to the host of Baptists was worthy of their reputation. A large sum of money had been raised to meet all expenses and a fine chorus trained to lead the singing.

The cloud of debt under which the convention opened was swept away as if by miracle; all hearts were softened as they beheld the working of the Divine Spirit upon many hearts, and the unlooked for generosity, whereby the deficit of over $14,000 was more than cleared. The removal of the financial burden graciously prepared the way for the messages which followed, many of which, especially those of Dr. Roselle of Pennsylvania, Dr. Bitting of New York and Dr. Jones of Kentucky, were marked by peculiar power and impressiveness. The leaders of the convention had done their utmost to secure the best that could be had from the North and the South, and the sessions grew in power to the close.

A new departure which received enthusiatic support was the normal study class work. Strong leaders, like Prof. Ira M. Price, Dr. Francis H. Perry and Rev. C. A. Cook, conducted classes in Christian Culture, Methods of Service and Christian Stewardship. It was a happy surprise to find that the accommodations which had been arranged for these classes were quite inadequate, although a fee of one dollar had been charged. Our great conventions are thus learning something from the plan of the many summer conferences held now, as to how best to conserve the results of their meetings. An action of importance was that of changing the weekly paper, *The Baptist Union*, to a monthly magazine, called *Service*. Dr. Mabie and Miss MacLaurin were present to represent the Missionary Union, and we trust that one of the most practical results issuing from the convention will be a closer cooperation between the two societies in all matters involving participation in the great work of world-wide missions. One of the most encouraging features of the convention was the presence of a large number of young business men.

# OUR · PORTRAIT · GALLERY



ALBERT H. HENDERSON, M.D., came of good missionary stock, having been born in Jamaica, West Indies, whither his parents had gone to work among the liberated slaves. From his infancy he was consecrated to mission service, and it was a great joy to his mother when he declared his purpose to devote his life to this great work. He was appointed in 1893 and sailed in October for Burma, where he had been designated to work among the Shans at Mongnai. This used to be a walled town of 50,000 inhabitants, but one of the last acts of Burman rule was to burn it to the ground. The town is slowly growing up again under English protection, and forms a strategic center for work among the half a million of Shans about them. The medical work has been especially helpful and the religious services in the dispensary are being blessed in bringing home the truth.

WILLIAM ASHMORE, JR., was born in Bangkok, Siam, and came with his brother to America when very young. His mother died on the homeward voyage, and was buried at sea, the children being cared for by friends on the ship. He entered Brown University in 1866, and after the completion of his course spent several years in teaching and travel abroad. A course at Rochester Theological Seminary further prepared him for his life work, and in 1879 he sailed for Swatow, China. Varied forms of mission work, notably the boys' boarding school and the direction of native preachers, have claimed his attention; but that for which he is particularly fitted, by natural gifts and scholarship, is Scripture translation. He has rendered into the Swatow vernacular a considerable part of the New Testament, and revised the entire New Testament, including previous translations by others.

# PERSONAL & OTHER NOTES

## Born:

RICHARD CLARKE DUDLEY, at Maymyo, Burma, May 12.

## Departure:

REV. ARTHUR S. ADAMS sailed from Boston, June 21, en route to China, via England.

REV. L. W. CRONKHITE has been honored with the degree of Doctor of Divinity from Colgate University. We believe it to be most worthily bestowed.

THE next general convention of the Protestant Episcopal Church will be held in Boston, October 5–25. An extensive program is announced containing some features of special interest, particularly pertaining to Japan and China, and we doubt not it will be an eventful occasion.

REV. S. E. MOON and Miss Sarah Jensen were married at Vermilion, S. D., June 16, and will sail for the Congo the latter part of July. Pillsbury Academy, Minnesota, may well feel proud to give two of her graduates to this needy field. The MAGAZINE extends hearty congratulations.

WE have been grieved to hear of the sad loss sustained by Rev. and Mrs. Henry Huizinga, of Ongole, South India, in the death of their youngest child, Harriet, which occurred May 24, in the absence of Mr. Huizinga from the station. They have our sincere sympathy in this great trial.

REV. AND MRS. WALTER C. MASON of Tura, Assam, have recently received two beautiful flags as gifts, " Old Glory " and the " Union Jack," which they will float side by side. To the people among whom they serve the British flag stands for good government, and the stars and stripes for Christianity, since all the missionaries they have known came from America.

REV. AND MRS. F. H. LEVERING of Secunderabad, South India, have been enjoying a respite from the intense heat by sojourning at Darjeeling for a time.

THE government of Japan has recently given official recognition to the Methodist theological school, and has placed it on the same footing as other schools of the same rank regardless of the class of studies. That a school of Christian theology should be thus recognized is certainly significant of the changed attitude of the nation toward Christianity.

DR. BARBOUR and President N. E. Wood, D.D., chairman of the Executive Committee, have gone to Europe for important conference concerning Baptist work in France and Spain. If time permits, Dr. Barbour hopes to confer with the Mennonite brethren of southern Russia concerning an extension of their mission work in the Telugu field, which is conducted at present under our auspices.

REV. L. H. MOSIER of Prome, Burma, who is at present in this country on account of the continued illness of his wife, has had a severe attack of appendicitis. We are glad to hear that he has so far improved as to be able to be about again, but it may be some time before strength fully returns. Friends will be grateful to know that Mrs. Mosier has not suffered so severely of late.

THE many friends of Dr. Bunker of Loikaw, Burma, will rejoice to know of the greatly improved condition of his health, since his return to this country about a year ago. He has recently undergone an operation, by which pieces of bone that have pressed on the brain since he was a boy, have been removed. The cause of his intense suffering being found, he is looking forward hopefully to restored health and strength, with which he may do the Master's work wherever he shall direct.

ANOTHER beautiful life is closed in the death of Dr. Orissa W. Gould, which occurred in New York City, on May 3. Dr. Gould went to India as a missionary of the Woman's Baptist Foreign Missionary Society in 1893. Her health failing, she reluctantly returned to America in 1897, and has spent much of the time since in loving service among the poor and needy of New York. The grief of these people at her death has been a remarkable testimony to her unselfish and Christlike ministries in their behalf.

IN common with other leading cities of the land, Boston had the opportunity of entertaining in June, the members of the commission to the St. Louis Exposition from the Philippine Islands. One of the delegates, Mr. Eusebio Luzuriaga, called at the Rooms of the Missionary Union and presented a letter of introduction to Dr. Barbour from Mr. Forshee of Bacolod. Mr. Luzuriaga is a nephew of Senor Luzuriaga of the Philippine Civil Commission, a man of much influence in the islands. He himself has been very friendly toward our work, and donated a lot upon which to erect our mission chapel at Bacolod. We trust that he may become a friend to the truth they represent as well as to the missionaries themselves.

AN interesting service was recently held by our Congregational friends in Boston, in connection with the sailing of the "Morning Star," their mission ship, for the Micronesian Islands. The steamer had been lying at the dock in Boston, undergoing some repairs, previous to starting on the long voyage to the southern Pacific. It was launched four years ago under the name "Sunbeam"; but upon this recent occasion the name was changed to "Morning Star" as being more appropriate for the vessel, which is the successor of three previous ones of the same name. The presence of Dr. Hiram Bingham of Honolulu, who sailed on the first "Morning Star" in 1856, was particularly appreciated on this occasion. Other missionaries participated in the service.

# The Literature of Missions

EVOLUTION OF THE JAPANESE, SOCIAL AND PSYCHIC. By Sidney L. Gulick, M.A., Missionary of the American Board in Japan. Fleming H. Revell Co., New York, Chicago and Toronto.

This somewhat ponderous work deals chiefly with the social aspect of the Japanese people, and seeks to interpret the many characteristics which differentiate them from other races. The author has an intimate knowledge of the people concerning whom he writes; of their language, literature and character, and he deals with the subject in hand in a thorough and scholarly manner. We can scarcely accept all his premises, but many of his conclusions are valuable and eminently justifiable. He believes the Japanese are thoroughly normal human beings, and that they are ready to respond to truth in its highest form and to the essentials of Christianity when they are presented "without the foreigner's alien regimentals." When better acquainted, the East and the West together will combine to form a better world and a nobler type of men.

A MEMORIAL OF HORACE TRACY PITKIN. By Robert E. Speer. Price, $1.00 net. Fleming H. Revell Co., New York, Chicago, Toronto.

The subject of this memoir was one of the many young American university men who, in whole-hearted devotion to Christ have given themselves to service in a foreign land. Mr. Pitkin became widely known as a traveling secretary of the Student Volunteer Movement, and exercised an unusually strong influence over the many students with whom he came in contact. He was a man of magnetic personality. Possessing great musical ability, a graduate of Yale University, he gladly consecrated himself and all his varied talents to the work of giving the gospel to China. No one can read the story of his brief life, cut short during the Boxer uprising of 1900, without a desire to live more earnestly himself. The book will be especially welcomed by many who had the pleasure of personal acquaintance with Mr. Pitkin. He was a missionary of the American Board at Paotingfu, North China.

ID CHRISTIAN OPPORTUNITY. By Rev. P. Beach. The Student Volunteer Move- ; West Twenty-ninth Street, New York.

lume is one in a series prepared y for the use of mission study n the institutions for higher learn- ıe United States and Canada. Mr. s a most careful writer, and his re readily recognized as an author- iis one is a splendid contribution iterature on India and will prove luable for reference on all matters ng geography, ethnology and re- A wide and statesmanlike view ons in general is taken, viewed from t aspects; but since the book is l for interdenominational study, information on any one mission ot be given. It is a work full of ion for service in that empire.

THRESHOLD OF CENTRAL AFRICA. By .s Coillard. Illustrated. Price, $2.50. an Tract Society, New York.

hor of this book is one of the ablest g missionaries, and his story of years' pioneering among the Bar- the Upper Zambesi is full of inter- ıe copious illustrations lend added ss. It does not pretend to be a ed history, but simply scattered rom the missionary journal. The is enhanced by the naturalness of rative. The work has been trans- om the French by his niece.

.L OF CHURCH HISTORY. By Albert Henry ın, LL.D., in two volumes. Price, $1.75 lume; postpaid, $1.95. American Baptist ıtion Society.

› have taken care to review this re unhesitating in giving it their commendation, and we as Baptists ell be proud to claim the author own. The work has been prepared he greatest industry and impar- and is equally adapted to the use ors and students.

CRETS. Net $1.00. Fleming H. Revell ıny, New York, Chicago and Toronto.

eople gain as clear an insight into rets of life as do physicians, and ny are so successful in the diag- f physical as well as spiritual ail- as was Dr. Henry Foster, the ', and for many years the head, of Springs Sanitarium. His aim was d a house where God's servants go and be refreshed. To those who im his familiar voice will be heard again in his " Life Secrets," and inspiring treatment of topics gathered from his chapel talks.

STEPPING STONES TO MANHOOD. By William P. Pearce. Price, $1.50. Harper and Brother Co., Philadelphia.

A book for boys and young men. It also contains much material helpful for educators, Sunday school workers, and those who are dealing with boys. Each chapter is prefaced by introductory words from some eminent American whose standing in life or history makes him peculiarly fitted to touch on the subject. Robert Burdette, Joshua Levering, Gen. O. O. Howard, Booker T. Washington, are names which every boy respects, The subject matter is divided into three parts: Relation to Self, Relation to Others, Relation to God, and is replete with inspiring thoughts.

MEMORABLE PLACES AMONG THE HOLY HILLS. By Robert Laird Stewart, D.D. Net $1.00. Fleming H. Revell Company, New York, Chicago and Toronto.

It is significant that this very readable book, by the author of " The Land of Israel," should appear at this time, when Palestine is engaging the attention of the Christian world as never before in its history. With its excellent maps, photographic illustrations and vivid descriptions, this book is indispensable to the teacher, invaluable to pastors, and intensely readable for all students.

## BOOKS RECEIVED

CHARACTER: A MORAL TEXTBOOK. By Henry Varnum. Price, $1.50 postpaid. Hinds & Noble, New York.

FIFTY MISSIONARY STORIES. By Belle M. Brain. Price, 60 cents net. Fleming H. Revell Co., New York, Chicago, Toronto.

THE LINCOLN LEGION. By Louis Albert Banks, D.D. Price, $1.00. The Mershon Co., 156 Fifth Ave., New York.

SOCIALISM: THE NATION OF FATHERLESS CHILDREN By David Goldstein. Price, 50 cents. Paper bound. The Union News League, Boston.

FOOD FOR THE TROPICS. By T. M. Macknight. W. Thacker & Co., London, Calcutta, Bombay.

EVERY CREATURE. By Rev. M. T. Lamb. Price, 15 cents. American Baptist Publication Society Philadelphia.

ADAORA; THE ROMANCE OF A WEST AFRICAN GIRL. By Mary E. Bird. Price, 50 cents net. Fleming H. Revell Co., New York, Chicago, Toronto.

# FINANCIAL

## Concerning Wills and Annuities

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ..... dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ..... months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

## Donations Received in June, 1904

**Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."**

### MAINE, $64 06

| | |
|---|---|
| Skowhegan, Jr. C. E. | $8 23 |
| Portland, Free St. S.S. | 21 03 |
| Portland, Gordon Missionary School Trio, | 2 20 |
| Harrington ch. | 3 00 |
| Wayne ch. | 3 60 |
| Gould's Ridge S. S., for wk. of Gospel Ship | 1 00 |
| Milo, a friend | 12 00 |
| Saco ch. | 12 00 |
| Manset C. E. | 1 00 |

### NEW HAMPSHIRE, $179 39

| | |
|---|---|
| Hopkinton, C. E., t. s. H. I. Marshall | $5 60 |
| Antrim ch. | 20 00 |
| Plaistow, 1st ch. | 5 00 |
| Concord, Chas. H. Martin, for Podili sta. | 30 00 |
| Hanover ch. | 15 25 |
| Hampton Falls ch. | 13 09 |
| Nashua, 1st ch., t. s. H. I. Marshall | 38 00 |
| Nashua, 1st Y. P., t. s. H. I. Marshall | 30 00 |
| Newport ch. | 8 46 |
| Greenville ch. | 12 69 |
| New Ipswich ch. | 1 30 |

### VERMONT, $40 43

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| Plainfield, Mrs. A. B. Taft | $5 00 |
| Fair Haven ch., Ladies' Miss. Soc., t. s. C. A. Converse | 15 00 |
| Barre ch. | 2 48 |
| Halifax ch. | 6 00 |
| Vergennes ch. | 2 45 |
| Bellows Falls, 1st S. S., | 8 00 |
| E. Poultney ch. | 1 50 |

### MASSACHUSETTS, $1 902 66

| | |
|---|---|
| Brookline, Mrs. M. B. Adams, t. s. C. W. Briggs' mission | $125 00 |
| Roslindale S. S., t. s. n. p., c. J. S. Adams, | $25 00 |
| A friend, for Dr. East's hospital, $3 of wh. is for launch, c. C. W. Briggs | 6 00 |
| Boston, "contributed" | 415 00 |
| Boston, Clarendon St. ch. | 93 04 |
| E. Boston, Central Sq. S. S. | 5 88 |
| Sheldonville, O. O. Ordway | 1 00 |
| Salem, Central ch. | 16 51 |
| N. Bellingham ch. | 1 88 |
| Edgartown, 1st ch. | 6 70 |
| Springfield, Carlisle Chapel, for the Gospel Ship | 2 50 |
| Springfield, State St. B. U. | 15 00 |
| Springfield, W. C. Stone | 41 |
| Cambridge, Immanuel ch., Allen Bible class and friends for Shaw Scripture translation, c. Dr. Henderson | 10 00 |
| Cambridge, B. O. Pierce | 40 00 |
| Cambridge, 1st B. U., for Jaro sta. | 25 00 |
| Worcester, 1st Chinese S.S., for use in China, | 272 56 |
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| Gloucester, William P. Stanley | 10 00 |
| Manchester B. U., t. s. La Peh | 12 50 |
| E. Somerville, S. Cutler | 500 00 |
| Somerville, Union Sq. S. S. | 5 00 |
| Salem, dime offering | 77 65 |
| Fall River, Rev. and Mrs. D. B., Jutten, t. s. n. p., c. W. Bushell | 20 00 |
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| Charlestown, Bunker Hill S. S., for wk. in China | 5 00 |
| Charlestown, Bunker Hill S. S., for wk. in Japan | 5 30 |
| Dorchester, Blaney Mem'l ch. | 24 00 |
| Dorchester, Jane Wallace, t. s. n. p., c. P. Frederickson | 10 00 |
| Dorchester, Temple S. S., t. s. Tai Lao San, c. J. S. Adams | 10 00 |
| W. Medway, Mrs. S. J. Hendrick and Mrs. E. K. Boyce | 2 00 |
| Foxboro, Johnson C. E. | 5 00 |
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| Brewster ch. | 5 00 |
| Fitchburg, 1st S. S., for children in India | 5 00 |
| Fitchburg, 1st S. S., for the Fukuin Maru, | 5 00 |
| Orange, 1st ch. | 10 00 |
| Cottage City ch. | 4 50 |
| Worcester, 1st Sw. S. S., for the Gospel Ship | 3 00 |
| W. Medford ch., for Kengtung sta. | 30 00 |
| Hyannis ch. | 5 00 |
| Fitchburg, Mrs. Lyman Jewett | 5 00 |
| Rowe, J. H. Bigger and family | 5 00 |
| N. Abington ch. | 8 60 |

### RHODE ISLAND, $95 31

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|---|---|
| Providence, Calvary ch. | $37.60 |
| Providence, Cranston St. Branch, for Gospel Ship | 6 25 |

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ranch, for W.
, c. J. Taylor . $2 50
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ranch, for Phil.,
W. Briggs, .... 2 50
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pton, 1st ch. . 2 60
t, 1st S. S. ... 4 70

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t. C. E., for wk.
R. Vinton ... $5 00
ndon, 1st ch. . 75 01
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in Dr. Dear-
sta. ..... 1 00
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k. in Phil. ... 20 00
own ch. ..... 5 00
City ch. ..... 14 41
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h, Central S. S.,
k Maple's class,
wk. of W. S.
t ..... 35 00
h, Central Jr.
for do. ..... 25 00
aven S. S., t. s.
ionary in India, 6 00
aven, Olivet ch., 14 34
port, 1st ch.,
W. Bray, t. s.
, c. Dr. Bunker, 25 00
a friend, t. s.
c. J. Taylor... 25 00

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a friend ..... 10 63
k Valley ch. ... 6 55
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..... 10 00
Center, I. G.
in ..... 5 00
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ch. ..... 3 00
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B. Tenny..... 12 66
ch. ..... 6 00
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rt, 1st ch. .... 5 00
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ller ch. ..... 6 00
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H. Miss. Band,
id pupils, c. L.
Cronkhite ..... 17 50
ville Jr. C. E., for
ils, c. L. W.
khite ..... 10 00
C. E. ..... 6 25
ury ch. ..... 4 00
ton Theo. Sem.,
Briggs' fund ... 114 00
ton, Colgate
v. students, t. s.
V. Briggs ..... 3 00
ck, H. C. Leach, 5 00
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family ..... 11 00
ia S. S., t. s. n.
s. in China ..... 50 00
lyn, Ralph L.
ter, t. s. G. A.
tley and wife . 200 00
lyn, Gisela
schman and
id Darrow, for
ole Orphanage . 1 15

Maine ch. ..... $20 32
Buffalo, Fillmore Ave.
ch., for wk. in Phil. . 9 06
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Ave. ch. ..... 100 00
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P. ..... 4 30
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use of Mrs. Hender-
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ch., t. s. A. Cheng,
c. J. W. Carlin .... 47 00
Asbury Park ch. .... 29 64
Newark, Lyons Farms
ch. ..... 35 00
Butler S. S. ..... 80
A friend, t. s. n. p., c.
Dr. Crumb ..... 6 25
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C., for Fukuin Maru, 75 00
Collingswood ch. .... 16 05
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ch. ..... 11 05

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class No. 3, for the
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nut Hill ch., add'l .. 5 00
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nut Hill B. U., for
Yachow..... 2 50
Philadelphia, Lehigh
Ave. ch. ..... 15 10
Lower Merion ch. .... 25
J. L. Siner, for wk. at
Namkham ..... 120 00
Dotterer Mem'l ch.,
H. C. Fox, for Kia-
ting ..... 2 50
Woodland ch. ..... 2 50
Philadelphia, Wayne
Ave. C. E., for Ya-
chow ..... 10 00
Gethsemane ch., add'l 23 83
Philadelphia, Immanuel C. E., for Yachow, 15 00
Temple C. E., for
Bhamo, c. Dr. Grigg, 6 25
Philadelphia, East ch., 50 00
Philadelphia, Fifth
B. U., for Yachow, 10 00
Philadelphia, Bethle-
hem ch., t. sal. W.
A. McKinney ..... 50 00
East C. E., for Yachow, 10 00
Philadelphia, Tenth
ch. ..... 32 22

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Butler ..... $30 00
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Frankford S. S. ..... 20 00
Malvern ch. ..... 12 03
Philadelphia, S. Broad
St. ch..... 16 53
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Jermyn ch. ..... 3 20
Ulysses C. E., for Jaro, 5 36
Ridgeway ch. ..... 2 50
Forest Lake ch., Roaring Brook ch., Outlet ch., and Meeker
Mission ..... 12 29
W. Chester, 1st ch.... 23 75
Parker Ford S. S. ... 5 00
Johnstown, 1st ch. .. 50 00
Brookwayville ch..... 3 85
Ridgeway ch. ..... 6 00
W. Liberty ch. ..... 5 00
Indiana B. U., for Jaro, 6 25
Warren ch. t,. s. n. p., c.
L. W. Cronkhite ... 50 00
Erie, Calvary ch., add'l, 1 00
Corry ch. ..... 12 80
Butler, 1st ch., in part, 7 05
Sharpsburg ch. ..... 15 50
Derry Station ch.,
add'l ..... 2 00
Homewood ch. ..... 19 83
Carnegie ch..... 10 00
Carnegie S. S. ..... 4 65
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Rankin ch..... 3 00
Leechburg ch. ..... 4 00
Nanticoke, Welsh ch.. 3 00
Crozer, Theo. students,
add'l ..... 6 00
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const. S. Margaret
Cannon, H. L. M. .. 100 00
S. Chester ch. ..... 8 50

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Huntington, Fifth Ave.
ch. ..... 153 25
Charleston, Virginia
Ave. ch. ..... 17 85
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Ave. S. S. ..... 7 15
Fork Ridge ch..... 2 68
Moundsville ch., special ..... 2 20
Wheeling, 1st ch., special ..... 6 04
Williamstown ch., special ..... 4 00
Fairmount ch., special, 5 35
Grafton ch., special .. 5 22

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Richmond, Hartshorn
Education and Missionary Soc., t. s.
child in school, c.
J. Clark ..... $16 00

**DELAWARE, $8 50**

Wilmington, 1st Sw.
Y. P..... $8 50

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Washington, Calvary
S. S., class No. 54,
for share in Podili
sta., c. W. T. El-
more ..... $10 00
Washington, 1st ch.,
t. sal. A. C. Darrow, 24 28

**FLORIDA, $2**

Tampa, Lydia P. Lawrence ..... $2 00

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Birmingham, Max J. Schimmel ..... $25 00

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Lawton ch. ..... $6 40

**INDIAN TERRITORY, $5 10**

Bethlehem ch. ..... $1 70
Canadian River Asso. Coll. ..... 3 40

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Racine, C. Larsen ... 50 00
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Silver Lake S. S. ..... 1 00
Grantsburg Wom. Soc., 8 00
Merton ch. ..... 20 00
Beaver Dam ch. ..... 35 00

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Pontiac B. U., t. s. S. E. Samuelson ..... 25 00
Perry, Jr. B. U. ..... 1 00
Perry B. U. ..... 1 65
Perry ch. ..... 14 35
Menominee, Sw. S. S., for wk. among children, c. Dr. East .. 5 00
Mason B. U., for share in sta., c. C. W. Briggs ..... 10 00
St. Louis, 1st ch. ..... 12 75
Middleville B. U. ..... 2 02
Detroit, 1st ch. ..... 104 97
Detroit, Grand River Ave. ch. ..... 68 45
Kalkaska ch. ..... 14 70
Alden ch. ..... 3 90
Bay Springs ch. ..... 70
S. Boardman ch. ..... 1 00
Aurelius ch. ..... 14 75
Grass Lake ch. ..... 5 00
Brooklyn B. U. ..... 85
Jackson Assoc., women's collection, 2 50
Plainwell ch. ..... 50 00
Adrian, 1st ch., $7 of which is for the chapel at Capiz, and $5 for wk. in the Phil. ..... 12 00
Reed City ch. ..... 4 50
Chase ch. ..... 2 50
Ithaca B. U. ..... 2 50
Bay City, a friend ... 1 00
Byron ch. ..... 3 00
Laingsburg ch. ..... 5 63
Plymouth ch. ..... 25
Plymouth B. U. ..... 3 00
Dexter ch. ..... 8 70
Dexter B. U. ..... 4 35
Medina ch. ..... 3 00

**ILLINOIS, $1 194 92**

Champaign, J. C. Richardson ..... $6 67
Jacksonville, 1st ch., for wk. in Kiating .. 32 35
Chicago, C. B. Antisdel, salary relinquished ..... 525 00
Pecatonica, N. S. Chapin ..... $1 00
Marissa ch. ..... 12 00
Aurora, Claim St. B. U. ..... 55
Aurora, Park Place ch., 28 57
Normal ch. ..... 5 00
Centralia ch. ..... 42 15
Marshall Creek ch. .... 77
Pleasant Plains ch.... 10 00
Chicago, LaSalle Ave. ch. ..... 10 00
Chicago, Oak Park ch., 68 50
Chicago, Belden Ave. ch., J. W. Kindt, t. s. n. p. ..... 50 00
Chicago, Austin B. U., for share in Yachow sta. ..... 10 00
Wheaton B. U., t. s. Adanka Unkiah ... 40 00
Morgan Park ch..... 9 35
St. Anne ch. ..... 107 00
Pinckneyville ch. .... 5 00
Hutsonville ch. ..... 6 00
Galesburg, 1st ch..... 33 55
Kinderhook ch. ..... 3 00
Fillmore, Mrs. A. J. Wollerman ..... 1 00
Springfield, Central ch. ..... 65 06
Springfield, S. 7th St. ch. ..... 10 00
Moline ch., Alpha Soc., for special school wk., c. O. L. Swanson ..... 50 00
Chicago, 1st ch., Ladies' Circle, for Bible women in India ... 30 00
Chicago, 2d Sw. ch., for two n. p., c. O. L. Swanson ..... 20 00
Chicago, 1st Sw. ch., Jno. Berg, t. s. Phil., 3 00
Evanston ch. ..... 9 40

**INDIANA, $79**

Indianapolis, 1st S. S. $30 00
Greensburg ch. ..... 5 25
Huntington, 1st ch. .. 6 00
Union ch. ..... 3 15
Auburn ch. ..... 13 18
Dunkirk ch. ..... 6 42
W. Lafayette ch. ..... 15 00

**OHIO, $264 18**

Cleveland, one third collections at Anniversaries ..... $36 50
Cleveland, West ch., Mrs. F. J. Edwards, for Capt. Bickel's wk. ..... 5 00
Norwood ch. ..... 16 65
Painesville, Lake Erie College ..... 10 00
Columbus, Russell St. B. U., for wk. of J. Taylor ..... 7 40
Antiquity S. S. ..... 41
King's Mills ch. ..... 15 00
Akron S. S. ..... 1 00
Delaware, Bessie McQuiston, for Capt. Bickel's wk. ..... 1 00
Conneant ch. ..... 13 20
Perry ch. ..... 5 00
Lime, 1st B. U. ..... 11 51
Cleveland, Immanuel ch. ..... 5 00
Cleveland, Olivet B. U., t. s. n. p., c. G. H. Brock ..... 12 50
Cleveland, Homestead ch. ..... 1 50
Jonah's Run ch., for hospital in Swatow . 14 12
Dayton, Central ch. . 21 10
Dayton, Memorial B. U. ..... $3 00
Norwalk, 1st ch., special, for wk. of G. R. Dye ..... 3 58
Avon S. S., t. s. n. p., c. A. Bunker ..... 10 00
Bucyrus ch. ..... 1 65
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| Eskridge ch. | 2 00 |
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| Valley Falls ch. | 1 00 |
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| Kincaid S. S. | 2 50 |
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| Council Grove S. S. | 2 00 |
| Council Grove Y. P. | 5 00 |
| Reading ch. | 4 50 |
| Reading S. S. | 1 00 |
| Ninnescah ch. | 38 47 |
| Goddard ch. | 3 67 |
| Ada ch. | 20 65 |
| Woodston, Joshua Grim, t. const. himself L. M. | 50 00 |

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|---|---|
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| Beaver Creek ch. | 1 50 |

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|---|---|
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|---|---|
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| Del Rey S. S. | 3 00 |
| Carpenteria ch. | 8 25 |
| Hueneme ch. | 5 80 |
| Hueneme B. U. | 6 45 |
| Hueneme S. S. | 65 |
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| Santa Barbara, a friend of missions, for wk. in Burma | 25 00 |
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| Colton ch. | 17 00 |
| Colton Y. P., for wk. of Catharine Mabie | 9 00 |
| Corona B. U. | 9 15 |
| San Bernardino B. U., for n. helper, c. J. Clark | 12 50 |

**CUBA, $1**

| | |
|---|---|
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| Total | $9,180 80 |

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| Canton, Pa., Leroy D. Gleason | 200 00 | |
| Fayette, Ia., Mrs. Cornelia Stilwell | 1,886 95 | 2,749 00 |
| | | $11,929 80 |

| | |
|---|---|
| Donations and legacies from April 1, 1904, to June 1, 1904 | $33,154 13 |
| Donations and legacies from April 1, 1904, to July 1, 1904 | $45,083 93 |

**Donations received to July 1, 1904**

| | |
|---|---|
| Maine | $310 78 |
| New Hampshire | 253 94 |
| Vermont | 130 94 |
| Massachusetts | 4,599 29 |
| Rhode Island | 513 44 |
| Connecticut | 1,048 92 |
| New York | 6,748 59 |
| New Jersey | 2,442 99 |
| Pennsylvania | 3,638 75 |
| Virginia | 21 00 |
| W. Virginia | 365 52 |
| Delaware | 8 50 |
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| California | 1,367 74 |
| Alaska | 3 30 |
| Philippine Islands | 50 00 |
| Cuba | 6 00 |
| Spain | 13 78 |
| Denmark | 300 00 |
| Miscellaneous | 250 00 |
| | $33,336 79 |

**Legacies received to July 1, 1904**

| | |
|---|---|
| New Hampshire | $610 60 |
| Vermont | 8 80 |
| Massachusetts | 644 61 |
| New York | 5,790 98 |
| Pennsylvania | 295 00 |
| Iowa | 2,386 95 |
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| Wisconsin | 1,510 20 |
| | $11,747 14 |

**Donations received for the New Press Building, Rangoon, Burma**

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| May 10, Rochester, N. Y., Park Ave. ch. | $25 00 |
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| | $2,351 64 |

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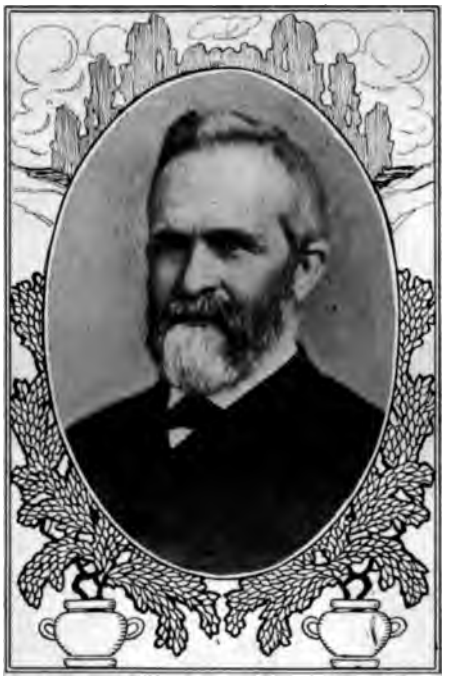
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REV. E. W. CLARK, D.D., IMPUR, ASSAM

Dr. Clark has served longer in Assam than any other missionary now on the field — since 1868

## Special Topic for September

# ADVANCE IN ASSAM



Photos by W. C. Mason, A. E. Isaac and S. A. Perrine

## PICTURES FROM ASSAM

A HEATHEN GARO AND WIFE. REV. O L. SWANSON'S BUNGALOW AT GOLAGHAT

PUBLIC "DORMITORY" FOR HEATHEN YOUNG MEN, NAGA HILLS

THE
BAPTIST·MISSIONARY·MAGAZINE

Vol. 84 SEPTEMBER, 1904 No. 9

# Special Announcement to Sunday Schools



A HEARTY greeting to all Sunday school workers! We have an announcement to make which we think will be of great interest to you. We intend to establish in the October number of the MAGAZINE a new department, the object of which will be to throw light upon the Sunday school lessons by interesting facts about life, humanity and work, gathered from all our great mission fields; and also to suggest special topics, lessons and methods which will tend to bring the Sunday school into closer touch with the world-wide kingdom of our Lord. This is not a new idea with us. It really originated with Rev. C. L. Rhoades, District Secretary of the Missionary Union in New York, who has long made special study of this question, and has done more, perhaps, than any one else to promote the study of missions in the Sunday school. It is evident that the Sunday school ought to have the benefit of the marvelous confirmation and illustration of Bible truths which that work affords. We have space for only a brief outline of the way we hope to accomplish this.

We do not propose fully to analyze the lessons from the view point of foreign missions, or put forth anything to take the place of other lesson study and helps. In almost every lesson, however, there are portions which find their most vivid and thrilling illustration on the mission field. More than that, there are often points which have but little significance except in connection with mission work, great truths which are now almost neglected. Bible history, prophecy, nations and their customs, the purpose of Christ's coming, his words and commands, the ways of the primitive churches, the letters of the great apostle, — all these and many more are illuminated by the history of missions and the experience of missionaries. We hope to take all these themes, not by themselves, but as they come in the regular course of the international lessons, and illustrate them by the noble devotion, the marvelous transformations of character, the hindrances and successes, the sacrifices and triumphs, the wonderful history and the daily experiences of mission work.

In addition to what is *said* on the lessons, we shall make much use of the photographs taken by our missionaries. Many of them are now excellent photographers, and in some of these things the film is mightier than the pen. If the hand of the Lord was not in the work, we could scarcely believe the conditions and changes which some of these pictures reveal.

We confidently hope that this new department will prove helpful to all Sunday school workers. In the material presented we shall have regard to the different grades, so that the young will have something helpful as well as those who are older. The primary and intermediate grades will find their material in *Around the World*.

Does this appeal to you? We hope the time will come when you will all look to the MAGAZINE and *Around the World* as additional helps in Sunday school work. If this comes to pass, the result will be a double benefit: the Sunday school will receive a new enthusiasm for the study of the Bible, and the cause of missions will be regarded with a far wider and more intelligent interest.

Will you kindly cooperate with us by speaking of this new department to your friends in the Sunday school? The illustrations will be selected by Rev. J. Mervin Hull, a practical student of Sunday school and missionary work, and a well known writer on these subjects.

# Topic · For · the · Month

## Advance in Assam

A GENERAL STATEMENT by Rev. P. H. Moore who has been stationed at Nowgong, Assam, for 25 years. An encouraging review. An earnest appeal.



THE advance in Assam has not been by leaps and bounds. The Devil has hotly contested every inch of it, and yet our Lord triumphs, and some advance has already been made. The present movement is undoubtedly forward; our drummer boy does "not know how to beat a retreat."

### Advance in Twenty-five Years

As this is the twenty-fifth year of my personal acquaintance with Assam, it seems fitting to mention here briefly some features of the advance which I have personally witnessed in a quarter of a century.

#### 1. — IN MISSIONARIES AND STATIONS

In 1879 there were in Assam five mission families and two single ladies occupying altogether four mission stations. One other station was at that time in charge of a native preacher, — total, five stations occupied; two others were then unoccupied, the disabled missionaries having retired from the field. In 1904, besides several missionaries who are absent on furlough, we have eighteen families and three single ladies now occupying eleven stations, besides one station left with only native workers.

#### 2. — IN BAPTIST CHURCHES AND CHURCH MEMBERSHIP

The BAPTIST MISSIONARY MAGAZINE for July, 1880, gives 1,331 as the number of church members in 13 churches and



CHAPEL AND BELL TOWER, NOWGONG, ASSAM

Photographed by Rev. A. E. Isaac at the time of Dr. Barbour's visit in 1902.
Dr. Barbour and Mr. Moore on the left.

17 branch churches, in 1879. The last annual report for 1903 shows 81 churches and 7,511 members.

### 3. — IN TOTAL CHRISTIAN POPULATION

Other missions are working in Assam, and the figures in our report do not represent the entire advance of Christ's kingdom in this land. Turning to the census reports, we find that in 1881 there were 7,100 Christians in the province; that is, 14 in every 10,000 of the population. In 1891, 16,844 Christians, or 31 in every 10,000 of population. In 1901, 35,969 Christians, or 59 in every 10,000 of population. Of the whole 35,969 Christians, in 1901, the census classifies 10,045 as Baptists, children being included in government census returns.

### 4. — ADVANCE OF THE CONVERTS IN AGGRESSIVE CHRISTIAN SPIRIT

I do not know much of the attitude of the converts in other missions towards the problem of the propagation of Christianity in Assam. But in our Baptist missions I believe the progress of the converts towards the right attitude on this subject has fully kept pace with their increase in numbers during the past quarter of a century. At one time the prevailing sentiment among our native Christians was that the burden of responsibility for the Christianization of Assam belonged to the mission society. There is still lingering too much of that feeling. But a gratifying change is taking place towards the recognition of the truth that the native Christians of the country are the responsible party, while the mission society comes in to help them in their great work.

There are now five associations comprised of the churches in as many sections of the country, each carrying on home mission work in its own section; and one, at least, of these associations sends evangelists to work beyond its borders. This home mission work is supported by the contributions of the churches, many of which are also paying their own pastors or teachers. The Christian Church in Assam is thus an organized force for the subjection of the much land that still remains to be possessed, and right ideas of its duty and privilege are superseding the former false notions. This change of attitude and growth in knowledge and grace of the converts is no less cause of rejoicing, gratitude and thanksgiving, than is the increase in their number.

**Another Advance Needed at Once**

If you will consult a map of Assam and put your finger on the stations occupied by the several mission societies, you will see that the Brahmaputra Valley and the hills south of it have been already preempted, if not yet very fully occupied, but the hills north of the valley are *still without one mission station*. Your missionaries in Assam are well aware that *now* is the opportune time for an advance into those northern hills, with their numerous tribes and tongues and races. But it is also our settled conviction that a more nearly adequate force is needed in the already preempted fields, before we make that northern advance.

This being our present situation, we appeal for a *double contingent of reenforcements*, — the first to strengthen the work already in hand and lead on the native churches to yet more vigorous aggressiveness; and the second to advance our line of attack into those northern hills. We thank the churches of America for what you have already done for Assam, and congratulate you on the measure of success already attained. As your representatives at the front, we confidently delineate the advance that has already been made, not that you may complacently rest in it, but as a good and sufficient ground of assurance for, and allurement to, the further advance that is now needed to carry on the work to the desired consummation. Let this number of the MAGAZINE be a trumpet call to both young and old to take a share in this strenuous, yet triumphant advance.

If the Russians can send an army of 400,000 across the continent of Asia to fight the Japanese, surely the Baptists of America can send more than a squad of forty missionaries to Assam to fight the Devil and all his hosts in this unique field. "Pray ye therefore the Lord of the harvest."



ONE OF THE MANY ANCIENT TEMPLES OF ASSAM

# E BIBLE IN ASSAMESE. Rev. A. K. Gurney, who slated the larger portion, tells how the work was ıpleted. Other translations greatly needed.

E Assamese people received the Jew Testament many years ago Dr. Nathan Brown. Several ıns have been printed, the last ; a thorough revision by Rev. P. oore. As for the Old Testament, ven the first edition was to be had recently. The time of the mis- ries being occupied with other pressing work, only spasmodic ıpts had been made at translating important portion of God's word. of the results of these fragmentary ıpts have been out of print for . Of some not a single copy be found, while others required ı labor in revision. A book and a of the Pentateuch, a few copies of lition of Joshua, Judges, Ruth and copies of the Psalms, all printed ago, were practically all of the Testament that was available for ıntil recent years. Being without ole Bible, it was necessary for the nese, when conducting divine es or doing other religious work, sort, for the missing portions, to ersion printed in the Bengalee, a ıage akin to the Assamese and rstood by many of the better ated natives.

e Assamese Bible was completed uary 2, 1903, the last proof of the Testament being sent to the press hat date, and the volumes were d and issued from the press not afterwards. The work of printing lone by the Baptist Mission Press alcutta which, at the time the nese Old Testament was being leted, was engaged in printing Bible in seven of the languages of ern India. We owe a debt of tude to the Calcutta Auxiliary of British and Foreign Bible Society h so kindly and generously bore whole expense of putting this work ıgh the press.

There still remains much more work for Bible translators and Bible societies in that part of India of which Assam



REV. A. K. GURNEY

is the center. While there are more than 150 languages and dialects spoken in Assam, even now only three have the Bible printed in them.

The Assamese is the language of the Brahmaputra Valley, and of the valley only. It is not spoken as a vernacular by any of the people living in the hills surrounding the valley. Work is now carried on through the medium of this language in eight mission valley stations: in the single station of the English Society for the Propagation of the Gospel at Tezpur on the north bank of the Brahmaputra, and in seven stations of the American Baptist Missionary Union, namely: Gauhati, Nowgong,

Sibsagor, Golaghat, North Lakhimpur, Dibrugarh and Tika. In many, if not in all, of these stations other languages are used as well as Assamese.

It ought to be mentioned that Dr. Carey translated the entire Bible into Assamese, but as it was done through an Assamese pundit it is so imperfect as to be useless, and serves only as a memorial of the indefatigable labors of that pioneer missionary.

Our daily prayer is that God may bless the use of his written Word among the Assamese.

# GAUHATI, THE SECOND CITY OF ASSAM. Beautiful for situation. An interesting description by Rev. A. J. Tuttle, the resident missionary.

KAMRUP, one of the political subdivisions of Assam, is closely related to Hindu mythology. *Kam* is the Indian "Cupid," and *rup* is a word meaning "form." According to some versions of Hindu mythology the god Kam took his form in this district, reputed to be the most beautiful portion of Assam, hence the name Kamrup. It is here that we find Gauhati, nestled among the hills and fronting on the sacred Brahmaputra.

While Gauhati would scarcely be considered a large place in some provinces of India, in Assam it is quite a metropolis. It ranks as the second city in the province and as the first city in the Brahmaputra Valley. It is, so to speak, the key to Assam, and is growing in importance commercially. Gauhati has the benefit of a good river steamer service; two mail and passenger steamers run daily. Besides these there are large freight steamers with their cargoes of rice, coal, mustard seed, kerosene, and numerous other articles. The only railroad entering Gauhati has its terminus here and runs through upper Assam to Dibrugarh. One train arrives and departs daily, and is much like what we at home would call a "local freight." It has many passenger coaches and the passenger traffic is large.

The condition of the people religiously and morally is such as one would expect to find in a Hindu and Mohammedan community. In addition to their own long list of sins they have adopted those of the Europeans, especially that of drinking. The impurity which is always linked with Hinduism is found here, and is fostered by the presence of several Hindu temples, noteworthy among which are those on Kamakhya Mountain. This mountain is a beautiful elevation about two and a half miles from Gauhati overlooking the Brahmaputra. It is a very sacred spot and is visited by pilgrims from all parts of India. Together with Mr. Burdette, the writer



A TYPICAL STEAMBOAT ON THE BRAHMAPUTRA RIVER

Well built, steel hull, speedy. Owned by English company. Native captain and crew.



Photo by W. Dring

ONE OF THE BUNGALOWS AT GAUHATI, ASSAM

had the privilege of preaching the gospel at the foot of this mountain and of showing lantern pictures on the life of Christ. The pictures were shown in the dooryard of a *gohain*, or religious teacher, and the screen was hung on the side of his house; and all this within a rod and a half of a temple of Siva. The *gohain* has seemed interested in Christianity. May he be led to exercise saving faith in Christ!

In one of the prettiest parts of Gauhati is the mission compound with its pleasant, roomy bungalows. These have been erected since the destructive earthquake of 1897, and one of the most satisfying things about them to the Gauhati missionaries is the fact that they are earthquake proof. This compound is the center of mission work for a district containing over 580,000 people. And what of the work? We cannot report a steady advance, for such is not possible on a field subject to such interruptions as have taken place in Gauhati; but notwithstanding these there has been progress.

How I wish you could tour with us from village to village and note the happy faces of the Christian villagers; worship with them in their substantial meeting houses which they have built at their own expense; visit their day schools conducted by one of their own number, who is appointed by a committee formed of men from different villages and who is paid by the village with the aid of government. These villagers carry the missionary and his outfit free of charge, and in this way contribute no small sum to the Missionary Union. And this is not their only contribution to the Lord's work. In actual money they have learned to give almost liberally. Some years when the contributions are short the men join together, cut down trees, and make boats which are sold, the proceeds being devoted to the work of the churches. The women are not idle. After the rice is measured out for each meal, three handfuls are laid aside for each member of the family. The rice thus accumulated is sold; and the money realized is given as a contribution from the women of the family. At present the women of the association support a man as teacher and evangelist in a heathen village. Sometimes they weave cloth and sell it in order to enlarge the fund. Even the children add their contribution of

willing service. The writer has slept much more comfortably after a long march because of the bed of fresh rice straw brought in small armfuls by the little ones. These people work! They have learned self-reliance splendidly, and are still advancing. This year one church has called a pastor, pledging a definite sum for his salary. We are confidently expecting others to follow its example. In Gauhati the church has not kept pace with those in the villages, but within the last year and a half it has given us much reason for encouragement. The members gratuitously take charge of their own services, assist in bazar preaching, and preaching in the district.

# ASSAMESE ITEMS AND PROVERBS by Rev. A. J. Tuttle, of Gauhati. Additional items by the Editor.

### The Items

COTTON COLLEGE, the only one in Assam, and named after the chief commissioner of the province, is a government school located in Gauhati. It is a second grade college carrying the student only through the sophomore year of his studies.

WE have it on good authority that in three years the new railroad from Dhubri to Gauhati will be completed. This will enable one to make the entire journey from Calcutta to Gauhati by rail. It will be of great value to the missionaries in Gauhati as it will run through the center of that portion of the field lying north of the Brahmaputra River.

THE old "Assam sleeper" consisted of an ox-cart with two sleepy bullocks to jolt one over the ground. The new Assam sleeper consists of a long coach attached to a steam locomotive. This coach has benches running lengthwise. On these the passenger sits during the day with his back to the window. At night he unrolls his bedding that he has brought along with him, makes his bed on the bench, and lies down to sleep as best he may, with a guard, or some person looking for a vacant coach, opening the door at almost every station.

### The Proverbs

EVEN with washing, charcoal cannot become white. (Can a leopard change his spots?)

If you find even fourteen annas, it is well. (Half a loaf is better than none.)

Look out as you move, for there are many holes within your own body and you *might* slip into one of them.

Don't laugh at me, it will scratch you. (People who live in glass houses should not throw stones.)

The following is an Assamese receipt for managing a wife: Whet your knife on the grindstone, Sway your wife with blows.

### The Additional Items

REV. AND MRS. E. G. PHILLIPS celebrated the thirtieth anniversary of their marriage on June 18, at Tura, Assam.

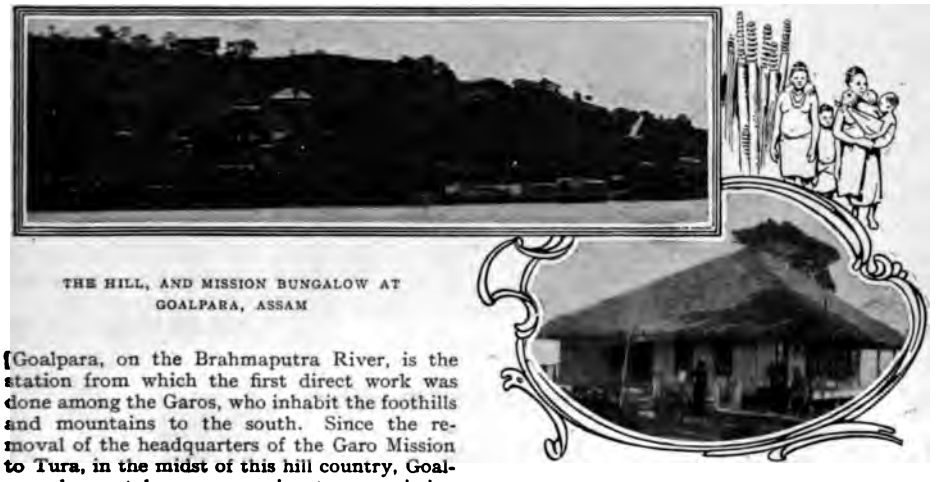
REV. S. A. D. BOGGS expects to return to Assam early in the fall, and has been designated to the work of the new preachers' training school to be located at Jorhat, Assam.

REV. A. J. PARKER, formerly a missionary of the Missionary Union in Assam, who finds himself unable to return to that climate, has accepted the pastorate of a church at North Paris, Maine.

THE Fifteenth Street Baptist Church of Brooklyn, N. Y., Rev. H. Allen Tupper, D.D., pastor, tendered a reception June 29, to Miss Isabella Wilson, one of their own members, who is expecting to return to her work at Gauhati, Assam, early in the fall.

THE Assam Reference Committee consists of five members. The faces of those serving in 1903 are presented on the cover of this number, namely: Reverends C. E. Burdette, P. H. Moore, E. G. Phillips, J. M. Carvell, M. C. Mason, J. Paul. Mr. Burdette being on furlough, Rev. E. W. Clark, D.D., has been appointed in his place.

# DIFFICULT BUT IMPORTANT IS THE WORK AT GOALPARA, ASSAM. An earnest inquirer. By Rev. A. E. Stephen.



THE HILL, AND MISSION BUNGALOW AT GOALPARA, ASSAM

[Goalpara, on the Brahmaputra River, is the station from which the first direct work was done among the Garos, who inhabit the foothills and mountains to the south. Since the removal of the headquarters of the Garo Mission to Tura, in the midst of this hill country, Goalpara has not been so prominent as a mission center, and in fact was without a resident missionary for several years. Mr. Stephen has been stationed there since 1893 and now serves alone in this large field.— EDITOR.]

TO a casual onlooker there would seem little development in the work on this field, but to one who has watched it from the beginning there is much to cheer and encourage. The sowing time has been long, but we believe the harvest is sure; therefore we labor on, encouraged by the promises of God and the droppings of the shower which we receive from time to time. When we first took possession of the field, the villagers showed a hard, indifferent spirit. They said they wanted their sons to be educated, but they did not care to have anything to do with the Christian religion. The desire to have their sons educated was not strong enough to make them willing to be at any financial loss, and in that respect they have not changed in the least. If the mission would undertake to feed and clothe the boys while they read, then some would send their children in to a station school; but to put them where they cannot in any way assist in the farm work, and at the same time send them food and clothing, is more than the ordinary heathen Rabbha will do. We feel this is a great hindrance to our work, because if even a few heathen lads could be induced to come in to school, having them under our daily teaching and influence, by the help of the Holy Spirit we would have a better opportunity of leading them into the light, and of sending them out among their people as village teachers and evangelists.

During the past few years there has been an encouraging change in the attitude of the villagers to the missionary. While I was at home I secured a magic lantern, and last cold season I found it helped me much in gaining the attention of the people; and while their eyes were engaged on the pictures I poured into their ears the gospel of the grace of God. I trust the Holy Ghost was at work taking away the veil of unbelief and opening their eyes to see, and their hearts to understand, the plan of salvation. When it was possible I stayed four or five days

in a village, each night showing the lantern pictures and telling them the story of the Saviour's love. Several villages invited me to return again soon; but the earliest time cannot be before next cold season, for it is impossible for one man to pay even one visit to all the villages in a touring season. The Rabbhas are an interesting, kindly disposed people, and we feel very much drawn to them. It would bring the greatest joy to our hearts to see some of them casting away their idols and seeking to follow the Lord Jesus Christ.

In regard to the work among Hindus and Mohammedans I should like to forward copies of two letters received from a Hindu babu (gentleman), which will show you that burdened hearts are seeking peace:

The other day when you came here, I had a talk with you on some points. Among other questions I asked you about the intention of God in the creation of mankind; and in reply you told that it is his desire that we would glorify him. But alas! I am unable to do so. I find him very much unkind to me, and so much so that doubts always arise in my mind about the existence of a kind and almighty Father of ours. Dear sir, have mercy on me and deliver me from such a wretched and miserable condition, I cannot live in such a hopeless state, so that peace may come in my mind.

. . .

Received your kind letter of the thirteenth instant. I wish to know when you come here again, I have many things in me to tell to you. I do not understand what is right, or what is wrong. My brain is not strong enough to understand that, but I wish you will force me to the right path, that the grace of the Almighty Father may be bestowed on me, and so that I may have peace in my mind, and I can understand that he is my kind Father and not so cruel as I think him to be.

# HOW THE GARO MISSION BEGAN AND HOW IT HAS GROWN. The first two converts. A graphic story of the largest mission in Assam. By Rev. E. G. Phillips.

[The following is but the barest outline of the story of missionary effort among the Garos of Assam, but in a singularly fascinating manner the writer tells of the Lord's leadings and of the marvelous development of this work which may well be classed among the so-called "miracles of modern missions." — EDITOR.]

WHO that has done mountain climbing knows not the pleasure of looking back from some vantage ground and seeing what is behind and below — there the dark valley bottom, here and there points to which he has climbed, and there again ravines and forest-hidden tablelands?

We are far yet from the top in Garo land experiences, but we can look back and down. Peer into the dark valley. It is 1847. Garo land is a mysterious land, a little blank spot on the map, but one that is causing the Indian Government not a little perplexity. They do not covet the territory, but out of it issue savages, ever now and again swooping down among the British Indian subjects of the plains, for human heads. If any one dare go among them, he finds them slaves of gross superstitions, worshiping devils, for whose appeasement these heads may serve; without clothing; without books; without almost everything, indeed, that makes this life worth living, and entirely without a knowledge of God.

But can they not be tamed? Will not a little enlightenment tame them? So the government queries, and attempts to answer its own queries. A dozen youths are induced to enter a school just outside their border. They like it, but their two or three years of study and mingling with enlightened men have taken away all desire to return to the darkness of their old homes and haunts. They choose, the rather, to make new homes among the more civilized people of the plains. Only for God's help, this effort of the government at civilizing the Garos would have been a failure; but the govern-

ment is his servant, working out his plans. With this intellectual enlightenment there comes, at least to two, a deep heart longing that refuses to be satisfied, until He who is the light and also the life enters their hearts. Years pass, and the lives of these two men are darkened by the sins of unregenerate civilization, but they are finally led to seek and find Christ. With the new, true life, what a change! The very darkness which recently repelled them, now challenges them; they hasten to throw up that which is a final aim of so many thousands of India's millions, — government posts; and turn back to heathenism, not now to be of it, but to destroy it; so the light and life entered. The effort of government to tame these savages, through their heads, failed; but the King of Life took up their work, entered and changed the heart, and used these educated Garos to make leaders, to bring another chosen people out of thraldom. Educated men? Yes, for education is only a comparative thing, and these were educated Garos, though only at the very threshold of education, according to the standard of the world.



Photo by W. C. Mason

A GARO OFFICIAL, WITH A PART OF HIS FAMILY

The fight with Garo superstition had hardly begun; and what a fight it promised to be! See that little band of disciples gathered in the new and Christian village of Rajasimla! The rains have been a little delayed. The devil-worshipers are convinced that these Christians have offended the spirits, and plans are matured to destroy them;



Photo by A. E. Isaac

GROUP OF CHRISTIAN GARO WOMEN, TURA

but a terrific thunder-storm is sent and saves them. Look again a little later. Three of the messengers of peace and light have gone into the interior to tell the good news. They are confined in the young men's house,

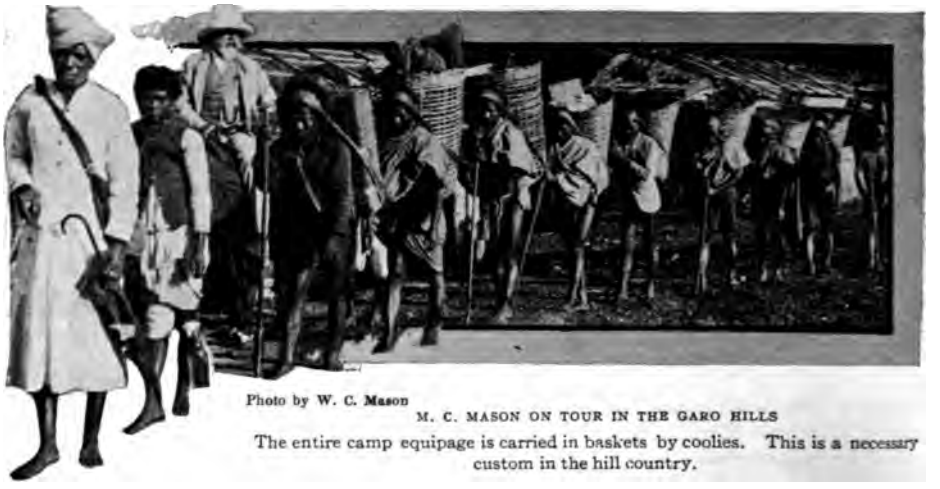


Photo by W. C. Mason

M. C. MASON ON TOUR IN THE GARO HILLS

The entire camp equipage is carried in baskets by coolies. This is a necessary custom in the hill country.

and for two days and a night they listen to the discussion as to whether their heads shall come off, or they be sent back and warned never to come again. But hardly had the fight begun when, in 1871, God again makes the wrath of man praise him, and a bloody raid for heads is the occasion for the Indian Government putting the whole tribe under control; government became an ally of religion in the civilizing work that has since been going on. The government, as ever, was ready to contribute liberally towards the education of those they had subdued. They placed the school work under the management of the missionaries, and the schools became evangelistic schools, and an efficient means of bringing light and life to those sitting in this dark valley of spiritual death.

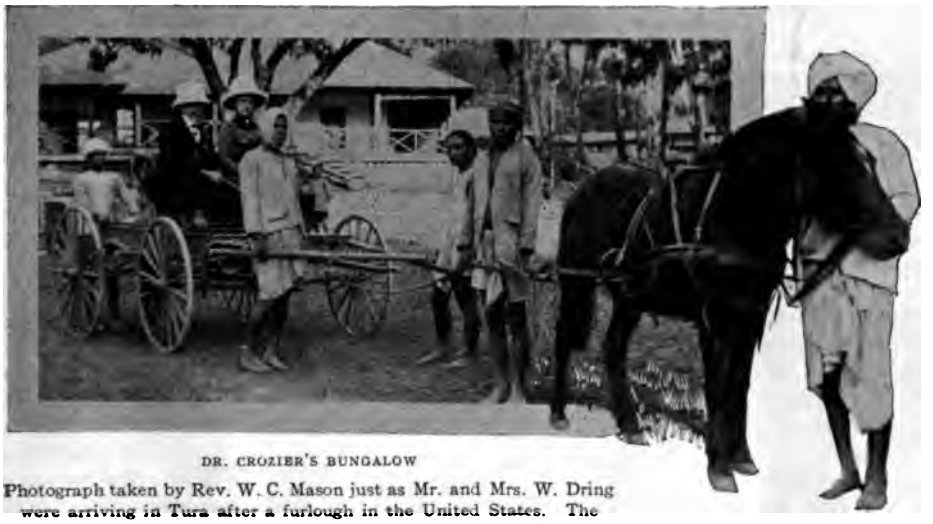
Not all has been done that ought to have been done, but for what has been accomplished we thank God. Today, forty-one years since the first two Garos found life, in all the tribe there are some 5,000 church members. These are organized into self-managing and, to a good degree, self-supporting churches. Taking all the tribe, including our Gauhati field, and the Australian Baptist Mission just south of Garo land proper, there must be at least 125 of these evangelistic schools, centers of light to these multitudes. There is a good band of evangelists, supported mostly by native funds, and two native missionaries to a distant tribe (the Daphlas, referred to elsewhere — EDITOR). The light is penetrating everywhere. Stolid indifference and opposition are giving way, and from many new places come calls for teachers, often the explicit call for religious instruction — calls more than we can answer. A Christian literature, headed by the New Testament and Genesis in Garo, is growing up. Nakedness and filth and intemperance are yielding to cleanliness and temperance and thrift. The whole tribe is getting ready to move, rather is on the way to full Christian civilization.

As we look back over the work that has been done, we take new courage for the hard work that is still ahead. He who sits upon the throne stands behind the work. He has helped thus far, and will help over the hard places we can still see ahead, until this, too, shall be a chosen people, a royal priesthood, a people for a possession, to show forth the excellencies of Him who called them out of darkness into the marvelous light.

# VARIETY IN MISSIONARY SERVICE The doctor preaches; the preacher teaches; the teacher tours and helps in many ways. An interesting story by Rev. G. G. Crozier, M.D., Tura, Assam.

THIS was the picture on our front veranda this afternoon about six o'clock, while Dohorot and another assistant were selling medicine and treating the sick, at the door opening on to the veranda at the side.

Forty heathen were squatting before the door; I was sitting, with sleeves rolled up above my elbows, the Bible and a lot of miscellaneous pictures by my side; one of the teachers of the training school stood by, turning the pictures in a roll of International Sunday School Pictures on the life of Christ as it hung on the deer horn at the side of the door; and one of my student helpers sat on the floor explaining the pictures and telling the story of salvation. He and I had talked and sung the gospel for almost half an hour before the picture roll was brought out. Some had never heard much of the glad tidings before, some had heard a little, and some had heard a little more; but none had ever heard much of the truth and the way of life. It was the afternoon before market, and the company had come from villages in the large heathen section north of us, some one, some two, and some three days' journey, to attend market in the morning. The attention was most excellent, and we trust that some of the seed fell on good ground.



DR. CROZIER'S BUNGALOW

Photograph taken by Rev. W. C. Mason just as Mr. and Mrs. W. Dring were arriving in Tura after a furlough in the United States. The pony is attached to the American buggy by a long rope, being unwilling to work in the shafts, and is led by his keeper.

When I came into my office I found Toding, the student that helps us in the house and runs errands for us, with Bible in hand and another roll of the same kind of pictures hanging on the door-post before him, preparing to go out to the people tonight as they are encamped in the jungle half a mile away. For many, these are almost the only opportunities of their lives to hear

the gospel. The young man, Toding, was pointed out to me two years ago by Miss Bond as a very promising lad in her class, with a will and mind of his own, who would be a powerful worker, if subjected to the will of God and anointed by the Spirit. He is now chairman of the evangelistic committee in the Young Men's Christian Association. As a boy he was required by his father, the only Christian in the village, to attend school daily two miles away, after a few months going and coming alone through a dangerous jungle path. We may well be much in prayer for him, and for the efficient work he is already doing among the heathen about here. He was very instrumental in leading Achok, the blind man (mentioned by Mr. Dring on page 597 of the August MAGAZINE — EDITOR), to Christ a few weeks ago, and is now giving something of the truth to the patient I mention below.

The seed we sow by the wayside, even in the midnight, is not lost sight of by the Lord. Two years ago I lost my way in a dark forest in the dead of night, and followed a path that led me into a cotton field near to a house where the watchers were sleeping. My horseman alone was with me. We called, and two men came out, and conducted us to the village, half a mile from which my coolies were sleeping in a common rest-house. We slept on a mat by a camp fire about an hour, and reached the coolies at sunrise. One of these two men is now a surgical patient under our care. His home is twenty-five miles away. There is no teacher or Christian within a day's march. This man is giving evidence of a desire to follow the truth, and says when he goes home he is going to try to get his villagers to call a teacher. In many ways the good seed is being sown; some of the evangelists are doing excellent service this year, and there is much of encouragement n the work. We rejoice in the blessed companionship of the Master and the reality of the guidance of the Holy Spirit.



Photo by W. C. Mason

SCHOOLBOYS AT TURA

A striking illustration of the transforming power of Christianity upon those brought up in heathenism.

**OUR hope and confidence in this missionary movement must not be placed on the extent and perfection of our missionary organizations; not in the number and strength of our missionary force; not in the fullness of the treasury; not in the achievement of the past, even in spiritual things; not in the agency and methods that have been devised; not in the brilliancy and popularity of the leadership in the work at home and abroad; not in statesmanlike and far-sighted policy, nor in enthusiastic forward movements and inspiring watchwords. "Not by might, nor by power, but by my spirit, saith the Lord." In the last analysis the force of power in things spiritual is God, and the energies of God are released in answer to prayer. — J. R. Mott.**

# SOME CURIOUS CUSTOMS AMONG THE GAROS OF ASSAM. By Mrs. Walter C. Mason, Tura.

THE " burial post " is a most curious memorial to the dead. An ordinary post is set just outside the door of the house, and on it are placed earrings, necklaces and the loin cloth. Notches are made in the wood for the nose, eyes and mouth, and this grotesque imitation of the departed member of the family stands at the door till it rots and drops. They are never replaced nor repaired by relatives. It is a striking sight in traveling through a Garo village to see these mementoes outside the doors of these rude native houses.

THE marriage customs are very strange. The girl really makes her own choice of a husband, and often a most unwilling bridegroom enters into the marriage bond. Happily many of these unions are congenial and the outcome proves satisfactory. During the last vacation one of our pundits visited a village with some companions, and before he could escape had been urged into a marriage with a school girl for whom he cared nothing. He being of a very surly disposition, the child-wife is anything but happy now. Marriages are not contracted so early in life as in southern India; but the girls generally put off girlhood at about the age of sixteen, or even earlier. The death of a wife leaves the husband at the mercy of her relatives, for they select his second wife; and if she be a widow with a daughter or daughters, they belong to the stepfather, and can be taken as his wives, along with their mother. This leads to many complications; and often a very young girl finds herself really the concubine of her stepfather. The wife retains her own name always, and if she is clever, she manages the affairs of the family; but the Garo husband, nevertheless, generally impresses his importance upon his wife by beating her into submission to his will. It is thought that this will insure future peace in the family, and so is generally practiced. The youngest daughter and her husband are expected to care for the old people in their declining years. Husband and wife never address each other by their names, nor speak of each other to friends by



A GARO MEMORIAL POST

Observe the brass earrings, the painted features and the blanket. Baskets and fuel are stacked around the post.

the given name. If there be no children, she is "his woman" and he is "her man"; if there are children, the parents are known as the "father" and "mother" of the child, and seem to have lost their own identity. For instance, to use American names, Mary Jones' father is known as "Mary's father" and the mother likewise. If a suspicion of this custom were to reach our American youth the effect would be to sink at once the individuality of all American parents in the overshadowing importance of their progeny. An example of the ludicrousness of this custom in our eyes is that of a boy now in school, who has yet to make a place for himself, whose father is one of the *mozidars* of the district, a position under the government of great honor and importance (there are but four of these officials in all the Garo Hills), yet this man is not known among his tribe as other than *Raia pa*, or Raia's father."

GARO men, as well as Garo women, wear large brass rings in their ears, and the number is often so large that the lobe of the ear is elongated to a considerable length, a part of the weight having to be borne by a cord wound about the head. The women wear more than the men, as many as seventy-six having actually been counted in one ear. The primary object of these rings is not ornamentation, though that has a share in the purpose of the wearer; but there lies behind it all a superstition; namely, that after death, the spirit hastens away, and is sure to meet the evil spirit that the Garos so much fear, which has swallowed the moon, whose eclipses probably have given rise to the idea. To distract this spirit, the fleeing soul of the Garo tosses its earrings to the ground; and while engaged in gathering up these baubles the great spirit will be too much occupied to chase the Garo, and he will make his escape to the happy place he seeks, which is guarded by this dreaded sentinel. One of the first tests of a convert is the fact that he has laid aside all fear of the



GARO EARRINGS. WORN IN ONE EAR

spirits, in his willingness to throw off these earrings in defiance of the traditions of the race.

THE Garos call relatives, to the most distant degree, brothers and sisters, and it is most confusing to the European mind. A girl in the school claims to be the grandmother of one of the pundits about her own age, and she being not yet married it is certainly perplexing; but the real grandmother, at her death, bequeathed her honors to all her female relatives and so her sisters' cousins are "grandmothers" to her real grandchildren. This also naturally leads to endless complications, and the missionary is often much bewildered by this array of seemingly near relatives claiming kinship and certain privileges with it.

At the time of a death in a village the whole population gathers, and something very like an "Irish Wake" occupies the whole night. It is very difficult to wean a people from these practices, witnessed from their birth.

A deal of patience is necessary to draw this tribe from their heathen ways and counteract the influences of generations of lives steeped in superstition and ignorance. But "line upon line, and precept upon precept, here a little and there a little" will, in the long run, overcome all these obstacles to right living and Christian growth.

# ON THE FRONTIER OF ASSAM. The mission in the Naga Hills is destined to become a large and important one. The present situation, as delineated by one of the missionaries, Rev. W. F. Dowd, Impur.

[The editor will doubtless be pardoned for making this personal introduction to Mr. Dowd's clear and inspiring statement of the situation in the Naga Hills of Assam. The villages and scenes referred to, as well as many of the persons mentioned, are familiarly known to him; and from the knowledge gained by a personal experience of several years on this field he can testify that the writer has not in the least overstated the degree of progress already made nor overdrawn the picture of the present and future opportunity in that rapidly developing and promising field.]



REV. W. F. DOWD

WHATEVER progress has been made in the Naga Hills during recent years has been rather in the nature of a steady growth than a single notable advance movement. Little by little the Christians are gaining in numbers, intelligence and character. Workers are being slowly trained and the field of operations enlarged. A concrete example or two will best show how work on a field like this is developed.

Lungkum is one of the largest and most powerful villages in the Ao Naga Tribe. In former days the Lungkumites with their allies lorded it over the smaller villages, exacting unwilling tribute on every hand. When the missionaries came with the new religion, they would have none of it. They would not receive a teacher, and they made it very hard for an evangelist to preach the gospel in their village. Their position was a great obstacle to work in the smaller villages, for when-



"AS I LOOK OUT OF THE OPEN DOOR . . . I CAN SEE TWO GREAT RANGES OF MOUNTAINS . . . STRETCHING OFF TOWARD BURMA." FLEECY CLOUDS ARE SEEN FLOATING IN THE INTERVENING VALLEYS



Photo by S. A. Perrine

THE IMPUR TRAINING SCHOOL

ever we tried to send a teacher to one of them they would say, " When Lungkum and the other big villages receive teachers it will be soon enough for us."

But some five or six years ago Lungritemjen came to Impur from the government station where he had been working as servant for some native soldiers. He proved a bright, studious boy, and had not been here long before he was converted and baptized. A few years found him in the highest class and about the best student in school. He was a Lungkum boy, and his mother finally persuaded him to marry a girl in their village and settle down. He went back as a Christian with some education and experience in Christian work. This was a little more than a year ago. He started a school, which has proved one of the best we have in any village. From it five have already come to Impur for more advanced work, having learned to read fluently in the Naga Scriptures in the Lungritemjen school; and yesterday, the fifth of June, I had the privilege of leading two of his boys into the baptismal waters.

Now that the ice is broken in this village, many others are asking for teachers. To one near Lungkum we have sent Imtionen, the man who has done such efficient work in Waramung, where he built up a church of more than ninety members in four years.

In Mopungzuket, the village on whose border Impur is built, there is also progress. Nine converts were baptized from there yesterday, and it is planned to organize these, with some who had previously been baptized, into an independent church. The fight in this village has been a long and hard one; but the outer works are carried, and the citadel is pretty thoroughly mined with the gospel of truth.

In our field, as a whole, one of the most pressing needs for effective work has been that of literature; and now with a normal missionary force again on the field, advance is being made in this line. The return of Dr. Clark insures the early completion of the Ao-English Dictionary upon which he has worked for many years, as well as the preparation of other literature. Mr. Perrine is also at work in this department, and is making valuable additions to our Ao text-books, besides getting reading books and an arithmetic well under way in the Lhota language. A start has been made also in giving this latter tribe the Scriptures. Under Mr. Perrine's direction the Sema Naga language is being reduced to writing. This is a most important work, for this language is probably more widely spoken than any other in these hills.

In the school work notable progress has been made during the past year or two. Our grant from the government has been materially increased, and with this the number of schools has been nearly doubled, and the attendance more than doubled. Only the most elementary work is done in the village schools, but in some cases we can see a decided advance in the quality of work done.

The Impur Training School has not increased in size, for the reason that for several years it has been larger than our funds would really warrant; but we have lengthened both the school term and the day's work so as to more than double the hours of work in the year. Time and faithful work are telling in the higher classes, so that the average pupil is considerably more advanced than at any time before in the history of the school.

In a sense, the schools and literature are our tools for carrying on the work. The field for using them is growing faster, many times faster, than it can be entered. A large part of the Lhota Tribe is now within the governmental subdivision which has its headquarters ten miles from Impur. But in all that tribe, with its many villages standing ready to receive teachers, there is only one permanent school. A large part of the vigorous Sema Tribe has been added from the regions beyond, and King Edward's dominions are likely soon to be increased by taking over a large section of the territory opposite Impur and only a day's march distant. Work is already begun on government roads in this tract, and it is likely that we shall reach them with the gospel in a very few years — if we are ready.

We are like the farmer who wanted to own all that joined him. These wild tribes to the east and south of us are a constant invitation to extend the line fences of our field. But how can the field, promising as it seems, be entered effectively? Much work still remains to be done in the Ao Tribe, for many villages are still unevangelized, and the churches will need constant oversight. The missionary force is no larger for all this increasing field than it was for the comparatively small field of ten years ago.

As I look out of the open door to the east, while writing this, I can see two great ranges of mountains beyond the bounds of British rule stretching off toward Burma. The nearest are in reality only a day's march from Impur; but up to the present time they have been inaccessible to missionary workers. But we have good evidence that the time for the unlocking of the closed door is at hand.



Photo by S. A. Perrine

BUNGALOW OCCUPIED BY REV. S. A. PERRINE AND FAMILY, IMPUR, ASSAM

# FIRST REPORTS FROM THE GOSPEL WAGON used by Rev. O. L. Swanson, Golaghat, Assam. A convenient and attractive helper. Baptisms frequent. New chapels dedicated.

[It will be remembered that in the August, 1903, number of the MAGAZINE a picture was shown of a gospel wagon given by the Swedish Baptist Sunday schools and young people's societies of Illinois, to Rev. O. L. Swanson, on his return to his mission field. This method of carrying the gospel to the people in foreign lands is proving as effective as in the far West, where it has long since passed the experimental stage. Golaghat, Sibsagor, Nowgong and North Lakhimpur are the four chief centers of work among the tea garden coolies and immigrants of Assam, and the missionaries who labor among them are meeting with the same encouragements as Mr. Swanson reports in the following interesting account. — EDITOR.]

OUR gospel wagon began to make its rounds in October last, among the 300,000 people in this lower end of Sibsagor District. Everywhere it has rolled it has not failed to draw the attention both of Europeans and natives.

Sundays being the great market days in the tea districts, we have often made it a point to be present with the wagon. At these times the crowds that have gathered around have been so great that I have been forced to take my stand on the top of the wheel, holding myself by the railing on the top of the wagon. From that position I have preached. For the most part my text has been taken from the words in Luke xix, 10, written on one side of the wagon. Some Sundays the demand for gospels and tracts has been so great that in a short time we have sold as many as two and three hundred copies. In all our former years on the field we have never experienced a time when all classes of people have been so ready to buy Christian literature and listen to the message of the missionary as now.

Baptisms have been frequent during the last months. Over 100 persons have followed Christ in the baptismal waters. Some of these converts live on tea gardens; others live in villages. The latter we can better control and teach in Christian living, and so help them to become strong Christian communities. Not less than five new chapels have been dedicated to the worship of God since last January. Two of these have been built by tea planters; the others by the people themselves. No money of the Missionary Union has been used for building churches on this field.

Some years ago a tea planter closed his garden to the preaching of the gospel both by the missionary and his helpers. Only a few months ago the same planter came and asked us to come back, and promised to build separate quarters and a church for his Christian coolies. This has been done, and we have now a church of thirty members at that place. So at last the victory is ours, through Him who is mighty to the pulling down of strongholds.

Among the inquirers on our field, we now find a number of Assamese. These who for so long a time have heard the Word, and yet have been so hard, haughty and superstitious are at last beginning to come. During the last winter I have baptized a number coming from these people.

The heat is now intense, the thermometer averaging 94 degrees every day on our veranda. I cannot be out in the district with the wagon as in the cold weather; yet our mission station is so located, that with horse and buggy and the help of the railroad I can reach sixteen of my Christian communities and return the same day. So I am generally out with one of the churches every Sunday. During the week, I am helping in giving the Scripture lessons to the more advanced classes in our school.

# 'O NOTABLE EVENTS AT NORTH LAKHIMPUR,

he very base of the Himalaya Mountains. Our only sion station north of the Brahmaputra River. By Rev. ɔh Paul, North Lakhimpur.

E have no reserves; all our forces are on the fighting line. We are ing every inch of ground we take, are constantly advancing. We are ing those we take captive for Christ friendly fighting soldiers; and y of those who a year and a half were in rebellion are now submis- and active workers in our ranks. notable events have occurred here ıtly.

ıe of these is the coming of a young couple, to do work for the Daphlas ı of us. They left their own coun- nd people as truly as any American s his when he goes to the foreign

The journey from Tura to North ıimpur was a great undertaking hem, and they experienced many ulties and some dangers on the ; but you ought to have seen their as they came into this compound. little Joe said, " Papa, I like Chano, ıas such a bright face "; and her and's face is bright, too, both of ı reflecting the rays of the Saviour's

course we had a special service for ı just to make them feel welcome at home here, and to tell them how glad we all are at their coming. I do not suppose Dr. Crozier ever had such a display of tongues in his hospital as we had here during the service of welcome! There were addresses in Assamese, Mundari, Garo, English, Nepali and Daphla. These addresses were all joyous and warm; the replies made in Garo were interpreted into Assamese by Tosin, a Garo who came here several years ago as the pioneer in this Garo mission to the Daphlas, so that the majority might understand. Both Sarong and his wife Chano



Photo by W. C. Mason

TWO FOREIGN MISSIONARIES. Sarong and Chano



by W. C. Mason

n this building worships one of the Garo congregations which are supporting these two missionaries.

spoke, with their eyes on the Daphla Hills to which they are to take the good news. They spoke with confidence about learning the Daphla language, and asked the prayers of all present for daily wisdom in their daily studies, but most of all, that their lives might be living examples of the gospel they have come to preach. No one could look into those two bright, intelligent faces without thinking of them as missionaries called of God to proclaim his truth, and to extend his kingdom. I must confess that as they were speaking, I thought of the method by which the gospel is spread: " From lip to ear, from ear to heart, from heart to ear again "; for has it not gone from the lips of Americans to the ears of these wild Garos, and from their hearts and lips to the ears of these wild Daphlas? Even today in the bazar, a Christian Daphla helped me preach the gospel, and so the good news will go on.

The reception of these young people was a splendid object lesson to the schoolboys and all others present; for they come at the expense of their Garo brethren, and in their work will be supported by them. This object lesson has been learned by a great many, and is bearing rich fruit already. Brother Dickson had led the people here in beginning to support their native preachers; but I could see that the Mundari brethren were quite undecided what to do with the money they had raised during the last three months. The coming of the Garo missionaries decided them; they must have a missionary of their very own to work solely for the salvation of the heathen. Yesterday twelve of our Mundari Christians sat in committee from nine till two o'clock, during which time, in a very orderly and reverent manner, they selected their missionary, settled his salary, his field, the nature of his work, etc. The Mundari missionary-elect, Matthias of Dolahat (not the Matthias who went to America last year), accepted the call. In his remarks he pointed out the difficulties and dangers of missionary life, and the courage, patience and perseverance required; and on this account asked the continued prayers of all the churches The committee meeting ended with earnest prayer to God for a plentiful outpouring of the Holy Spirit upon the new missionary, in order that he might have all the graces of a true evangelist, and see many souls turn from worshiping idols to serve the living God.

You will be glad to know that there is a steady ingathering here. During the past few weeks I have baptized seventeen converts, amongst them two Daphlas and one hill Miri. And so the work of our Lord, with his aid, advances. Like all other fields, there is no advance without struggle and opposition; so we earnestly ask for the prayers of every one who may read these lines.



Photo by W. C. Maron

GARO METHOD OF CARRYING LADY MISSIONARIES

Mrs. H. B. Dickson leaving Tura mountain top, where she had been for her health. Dr. Crozier on the pony. He accompanied her to Calcutta, where she went for medical treatment. Two school-girls are at her side.

# A REMARKABLE INTERVIEW BETWEEN COUNT KATSURA, Prime Minister of Japan, and Dr. William Imbrie of the Presbyterian Mission. By Rev. F. S. Dobbins.

FOR the first time we have a full, definite, positive and authoritative statement of Japan's reason for going to war and of Japan's ideals for the future, in the event of her coming off victorious. The statement comes from Count Katsura, the prime minister, in the form of an interview with Dr. William Imbrie, an American Presbyterian missionary of nearly thirty years' experience in Tokyo, who stands high in the esteem of the Japanese and of all the missionaries as well. More than this, Count Katsura distinctly states that he represents the thought of the mikado. There is no dodging the issue, no failure to fully meet the questions that are in our minds. The statement concerns itself not only with the war, but with the relations of Japan to Christianity. Incidentally the prime minister testifies to the marvelous success and deep influence of Christian missions, and gives assurance of the intention of the government to fairly treat mission work as in previous years. The possibility that Japan may come into the leadership in Asia should spur us to new endeavors to enlarge our work there.

[We had intended to quote entire this now justly celebrated interview, but since the receipt of a copy from Mr. Dobbins, in connection with the above statement, it has been widely published throughout the United States both by the religious and the secular press, and has doubtless been read by many of our readers. It is an epoch-marking document and should be studied as such. We have space for only brief quotations from the points considered. — EDITOR.]

I was recently favored with an interview with Count Katsura. The conversation lasted for nearly two hours, and its subject was the so-called "yellow peril." Since then I have submitted the following account of the interview to him, and have received his assurance that I understood him correctly. I have also permission from Count Katsura to make the account public. — WILLIAM IMBRIE.



COUNT KATSURA

1. *Object of the War.*

The object of the present war, on the part of Japan, is the security of the empire and the permanent peace of the East. That such a war is necessary is plain. * * * But while I say that the object of the war is the security of the empire and the permanent peace of the East, I say also with equal emphasis, that the war is not a war for the supremacy of race over race or of religion over religion. With differences of race or religion it has nothing to do; and it is carried on in the interest of justice, humanity, and the commerce and civilization of the world. In saying this I am not speaking as an individual only; I am speaking as prime minister also and am expressing the mind of the emperor. * * *

2. *Conduct of the War.*

I do not think that any government in the world at the outbreak of war ever took such pains as the government of Japan has taken, to emphasize to all the duty of conducting the

war in strict accordance with the principles of humanity and the usages of international law. Immediately upon the opening of hostilities, communications were sent to all the governors of prefectures, reminding them of the responsibilities and especially with regard to any Russian that might be residing within their jurisdiction. * * *

3. *Relation to China.*

The imputation is made by those not her friends that if Japan is successful in the present conflict, the day will come when to serve her own ends, she will not be above utilizing the anti-foreign spirit that is now lurking among the masses of China; the spirit that held the legations in Pekin in peril of life; that massacred hundreds of helpless foreigners and Chinese Christians. * * * But no candid man can say that in all that trying time Japan was derelict in the performance of her duties; and no one has a right to insinuate that in the future she will be less broad-minded, less honorable, less humane, or less the friend of the civilization of the West, than she was when her army went to relieve the foreigners beseiged in Pekin. * * * Many think that in some respects it would be an advantage to Japan in the present war to have China for an ally. But those who are rightly informed know that from the very outset of the war, and ever since, Japan has steadily endeavored to limit the field of operations and to preserve the neutrality of China. And one great reason for this has been precisely to avoid the danger, with all its terrible possibilities, of fanning into a flame the anti-foreign spirit in China. When therefore Japan says, the permanent peace of the East, she does not mean the East in arms against the rightful interests of the West or the civilization of the world.

4. *Relation to Religion.*

The argument against Japan is sometimes put in this form: Russia stands for Christianity, and Japan stands for Buddhism. The truth is that Japan stands for religious freedom. This is a principle embodied in her constitution; and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. * * * There are Christian churches in every large city, and in almost every town in Japan; and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other as freely as might be done in the United States, and without attracting much, if any, attention. * * * The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals; and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Christian Japanese ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. * * *

5. *Leadership of the East.*

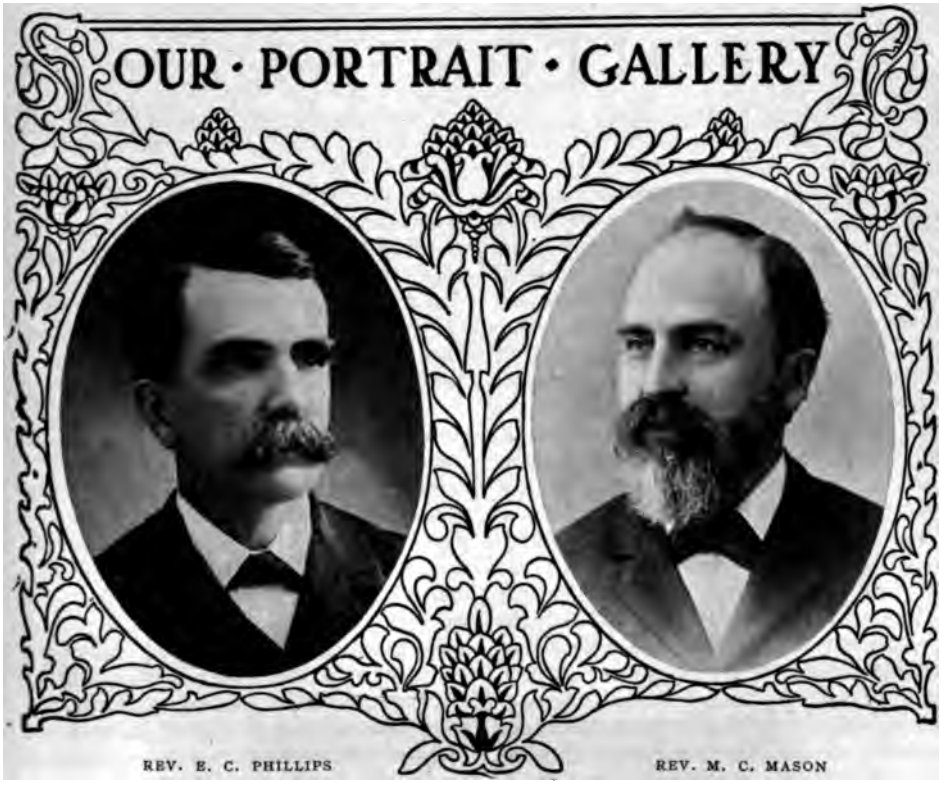
Reference has already been made to the warning that Japan stands eagerly waiting to take the leadership of the East; and that if she does so, it will be in the spirit of the East against the West. Whether or not it is the destiny of Japan to be the leader of the East remains to be unfolded. But if ever that responsibility shall be hers, of one thing the world may be sure; she will not willingly retrace her own steps; and she will at least endeavor to persuade the East to do what she has done herself, and what she is trying to do more perfectly. * * *

6. *Conclusion.*

The object of the war then, on the part of Japan, is the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, commerce and civilization of the world. With differences of race or religion it has nothing whatever to do. But the enemies of Japan say that this is not true; that the war is a war for the supremacy of race over race and religion over religion and they talk of a "yellow peril." In reply Japan asks for a fair hearing.



MEMBERS OF FIRST BAPTIST CHURCH, KOBE, JAPAN. THE MISSIONARIES IN THE BACKGROUND




TWO names that have been inseparably associated in the history of the Garo Mission in Assam for the last thirty years have been those of Rev. Marcus C. Mason, of Strykersville, N. Y., and Rev. Elnathan G. Phillips, of East Bloomfield, N. Y. These brethren were classmates in Madison University, now Colgate, during both their college and seminary courses. Immediately following their graduation from the latter, in 1874, they were participants in a double wedding, when the two Misses Howes, Delia S. and Ella V., became respectively Mrs. Mason and Mrs. Phillips. In the autumn of 1874 these four young people set sail for Assam, under appointment of the Missionary Union, for work among the Garos, at the old station of Goalpara, on the Brahmaputra River. Finding, however, that better work could be done by establishing headquarters at Tura, in the heart of the Garo Hills, they opened a station there in 1877, and it has continued to be the center of a most remarkable and successful work among this sturdy and warlike people. In 1903, after something over twenty-five years of work, there were sixteen churches in this field, thirteen of which are self-supporting, with a total membership of 3,892. Mr. Mason is a born organizer, and Mr. Phillips has special qualifications along literary lines, while neither is wanting in the stronger characteristics of the other. The amount of literary, educational and evangelistic work which these brethren have unitedly accomplished is remarkable, and the unbroken fellowship in which they have mutually helped and encouraged each other has doubtless contributed in a very great measure to the notable success of the Garo Mission, in which they have served for just thirty years. Mrs. Mason died while on a visit to America in 1882. Her son, Walter, is now engaged in the work there. Mrs. Nettie Pursell Mason, formerly missionary at Nowgong, has long exercised a strong influence upon the Garos, as has Mrs. Phillips.

# EDITORIAL.

**Conference for Departing Missionaries**

The Missionary Union will inaugurate this year the policy of holding, just prior to the fall sailing in September, a special conference with all missionaries under appointment. The first conference will be held in Tremont Temple, September 14–21, and about thirty missionaries, including wives and single ladies, will participate. A full list of these new workers, with their portraits, will appear in the October number of the MAGAZINE, which will be ready for delivery about September 20.

This conference is not open to the general public, since the questions for discussion will be of interest only to the missionaries who are going out.

Two general meetings, however, which will be an inspiration to all who attend, will be held Monday, the nineteenth, at the Dudley Street Baptist Church; one, a woman's meeting, in the afternoon; the other, a general Godspeed meeting in the evening, at which all the outgoing missionaries are expected to be present and to speak a few words respecting his or her call to the work.

The sailing will be from East Boston, at half past seven on the morning of the twenty-first.

**The Death of Lemuel Moss**

In the passing away of Lemuel Moss, D.D., LL.D., the Missionary Union, together with all the other interests of our denomination, loses a firm and warm-hearted friend and supporter. At our Anniversaries Dr. Moss was a prominent figure; he was a natural leader, a clear thinker, and one upon whose judgment and foresight we could depend in all matters of far-reaching importance. He introduced the original resolutions which led to the appointment of the Committee of Fifteen, and of which he became chairman, whose report forms an important document in the history of our Baptist missionary organizations. He won a high place in every line of service he undertook, whether as pastor, educator or journalist, and will be greatly missed. Our sympathy is extended to the members of his family circle.

**Continued Prosperity for the Church Missionary Society**

Reference was made some months ago in this MAGAZINE to the financial condition of The Church Missionary Society of England, and to the heroic task to which they had set their hand regarding the work for the year and the necessary income. We rejoice with them in the outcome of the effort; for not only have they been enabled to meet all the expenditures of the year, amounting to £365,490, but the large deficit carried over from previous years has been reduced from £35,000 to £5,736. Other special gifts make a total of offerings for the year of £407,502, or $2,037,510. They will continue to pursue the forward policy of years past, and press upon the people at home with still greater earnestness the claims of the large portions of the still unevangelized world.

**Summer School of Missionary Methods**

The summer school at Northfield under the auspices of woman's foreign mission boards, which was held this year for the first time, was a pronounced success from various points of view. The attendance of fully 250 proved that there was room for such a meeting, and a program of pleasing variety and practical helpfulness was carried out under the direction of Mrs. Alonzo Pettit, Baptist; Miss Lawrence, Dutch Reformed; Miss Stanwood, Congregational; Mrs. Kretching, Evangelical Lutheran; Miss Lewis, Methodist; Mrs. Robert Speer, Presbyterian, and

Miss Hill, United Presbyterian. The course of study for the coming year on Japan, based on the new book, *Dux Christus*, was taught by able leaders and the class was largely attended. The representative character of the leaders was suggestive of the delightful spirit of interdenominational unity among our women in their foreign mission work, a spirit which has been largely created and fostered by the united study courses conducted during the past few years.

**The Preparation of Annual Reports**

The publication of annual reports of an organization like that of the Missionary Union is a necessity, but their production is not simply a necessary evil, as some are led to believe. It is true they contain much which is purely statistical in character, and hence not particularly interesting to the average reader, but even these " facts and figures " have a value which is far greater than is ordinarily supposed, a value which is perhaps most easily recognized and most fully measured when ***they are not available.*** As for the body, the descriptive portion of these reports, much of its interest and value depends upon the writers and the character of the work which has been done. It is believed, however, that very few such documents are more readable or more full of enticing interest than the annual reports of the Missionary Union as they appear in the successive July numbers of the MAGAZINE. The last report particularly is a gem of beauty and a rich repository of missionary literature. Every member of our denomination should read it.

As to the form of the report, the suggestion has been made several times that instead of having the statement of the year's work by each missionary appear separately, these statements be edited, by countries; and a general résumé of the work be prepared on the basis of these more detailed reports. This plan would certainly have some advantages over the present one; and while at first thought might appear to eliminate the individuality of the missionaries, it is possible that editorial skill might obviate this difficulty, and produce a briefer yet more complete, readable and satisfactory review of a particular mission. It should be borne in mind that reports have no value in themselves, but only as they are read and utilized. It follows, therefore, that anything which will tend to secure a wider reading of the " acts " of our missionaries is to be welcomed.

Our attention has been directed to this matter more recently by the perusal of three reports prepared in the above manner by missionaries of the American Board. Dr. De Forest wrote the report of the Japan Mission, while Dr. William Hazen prepared the review of the Marathi Mission and Mrs. J. P. Jones that of the Madura Mission. Our own missionaries have sometimes prepared reports of their fields in this way, notably in Burma, Assam and South India; but all these have been largely reports of voluntary conferences of the missionary force, and none of them have been recognized as the official reports of the Missionary Union. The question is, can this method be successfully applied to the production of our large annual report which is presented to the Union at the Anniversaries?

## LETTERS TO THE EDITOR

**THIS department is open to all readers of The Baptist Missionary Magazine for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of the Magazine. The appearance of the communication merely means that the editor considers it of sufficient interest to justify its publication.**

THE following letter, recently received by us at the Rooms, is of such an unusual character that we are disposed to publish it, by way of suggestion to many whose consciences do not seem to have been awakened yet as this writer's was.

*Dear Mr. Editor:* I used to be a subscriber for THE BAPTIST MISSIONARY MAGAZINE. I think, as nearly as I can remember, it was 1871 that

I took it first, paying $1.00 for it, and it continued to come through 1872–3 without my paying or subscribing for it. At that time I was a cold, slack church member (hardly could be called a Christian), so it did not trouble my conscience to have the debt on it. But since I have laid *all* on the altar for Christ, this presented itself to my mind, and I do not think I had thought of it for years. Now I wish to pay up with interest for the two years' subscription debt. In the enclosed is $2.00 for the MAGAZINE, and the interest for the thirty years at six per cent. will be $3.60, making $5.60, and I humbly ask forgiveness as God has forgiven me. May he add his choicest blessing to the cause is the prayer of your humble sister.

(Signed) ——— ———

DEAR MR. EDITOR: In his interesting article on "The Rate Per Cent. Fallacy," in the June number of the MAGAZINE Dr. Downie, speaking of Buddhism says: "Buddhism is also a propagating religion, but, strange to say, it does not seem to thrive in the land of its birth, there being but 293,000 in all Hindustan. In Burma, however, the Buddhists have increased from 6,888,000 in 1891 to 9,184,000 in 1901, a gain of 2,296,000." That would be a gain for Buddhism in Burma of 33 per cent. in ten years. But no such gain has been made. Dr. Downie evidently did not have access to the full report of the Burma census; otherwise he would have seen that the figures given do not represent the same areas of territory. The census of 1891 was for Burma proper only, while that of 1901 included also the Shan States and the Chin Hills. The total number of Buddhists in Burma proper, according to the last census, was 8,223,071, being a gain for Buddhism in the ten years of 19 per cent. We have no returns for the whole of Burma further back than 1891. But in lower Burma, while the increase of Buddhists from 1881 to 1891 was 24 per cent., it was only 19 per cent. over the same territory from 1891 to 1901. In 1881 out of 10,000 persons in Burma, 8,702 were Buddhists; in 1891 the figures were 8,680; and in 1901 only 8,533. Buddhists in Burma were not enthusiastic over the condition of their religion as shown by the last census. On the contrary they contrasted its decay with the rapid advance of Christianity, and said that the faith of their fathers had become like a waning moon.

Very sincerely yours, J. MCGUIRE.

Rangoon, Burma, June 27, 1904.

# Dr. Caroline H. Daniells — An Appreciation

DR. CAROLINE H. DANIELLS, who passed away July 2, returned from China nearly twenty years ago; but her work in the home land gave her a wide and personal acquaintance and made her name a synonym for missionary endeavor.

She was born in Troy, Mich., in 1839, and early received impressions as to her life work. After graduation, in 1867, it was her desire to apply for designation to the "Woman's Union Society," but she awaited "the openings of Providence," as advised by a pastor.

In 1871, when Baptist women organized, she became Michigan's efficient state secretary, resigning to acquire a medical education, which was obtained in Cleveland, Ohio. Cheerfully she left what seemed a favorable opening for medical practice in Ohio, when called to Swatow, China, in 1878, where she founded the hospital which bears her name. Hers was largely initial work, and often required more nerve energy than even her resolute will could command, and before the



end of the sixth year she was prostrated. A few months in Japan failed to restore health, and sorrowfully she turned homeward with slight hope of recovery. Strength came slowly, but she found plenty to do here. The office of home secretary of the Society of the West she ably filled, doing also field work in western states. On coming to Detroit the state board found her most valuable, and in 1895 she again accepted the state secretaryship; but combined with field work it proved too laborious, and severe illness followed. Continuous work since has been impossible; but unabated interest prompted doing all she could. A few months since health signally failed. A complication, of a tubercular nature rapidly developed, and at the last her mind was entirely clouded for days.

It is apparent that the career of Dr. Daniells was fraught with self-dissatisfaction and disappointment, but hers was a firm and unfaltering trust, and she "endured as seeing Him who is invisible": as she often was wont to say, "I shall be satisfied when I awake in His likeness." — MISS S. A. BEARDSLEY, Detroit, Mich.

# FROM · THE · WORLD-WIDE · FIELD

A PLAN has been drawn up for a Union Medical Missionary College at Hankow, China, where five Protestant missionary societies are at work.

BIBLE DAY was observed at Yachow, west China, early in the summer. Mr. Openshaw preached on "The Holy Book," and there was genuine interest. An offering was received for the work of the British and Foreign Bible Society, amounting to 23,000 cash, or $27.50 Mexican. It was in reality a foreign mission collection and, considering the means of the donors, it was a generous and hearty gift.

REV. W. T. ELMORE of South India has had some interesting testimonies from recent converts. He writes: "We baptized a young Mala man recently who was a kind of heathen priest, and he gave the best testimony I have yet heard in India. An old man came for baptism recently, and when before the committee he said: 'I have forgotten every answer to the questions the teacher taught me, but one thing I know, I had a great burden of sin, and my stomach (heart) was full of fear, but it is all gone now and I am saved and happy and want to be baptized.' You may imagine that his poor memory did not present a serious obstacle in the minds of the missionaries."

[The following was intended for insertion in the annual report, but reaching us too late, we are glad to find space for it now in this Assam number. — EDITOR.]

I WAS glad to be able, at the beginning of the year, to distribute all the gospels in Manipur to the schoolboys and teachers of the valley schools. This educational work in the valley has increased by leaps and bounds, especially during the past year. I found Manipur with one school and about fifty scholars when I entered in 1894; and when I left it last October there were thirty schools and over 2,000 scholars. We have made a decided advance in this direction during the past year, owing to the interest taken in education by the present chief commissioner. I was happy to put two of our schoolboys as teachers in a new school three miles from our station, and in the one at Ukrul. They are supported by the state. The scholars also have increased in number, and I am looking forward to seeing the fruit of our labors ere long. At the commencement of the rains we baptized two more from the school, one of whom was a young Manipur lad, whose father handed him over to the mission to educate. He is the first convert from among the bigoted Hindus of the valley. May he grow up in the fear of the Lord,

# HELPS *for* HOME WORKERS

THE new Handbook of the Missionary Union for 1904–5, giving a complete list of our missionaries, with their addresses, names of their stations, maps of our mission fields, and much other valuable information, is attractively printed, and can be had by applying to any of the District Secretaries, or to the Literature Department, Tremont Temple, Boston, Mass. Kindly send a two-cent stamp for postage.

THE address of Dr. A. H. Strong on "Our Denominational Outlook," delivered at the Anniversaries in Cleveland, has been issued in pamphlet form and will be sent on receipt of postage, by the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass., or any of our District Secretaries. Any thoughtful reader cannot fail to be impressed by the stirring words of the author, and we wish that they might go home so deeply to the hearts of our people far and wide as to lead to a great advance movement.

FOR the coming fall and winter Japan is the subject of the eight weeks' course in mission study. The text-book, "Sunrise in the Sunrise Kingdom," is now ready, and is the most attractive book yet prepared for similar use. A review of it will be found on another page of the MAGAZINE. Send for leaflet indicating the variety of excellent helps furnished for leaders of study classes by the Missionary Union.

A reprint of the Japan section of the last Annual Report has been prepared, and a new sketch, "Missions in Japan," is soon to be issued, both of which will be invaluable for use by classes of Baptist students. A new feature this year will be the examinations conducted by the Baptist Young People's Union of America for classes which have taken the above course of study.

*No other form of missionary work will furnish to the churches a larger number of leaders in a short time than the study class.* — H. W. HICKS.

## Program for the Monthly Missionary Meeting

### *Advance in Assam*

A cloth map of Assam should be obtained from the Literature Department of the American Baptist Missionary Union. Price, one dollar. Size 2 feet 8 inches by 4 feet 4 inches.

1. SERVICE OF SONG.
2. PRAYER.
3. SCRIPTURE.
4. SINGING.
5. MAP EXERCISE, SHOWING OUR PRESENT STATIONS AND LOCATION OF MISSIONARIES. (Use new Handbook, or July number of MAGAZINE.)
6. TWENTY-FIVE YEARS IN ASSAM, p. 614.
7. THE ASSAMESE BIBLE, p. 617.
8. GROWTH OF THE GARO MISSION, p. 622.
9. NATIVE MISSIONARIES FOR THE DAPHLAS, p. 633.
10. SOME CURIOUS CUSTOMS, p. 627.
11. PROGRESS IN THE NAGA HILLS, p. 629.
12. WORK AMONG THE HINDUS AND MOHAMMEDANS AT GOALPARA, p. 622.
13. THE MISSIONARY A DOCTOR, TEACHER AND PREACHER, p. 625.
14. THE GOSPEL WAGON, p. 632.
15. SPECIAL NEEDS.
    Reenforcements to Open New Stations, p. 616.
    Translation of the Scriptures into Dialects, p. 617.
    Christian Literature and Text-books, p. 630.
16. SPECIAL PRAYER.
17. LIBERALITY OF THE CONVERTS IN GAUHATI, p. 619.
18. OFFERING.
19. SINGING.
20. CLOSING PRAYER.

# PERSONAL & OTHER NOTES

THE sum of $2,300 has been appropriated for the purchase of land and buildings at Bacolod, for mission purposes.

THE Southern Baptist Convention is making a special appeal for fifty new missionaries to be ready to go out this year. Thirty-six are already now under appointment.

THE conference of missionaries which had been announced to meet in Korea in September, to commemorate the twentieth anniversary of the opening of the mission, has been postponed on account of the war.

A CONFERENCE was recently held in New York City for the benefit of the newly appointed missionaries who go out this year under the Presbyterian Board of Foreign Missions. Fifty-seven were present, but it is expected that the number to go will reach at least seventy.

IT is a cause for sincere regret that Rev. Stacy R. Warburton, of Kiaying, China, now in this country, has offered his resignation to the Missionary Union on account of the ill health of his wife. He entertains the hope, however, of returning to China at some future date.

OUR sympathy goes out to Rev. and Mrs. J. S. Adams of Hanyang, China, in the severe illness of Mrs. Adams. We are thankful to know that she is improving, and trust that she may be fully restored to health and to the work in which she has been so great a blessing.

THE Japanese Government has insisted that interpreters hired by foreign war correspondents must be Christians. It wishes those who go with foreigners to the seat of war to be men who will not soil the Japanese name by dissolute lives Japanese officials know the high moral influence of the teachings of Jesus Christ.

MRS. M. D. HARRIS has generously ofered the Union the sum of $2,000 to cover the cost of enlarging Harris Hall, Duncan Academy, Tokyo, Japan. This renewed expression of interest is deeply appreciated and will be a great accommodation to the institution. Another residence house for a missionary family is urgent in connection with the academy.

THE Woman's Society of the West and the cause of missions have sustained a great loss in the death of Mrs. E. W. Brayman, of Chicago, Ill. She was a charter member of that society; and became its second recording secretary. For many years she was also the Western editor of *The Helping Hand*, continuing in that work up to the time of her death. Faithful and devoted in her service, she will be greatly missed, and we sympathize with all her friends and associates who mourn her loss.

**Born:**

WILLIAM JEROME ELMORE, at Podili, South India, June 27.

ALLAN WALLACE EAST, at Haka, Burma. Telegram dated May 27.

A SON to Rev. E. E. and Mrs. Jones, Ningpo, China. Cable dated July 9.

**Arrivals:**

REV. A. H. KEMP, in Boston, from Chowchowfu, south China, June 18.

MRS. H. ADAMSEN and children, in San Francisco, from Bangkok, Siam, about July 15. They will make their home in Berkley, Cal.

REV. W. F. BEAMAN and family, in Boston, from Kiating, west China. July 28. They report all well in their mission. We hope that Mr. Beaman may soon obtain relief from the intense suffering of the past months.

BISHOP BRENT of the Episcopal Mission in the Philippines writes an interesting account in *The Spirit of Missions* of a recent trip taken from Iloilo to Capiz, in Panay Island. His vivid recital of the conditions he found helps us to understand somewhat of the difficulties under which our missionaries are working. He incidentally refers to the opening of our own work in Capiz.

A MONUMENT in memory of Rev. Horace T. Pitkin, a graduate of Yale University, who lost his life in the Boxer uprising in China, was dedicated in Memorial Hall, New Haven, Conn., at the recent Commencement season. It is fitting that the spirit of devotion to Christ which dominated the life of this gifted young man should be kept before the youth of our land in as many ways as possible.

A CABLE message has been received announcing the full recovery of Miss Charlotte M. Huntoon of Shaohsing, China, from a severe attack of confluent smallpox. Although she had the best of medical attendance and tender nursing, her recovery is considered to have been in direct answer to prayer, and we render thanks to a loving Father who has thus preserved her valuable life.

THE American Baptist Publication Society, always anxious to give Baptist Sunday schools the very best that can be produced on the line of helps for officers, teachers, and scholars, is projecting some new schemes which will not only greatly improve its present issues, but will probably add one or two additional periodicals to the twenty-one it is now offering. Those who want the best helps in all departments of Sunday school work will do well to keep themselves in communication with the Society. Correspondence is solicited from superintendents, and sample copies will be supplied.

# The Literature of Missions

DUX CHRISTUS, AN OUTLINE STUDY OF JAPAN. By William Elliot Griffis. Price, 30 cents, paper; 50 cents, cloth. New York: The MacMillan Company.

It is good news to the many thousands who are using the United Study Plan for woman's societies that the fourth volume of the series is now ready, and that it has been prepared by one so familiar with Japan and its history as Dr. Griffis. "Dux Christus" is admirably adapted to its chief purpose of serving as a text-book in the study circles. In its six chapters the author treats of The Island Empire, The Making of the Nation, The Religions of Japan, Modern Christian Missions, Woman's Work for Woman, Forces in the Conflict. Each chapter is clearly analyzed and divided into paragraphs, with headings which attract attention and assist the memory. The experience of Dr. Griffis goes back to the very beginning of the marvelous modern advancement of Japan, and he shows, contrary to what is commonly supposed, that Japan is a *young* nation; that it never was strictly a "hermit" nation, and that internal as well as external forces have had a part in its present rapid development.

SUNRISE IN THE SUNRISE KINGDOM. By John H. DeForest, D.D., missionary of the A. B. C. F. M. in Japan. Price, 30 cents, paper; 50 cents, cloth. American Baptist Missionary Union, Boston.

This new text-book for the study of Japanese missions is remarkable for clearness and simplicity, and will, therefore, be most acceptable for the class work in which it is destined to be widely used. Its able missionary author also exhibits very plainly, between the lines, his intense love for the Japanese and his respect for their national traits and institutions. It is not impossible that the reader may think that the history and people of Japan are set forth here in colors over brilliant; but this is a fault easily overlooked, especially by the average American just now. The mission work of each denomination is considered in separate sections, and the last chapter is given to an able summary of present conditions in Japan, interpreted to indicate the probable future of this interesting people. The arrangement of the material in the book, with its bibliography, analytical index and other helps to study, greatly increases its value to the multitude of young people who are eager at the present time to study Japan.

# Concerning Wills and Annuities

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ..... dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ..... months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

# Donations Received in July, 1904

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

## MAINE, $167 53

| | |
|---|---|
| W. Levant ch. | $1 15 |
| Bangor, 2d S. S. | 9 00 |
| Bangor, 2d ch. | 15 25 |
| Montague ch. | 60 |
| Old Town ch. | 4 17 |
| Cape Neddick ch. | 8 25 |
| Presque Isle S. S. | 1 10 |
| Portland, Gordon Bible School Trio | 1 85 |
| Camden, Chestnut St. ch. | 4 57 |
| E. Sumner ch. | 5 00 |
| Oakland ch. | 4 45 |
| Sedgwick ch. | 5 95 |
| Ellsworth ch. | 70 |
| W. Ellsworth ch. | 35 |
| Surry ch. | 1 40 |
| E. Bluehill ch. | 2 45 |
| Bluehill ch. | 9 45 |
| Brooklin ch. | 3 15 |
| Manset ch. | 1 75 |
| Lamoine ch. | 2 80 |
| Skowhegan, Bethany ch. | 22 65 |
| W. Rockport ch., Nathan Hunt | 2 00 |
| S. Paris C. E. | 5 00 |
| S. Paris, Gordon Bible Trio | 1 25 |
| Harrington C. E. | 8 00 |
| N. Sedgwick ch. | 3 52 |
| N. Sedgwick S. S. | 1 15 |
| Westbrook, G. B. Ilsley and wife | 7 00 |
| Pembroke ch. | 5 00 |
| Carmel, Ella F. Mayo | 5 00 |
| Belfast ch. | 4 00 |
| Biddeford, 1st ch. | 5 79 |
| Bath, 1st ch. | 13 78 |

## NEW HAMPSHIRE $94 63

| | |
|---|---|
| Fitzwilliam, 1st ch. | $10 00 |
| Keene, 1st ch. | 21 15 |
| Nashua, Crown Hill ch. | 3 12 |
| Newport C. E., for Yachow | 5 00 |
| Franklin Falls, 1st ch. | 12 45 |
| Somersworth, C. E. Schaible | 1 00 |
| Antrim ch., Ladies' Circle | 5 00 |
| Rumney ch. | 7 93 |
| Manchester, Peoples' ch. | 28 98 |

## VERMONT, $6

| | |
|---|---|
| W. Brattleboro ch. | $6 00 |

## MASSACHUSETTS, $1 404 08

| | |
|---|---|
| Andover ch. | $6 00 |
| Boston, 1st ch., Samuel N. Brown | 250 00 |
| Boston, 1st ch. | 15 00 |
| Boston, Ruggles St. ch., Miss Gale's Working Woman's Bible class | 9 41 |
| Campello, John Johnson, t. s. Malay | 15 00 |
| Middleboro, Central B. U., for wk. of W. F. Beaman | 12 50 |
| Brookline, Mrs. Pauline Miller | 5 00 |
| Chelsea, 1st ch. | 124 36 |
| Stoneham, 1st ch. | 15 00 |
| Dorchester, a friend, for Sungiah, c. W. S. Davis | 10 00 |
| S. Medford S. S. | 3 19 |
| W. Medford ch., for Kengtung sta. | 15 00 |
| W. Acton, 1st ch., t. s. n. p., c. Dr. Bunker, | 50 00 |
| W. Acton ch. | 26 96 |
| Brockton, Warren Av. S. S., for Capt. Bickel's wk. | 13 00 |
| Lynn, Mrs. A. M. Pickford, for Dr. East's Hospital | 100 00 |
| Lynn, Mrs. L. G. Brockway, for do. | 10 00 |
| Lynn, A. S. Wyman, for do. | 10 00 |
| Lynn, G. A. Bodwell, for do. | 2 00 |
| Lynn, Mrs. Florence Corning, for do. | 1 00 |
| Lynn, Charlotte Haslewood, for do. | 1 00 |
| Lynn, John Foster, for do. | 1 00 |
| Lynn, George Farence, for do. | 5 00 |
| Gloucester, Chapel St. ch. | 9 02 |
| Gloucester, 1st ch. | 27 27 |
| Dedham, 2d C. E. | 5 00 |
| Palmer, 2d ch. | 14 39 |
| Winthrop, 1st C. E., t. s. J. R. Goddard | 25 00 |
| Drury, J. H. Bigger and family, for Kiating sta. | $5 00 |
| N. Attleboro, 1st ch., for wk. of A. A. Forshee | 43 62 |
| Cambridge, Old Cambridge ch. | 338 67 |
| Greenwood, Union ch. | 10 00 |
| Clinton C. E. | 13 50 |
| Dighton, 1st ch. | 2 85 |
| Dighton, 1st S. S. | 1 65 |
| Winchester, 1st ch. | 20 00 |
| Huntington, E. H. Cross, for wk. in Burma | 13 50 |
| Dorchester Temple C. E., t. s. J. S. Grant | 38 34 |
| Belchertown, N. E. Barry, for wk. in Phil. | 20 00 |
| Worcester, Finnish ch. | 2 35 |
| Worcester, Finnish S. S. | 1 00 |
| Lowell, Worthen St. ch. | 35 17 |
| Malden, 1st C. E., for the Gospel Ship | 17 48 |
| Russell ch. | 3 55 |
| Dorchester, Temple ch., Prof. and Mrs. D. O. S. Lowell, t. s. wk. of J. A. Curtis | 50 00 |
| Dedham, 2d Y. P. | 5 00 |
| Jamaica Plain, Miss Fountain | 1 30 |

## RHODE ISLAND, $208 03

| | |
|---|---|
| Providence, friends, for building chapel at Kiaying | $70 00 |
| Providence, Fourth ch. | 42 92 |
| Providence, 1st ch. | 82 61 |
| Hope Valley C. E., t. s. O. L. Swanson | 12 50 |

## CONNECTICUT, $130 49

| | |
|---|---|
| Bloomfield ch. | $7 50 |
| Hartford, H. M. Gerry, for share in J. L. Dearing's wk. | 1 00 |
| Hartford, Olivet ch. | 2 77 |
| Hartford, Suffield St. Chapel C. E. for W. China | 12 50 |

| | |
|---|---|
| Montville ch. | $10 00 |
| Cheshire ch. | 2 00 |
| Shelton ch. and S. S. | 13 00 |
| Waterford, 1st ch. | 10 72 |
| Bristol ch. | 71 00 |

**NEW YORK, $757 63**

| | |
|---|---|
| Alps, Mrs. Mary E. Coon | $3 00 |
| Alps, Fannie E. Coon | 7 00 |
| New York City, Harlem C. E., t. s. S. R. Vinton | 5 00 |
| Gowanda Y. P., t. s. P. I. | 6 25 |
| Oswego, West S. S. | 12 06 |
| Leesville ch. | 1 70 |
| Oakfield and Alabama ch. | 4 70 |
| Old Bridge B. U. | 4 00 |
| Clifton Springs ch., Mrs. Mary J. Lyon. | 27 50 |
| Belfast, 1st B. U. | 1 00 |
| Belfast, 1st ch. | 2 01 |
| Florida, Hope C. E., for sta. in Phil. | 30 00 |
| Palmyra B. U., for share in Toungoo sta., c. Dr. Bunker | 3 75 |
| Bath B. U. | 5 00 |
| Vernon ch. | 15 75 |
| Fort Ann Village ch. | 20 36 |
| Cohoes, 1st ch. | 93 65 |
| Eden Y. P., for Jaro sta. | 6 25 |
| Hamilton, 2d ch. | 3 95 |
| Fort Edward, 1st ch. | 15 05 |
| Morrisville Station, in memory of Carrie E. C. Rowe | 50 00 |
| Ransomville S. S., for Podili sta. | 25 00 |
| Blodgett Mills ch. | 7 72 |
| Mechlenburg ch. | 3 00 |
| Buffalo, Lafayette Ave. ch. | 24 26 |
| Yonkers, Warburton Ave. S. S. | 16 14 |
| Sennett ch. | 9 52 |
| Albany, 1st ch., Miss. Circle, for motor power, for Capt. Bickel's vessel | 1 00 |
| Akron, 1st C. E. | 6 00 |
| Jordan ch. | 6 80 |
| Delhi S. S., for Briggs fund | 15 00 |
| Hudson River Asso. Y. P., for Groesbeck fund | 250 00 |
| Catskill ch. | 13 00 |
| Brooklyn, Pilgrim ch. | 24 51 |
| Brookfield ch. | 3 00 |
| Trumansburg ch. | 15 28 |
| New York City, North Y. P., for Dr. Bunker | 12 50 |
| New York City, Epiphany ch. | 6 92 |

*Correction:* The amount ($50) published in February receipts from the Bronx S. S. should have been credited to the Alexander Ave. S. S., New York City.

**NEW JERSEY, $582 54**

| | |
|---|---|
| New Brunswick, Livingston Ave. ch. | $64 57 |
| Red Bank ch. | 30 87 |
| Holmdel ch. | 25 00 |
| Scotch Plains ch. | 10 88 |
| Scotch Plains S. S. | 11 44 |
| Roselle ch. | 19 25 |
| Haddonfield ch. | 67 54 |
| Camden Asso., a friend for Mg. Shwe Ya, Sandoway | 16 25 |
| Hammonton ch. | 10 45 |
| Cherryville ch. | $25 92 |
| Trenton, 1st ch., t. s. J. C. Robbins | 200 00 |
| Columbus S. S., for do. | 7 60 |
| Trenton, Grace ch., for do. | 60 00 |
| Trenton, Grace S. S., for do. | 5 80 |
| Hamilton Square ch., for do. | 16 00 |
| Cape May, 1st B. U., for Ko Hmwa Kalay, Sandoway | 10 97 |

**PENNSYLVANIA, $893 33**

| | |
|---|---|
| Collingdale, 1st ch. | $2 17 |
| Scranton, Green Ridge ch. | 35 21 |
| Alleghany, Sandusky St. ch. | 10 00 |
| McDonald, R. R. Holmes, for share in Moulmein sta., c. A. C. Darrow | 15 00 |
| Philadelphia, Epiphany C. E. | 23 99 |
| Philadelphia, Memorial ch. | 6 00 |
| Philadelphia, Chestnut Hill ch. | 9 00 |
| Philadelphia, Frankford Ave. ch. | 26 45 |
| Philadelphia, New Covenant C. E., for Yachow | 12 50 |
| Germantown Wayne Ave. S. S. | 7 74 |
| Blockley, C. E., for Saw Thay, c. D. A. W. Smith | 36 00 |
| Wissahickon B. U. and S. S., for Yachow | 12 50 |
| Philadelphia, Bethlehem ch., acct. sal. W. A. McKinney | 50 00 |
| Germantown, 2d ch., acct. sal. S. R. Vinton | 92 28 |
| N. Frankford ch. | 13 42 |
| Germantown, 3d B. U., for Yachow | 14 39 |
| Frankford B. U., for Yachow | 25 00 |
| Tacony ch. | 10 25 |
| Harrisburg, Tabernacle ch. | 27 41 |
| Factoryville ch. | 22 00 |
| Zion S. S., Beaver Asso. | 2 00 |
| Gibson & Jackson ch. | 4 90 |
| Wayne, Central ch. | 2 35 |
| Huntingdon ch. | 10 00 |
| Clarion Asso., Union ch. | 10 36 |
| Allens Mills, Gethsemane ch. | 6 17 |
| Ansonville, Zion ch. | 26 65 |
| Edinboro ch. | 40 00 |
| McLane ch. | 1 00 |
| Jacob's Creek ch. | 2 50 |
| Picture Rocks S. S. | 7 60 |
| Lock Haven ch. | 15 00 |
| Picture Rocks S. S. | 7 55 |
| Shanokin ch. | 8 00 |
| Winfield C. E. | 3 00 |
| Williamsport, 1st ch. | 45 98 |
| Warrensville Rescue Band, $3 of wh. is for orphan c. H. Huisinga | 7 80 |
| Meadville ch. | 8 00 |
| Homewood ch. | 7 75 |
| Monongahela, 1st ch. | 18 97 |
| Turtle Creek ch. | 5 00 |
| Greensburg ch. | 9 92 |
| Homestead ch. | 13 70 |
| Elizabeth ch. | 11 00 |
| Alleghany, Judson Mem'l Chapel S. S. | 7 89 |
| McKeesport, 1st ch. | 29 20 |
| Freeland ch. | 14 00 |
| Hyde Park, Welsh ch. | $12 00 |
| Edwardsdale, Welsh ch. | 10 00 |
| Lansford, Welsh ch. | 9 00 |
| Lindsay, Welsh ch. | 8 50 |
| Plymouth, Welsh ch. | 7 06 |
| Frostburg, Welsh ch. | 8 75 |
| Wilkesbarre, Parrish St., Welsh ch. | 4 00 |
| Wilkesbarre, Mead St., Welsh ch. | 3 80 |
| Taylor, Welsh ch. | 5 00 |
| St. Clair, Welsh ch. | 1 50 |
| A friend, by Daniel Keefe | 30 00 |
| D. D. Phillips | 1 00 |
| Ridley Park S. S. | 11 87 |
| Aldenville ch. | 2 25 |
| Clinton Centre ch. | 1 00 |

**WEST VIRGINIA, $366 36**

| | |
|---|---|
| Little Otter, H. F. Rose | $5 00 |
| Morgantown, H. F., t. s. B. Manikan, Jaro | 8 00 |
| Parkersburg, Calvary B. U., t. s. Miriam, c. W. Boggess | 14 00 |
| Sarepta ch. | 5 00 |
| Tygarts Creek ch. | 5 00 |
| Willowdale ch. | 2 75 |
| Rock Castle ch. | 7 50 |
| Fairmont ch. | 94 00 |
| Hambleton ch. | 3 75 |
| Parsons ch. | 9 00 |
| Clarksburg ch., t. s. W. Boggess | 118 83 |
| Clarksburg S. S., for do. | 31 43 |
| Clarksburg C. E., for do. | 54 10 |
| Clarksburg Jr. C. E., for do. | 8 00 |

**DISTRICT OF COLUMBIA, $294 68**

| | |
|---|---|
| Washington, a friend, for wk. in Philippines, c. C. W. Briggs | $6 25 |
| Washington, Metropolitan ch. | 24 93 |
| Washington, Calvary ch. | 250 00 |
| Washington, 1st ch., acct. sal. A. C. Darrow | 13 48 |

**DELAWARE, $30 75**

| | |
|---|---|
| Wilmington, Delaware Ave. ch. | $30 75 |

**INDIAN TERRITORY, $5**

| | |
|---|---|
| Bacone, James P. Peden | $5 00 |

**OKLAHOMA, $4 59**

| | |
|---|---|
| Pleasant Vale S. S. | $2 09 |
| Moore ch. | 2 50 |

**WISCONSIN, $117 50**

| | |
|---|---|
| Grantsburg ch. | $30 00 |
| Bunyan, M. Peterson | 5 00 |
| Ellsworth, Johnson | 4 00 |
| Silver Lake ch. | 1 65 |
| Walworth ch. | 28 10 |
| Millard ch. | 4 00 |
| Waupaca S. S. | 7 50 |
| Milwaukee, Belle Hermann and Misses Reynolds, for W. China | 6 25 |
| Genoa Junction, Minnie Wink | 10 00 |

lle ch. ..... $11 00
Lydia J. Chrisrson, $9 of wh. Ndiamosi, and r children c. derickson ... 10 00

**ICHIGAN, $209 55**

1st ch. ..... $75 70
reet ch. ..... 2 25
g ch. ..... 20 00
ch. ..... 21 60
Island ch. .. 2 75
lle ch. ..... 1 50
ille ch. ..... 2 50
ch. ..... 8 57
S. S. ..... 1 00
B. U. ..... 1 00
soo River B. ..... 1 00
soo S. S. ..... 1 82
nee ch. ..... 22 04
nee B. U. ..... 4 00
h. ..... 19 00
Sw. ch. ..... 11 75
litan Sw. ch. . 4 00
lle ch. ..... 1 50
th ch. ..... 2 86
th S. S. ..... 1 00
ton ch. ..... 3 71

**LINOIS, $1 070 15**

B. U., t. s. Darrow ..... $9 50
e S. S., for in Gospel and 1 share in iri sta., c. Brock ..... 52 00
B. U., for nein sta. ..... 13 50
st ch. ..... 32 83
st S. S. ..... 19 20
ch., $25 of wh. share in Jaro 44 40
B. U., for in Banza Man- ..... 25 00
ch. ..... 2 00
City ch. ..... 2 25
University, lent ..... 1 00
on ch. ..... 12 15
, 1st ch. ..... 81 42
h. ..... 5 00
, 2d ch. ..... 132 88
, Centennial ..... 56 02
, Millard Ave. .. for Mukim- ta. ..... 4 00
ch. ..... 8 60
es S. S., t. s. nt, Ongole Mis- ..... 6 25
Mrs. Mary C. field ..... 500 00
e ch. ..... 5 22
ch. ..... 1 09
ch. ..... 3 64
..... 18 70
ch., per J. E. y ..... 10 00
lle ch. ..... 8 00
Sw. B. U., for a Spain ..... 12 50
, John Berg, t. llip ..... 3 00

**NDIANA, $234 91**

ria, 1st ch. .. $2 50
Wayne B. U., are in Secunad sta. ..... 8 50
polis, Tuxedo ch. ..... 11 05
polis, Garden ..... 12 55
Lewis Creek ch. ..... $31 75
Hope ch. ..... 11 30
Friendly Grove ch. .. 4 50
Fairmount ch. ..... 10 51
Fairmount S. S. ..... 3 65
Fairmount B. U. .... 1 38
Fairmount B. U. Jr. . 1 66
Anderson ch. ..... 12 76
Anderson B. U. ..... 1 65
Tipton ch. ..... 10 50
New Bethel ch. ..... 11 90
Galveston ch. ..... 13 66
Garrett ch. ..... 33 44
Wolcottville ch. ..... 8 43
Pleasant Lake ch. ..... 22 00
Muncie, 17th St. ch... 50
Liberty Center ch. .... 8 07
Liberty ch. ..... 12 65

**OHIO, $762 28**

Sidney B. U., for wk. in Burma ..... $1 05
Madisonville B. U. ... 5 57
Cleveland, East End B. U., t. s. J. Taylor 6 00
E. Cleveland Y. P., $25 of wh. is for purchase of bed and furniture, and $25 t. s. bed for one year, c. G. A. Huntley ..... 50 00
Dayton, 1st B. U., t. s. Rev. and Mrs. J. Speicher ..... 200 00
Dayton, 1st Miss. Circle, t. s. orphan in Ongole Orphanage . 7 50
Pioneer, 1st ch. ..... 3 00
Mercer S. S. ..... 3 00
Dorset ch. ..... 3 04
Richmond ch. ..... 2 26
Cleveland, Calvary ch. ..... 35 00
Cleveland, Euclid Ave. for wk. c. S. D. Bawden ..... 50 00
Jonahs Run ch. ..... 31 19
Alexandria ch. ..... 10 00
Columbus, Hildreth ch. ..... 4 75
Granville, 1st ch. ..... 75 06
Clyde ch. ..... 5 00
Tiffin ch. ..... 8 25
Loudonville ch. ..... 21 78
Loudonville S. S. .... 4 05
Loudonville B. U. ... 92
Shelby, 1st ch. ..... 10 93
New Harmony ch. ..... 2 60
Addyston ch. ..... 5 00
Cincinnati, Lincoln Park Men's Club .. 5 00
Martinsburg ch. ..... 10 35
Mt. Gilead ch. ..... 26 70
Owl Creek ch. ..... 13 75
Toledo, Ashland Ave. ch. ..... 130 92
Youngstown, Himrod Ave. ch. ..... 4 47
Blue Rock ch. ..... 75
McConnellsville ch.... 5 00
Pleasant Valley ch. .. 1 00
Rockville ch. ..... 7 45
Rockville S. S. ..... 2 19
Martin's Ferry ch. ... 8 75

**MINNESOTA, $294 61**

Little Falls ch. ..... $2 12
Brainerd, Am. ch. ..... 8 67
Detroit ch. ..... 14 19
Crookston ch. ..... 14 15
Bemidji ch. ..... 10 50
Park Rapids S. S. ..... 2 00
Park Rapids ch. ..... 5 41
Long Prairie ch. ..... 10 35
Sauk Centre ch. ..... 10 69
Parker's Prairie ch. .. 12 05
St. Cloud ch. ..... 12 00
Duluth, 1st Sw. ch. .. 13 93
Minneapolis, Bethel Y. P. ..... $6 55
Cambridge, E. Grondel 6 00
St. Paul, 1st Birthday Soc. ..... 20 00
Minneapolis, 1st Sw. ch., J. Carlson .... 10 00
Mankato Sw. ch. ..... 10 00
Stromsborg, A. Backlun ..... 15 00
Stromsborg, J. W. Mattson, for Phil... 25 00
Stromsborg, J. W. Mattson, for Assam 25 00
Stromsborg, J. W. Mattson, for Burma 25 00
Bricelyn ch. ..... 36 00

**IOWA, $767 06**

Laporte City, D. Hanchett ..... $500 00
Missouri Valley ch.... 4 00
Emerson S. S. ..... 2 11
Lohrville ch. ..... 3 35
Boone ch. ..... 48 00
Grand Junction ch. .. 12 00
Beaver ch. ..... 21 89
Farlin ch. ..... 11 40
Kendrick ch. ..... 10 10
Lake City ch. ..... 24 25
Newton ch. ..... 3 15
Cherokee ch. ..... 15 00
Le Mars ch. ..... 17 85
Council Bluffs, Sw. Y. P. ..... 10 75
Bancroft ch. ..... 6 65
Ayrshire ch. ..... 15 56
Swea City ch. ..... 11 00
Bedford ch. ..... 50 00

**MISSOURI, $24 25**

St. Louis, Mrs. H. C. Wade, t. s. student in Theo. Seminary, c. D. A. W. Smith .. $1 00
St. Louis, Watertown ch., E. E. Barakat, for Theo. student at Insein ..... 2 00
Kansas City, Olive St. B. U. ..... 6 25
Kansas City, Sw. Y. P., t. s n. p. ..... 15 00

**SOUTH DAKOTA, $68 99**

Madison ch. ..... $19 19
Mitchell ch. ..... 17 70
Oldham ch. ..... 60
Bryant ch. ..... 4 65
Huron ch. ..... 1 41
Aberdeen ch. ..... 6 42
Watertown ch. ..... 8 15
Brookings ch. ..... 7 87
Elkton ch. ..... 3 00

**NORTH DAKOTA, $5 00**

Park River, Am. ch... $5 00

**NEBRASKA, $308 88**

Lorton ch. ..... $3 35
S. Russell ch. ..... 2 12
Palmyra ch. ..... 11 30
Palmyra S. S. ..... 2 00
East Lincoln ch. and S. S. ..... 69 34
East Lincoln B. U., for W. T. Elmore .. 5 00
Valley, 2d Ladies Sewing Soc. ..... 10 00
Valley, 1st ch., Lars Peterson ..... 5 00
Omaha, Sw. Wom. Circle, for Dr. East, 10 00
Omaha, Miss Corin Paulson, for Dr. East ..... 1 00

| | |
|---|---|
| Omaha, Mrs. R. Strom, for do. | $1 00 |
| Grand Island ch. | 64 39 |
| Grand Island S. S. | 2 15 |
| Central City ch. | 16 32 |
| Loup City ch. | 10 00 |
| Fair Haven S. S. | 2 60 |
| Kearney ch. | 27 31 |
| Gibbon ch. | 6 00 |
| Burchard B. U., for W. M. Young | 4 40 |
| Fairbury B. U., for Phil. | 25 60 |
| Stromsburg, Eden ch. | 30 00 |

**KANSAS, $265 34**

| | |
|---|---|
| Topeka, 1st ch., for sta. in China | $30 00 |
| Alden ch. | 6 35 |
| Raymond ch. | 2 60 |
| Lyons ch. | 6 14 |
| Abbyville ch. | 3 50 |
| Elk Falls ch. | 4 60 |
| Grenola ch. | 5 66 |
| Howard, Mr. and Mrs. Fred Adams | 5 00 |
| Walnut ch. | 4 93 |
| Walnut S. S. | 1 50 |
| Pittsburg ch. | 18 25 |
| Manhattan ch. | 4 00 |
| Osawatomie ch. | 4 35 |
| Kansas City, 1st Y. P., t. s. n. p. | 7 80 |
| Kansas City, Edgerton Place ch. | 85 |
| Bush City ch. | 5 65 |
| Yates Center ch. | 65 |
| Goddard ch. | 14 00 |
| Bethany ch. | 3 00 |
| Sedan ch. | 65 |
| Hewins ch. | 3 35 |
| Cherryvale ch. | 50 |
| Independence ch. | 6 24 |
| Mound Valley ch. | 11 65 |
| Mound Valley S. S. | 4 16 |
| Mound Valley, Mrs. W. J. Wilson | 1 00 |
| Altamont ch. | 8 95 |
| Wilsonton, Mrs. M. J. Hopps | 1 00 |
| Coffeyville, W. S. Upham | 10 00 |
| Coffeyville, Dr. S. Hall, | 1 00 |
| Oswego ch. | 5 40 |
| Labette ch. | 6 25 |
| Chetopa Y. P. | 5 00 |
| Garden City ch. | 5 00 |
| Topeka, Sw. Y. G. S., t. s. n. w. | 15 00 |
| Clay Center Sw. ch. | 7 50 |
| Wichita, 1st ch., Fanny McCandless, t. share in Madras, c. W. R. Manley | 25 00 |
| Hackney ch. | 18 86 |

**COLORADO, $95 00**

| | |
|---|---|
| Colorado Springs, L. L. Radford, t. share in Kengtung | $10 00 |
| Salida ch. | 39 00 |
| Salida ch., t. share in Toungoo | 25 00 |
| Rocky Ford Y. P., t. share in W. China | 3 25 |
| La Veta ch. | 17 75 |

**NEW MEXICO, $25 02**

| | |
|---|---|
| Alamagordo ch. | $25 02 |

**IDAHO, $42 93**

| | |
|---|---|
| Haggerman ch. | $42 93 |

**ARIZONA, $11 40**

| | |
|---|---|
| Buckeye ch. | $3 75 |
| Buckeye, Palo Verde ch. | $1 90 |
| Douglas ch. | 5 75 |

**WASHINGTON, $87 75**

| | |
|---|---|
| Spokane, 1st B. U., for share in Sendai, | $7 50 |
| Walla Walla, Bethel ch. | 5 00 |
| Blaine ch. | 18 00 |
| Everett ch., for Africa, | 1 00 |
| Seattle, Fremont S. S., for Phil. | 4 31 |
| Dryad ch. | 12 00 |
| Oysterville ch. | 1 00 |
| Vancouver ch. | 28 19 |
| Cedarhome Sw. ch. | 5 75 |
| Pearson Sw. ch. | 5 00 |

**OREGON, $41 65**

| | |
|---|---|
| Brownsville ch. | $25 00 |
| N. Palestine ch. | 2 00 |
| Pendleton ch. | 7 05 |
| Snake Valley ch. | 1 00 |
| Weston ch. | 2 50 |
| Grant's Pass ch. | 4 10 |

**CALIFORNIA, $245 09**

| | |
|---|---|
| Kern City, Mr. and Mrs. C. E. Burrows, $5 of wh. is t. s. A. C. Darrow | $7 00 |
| San Jose ch. | 5 10 |
| Alameda ch. | 1 00 |
| Oakland, Calvary S. S. for Phil. | 6 25 |
| Oakland, S. A. Green and family, for Yachow sta. | 6 25 |
| Goleta ch. | 9 27 |
| Goleta ch., for Podili sta. | 6 00 |
| Linne, Sw. ch., for wk. in Phil. | 15 00 |
| Santa Barbara ch. | 46 97 |
| Santa Barbara Y. P. | 1 00 |
| Santa Barbara S. S. | 5 00 |
| Santa Barbara, a friend, t. s. A He, c. J. W. Carlin | 8 00 |
| Maxwell ch. | 3 00 |
| Corona B. U. | 1 50 |
| Corona Jr. B. U. | 1 25 |
| Pomona Y. P., t. s. Kondiah, Atmakur, | 12 50 |
| Oakland, "F. L. F.," t. s. G. E. Finlay | 100 00 |
| Los Angeles, L. B. Youde, for sta. in W. China | 10 00 |

**GERMANY, $57 68**

| | |
|---|---|
| German Baptist Churches | $57 68 |

| | |
|---|---|
| Total | $9 680 68 |

**LEGACIES**

| | | |
|---|---|---|
| Clinton, Mass., Sarah B. Greeley | $1 250 00 | |
| Chicopee Falls, Mass., Melissa R. Lucas | 234 05 | |
| Putnam, Conn., Mrs. A. C. Corey | 50 00 | |
| Allegheny, Pa., Est. Caroline Swartzwelder | 251 47 | |
| Macomb, Ill., Est. Joseph O. Metcalf | $577 00 | |
| Malden, Ill., Est. Mrs. E. J. Bass | 50 00 | $2 412 52 |
| | | $12 093 20 |
| Donations and legacies from April 1, 1904, to July 1, 1904 | | 45 083 93 |
| Donations and legacies from April 1, 1904, to August 1, 1904 | | $57,177 13 |

**DONATIONS RECEIVED TO AUGUST 1, 1904**

| | |
|---|---|
| Maine | $478 31 |
| New Hampshire | 348 57 |
| Vermont | 136 94 |
| Massachusetts | 6 003 37 |
| Rhode Island | 721 47 |
| Connecticut | 1 179 41 |
| New York | 7 506 22 |
| New Jersey | 3 025 53 |
| Pennsylvania | 4 532 08 |
| Virginia | 21 00 |
| W. Virginia | 731 88 |
| Delaware | 39 25 |
| District of Columbia | 478 08 |
| N. Carolina | 5 00 |
| Florida | 2 00 |
| Alabama | 25 00 |
| Texas | 6 00 |
| Indian Territory | 51 24 |
| Oklahoma | 12 49 |
| Wisconsin | 600 43 |
| Michigan | 1 477 64 |
| Illinois | 3 811 56 |
| Indiana | 773 03 |
| Ohio | 3 122 51 |
| Minnesota | 878 42 |
| Iowa | 1 549 38 |
| Missouri | 99 98 |
| N. Dakota | 81 85 |
| S. Dakota | 165 09 |
| Nebraska | 862 38 |
| Kansas | 884 25 |
| Montana | 137 85 |
| Wyoming | 26 50 |
| Colorado | 193 37 |
| New Mexico | 41 87 |
| Idaho | 68 23 |
| Utah | 15 00 |
| Arizona | 21 40 |
| Washington | 349 15 |
| Oregon | 259 95 |
| California | 1 612 83 |
| Alaska | 3 30 |
| Philippine Islands | 50 00 |
| Cuba | 6 00 |
| Spain | 13 78 |
| Denmark | 300 00 |
| Germany | 57 68 |
| Miscellaneous | 250 00 |
| | $43 017 47 |

**LEGACIES RECEIVED TO AUGUST 1, 1904**

| | |
|---|---|
| New Hampshire | $610 60 |
| Vermont | 8 80 |
| Massachusetts | 2 128 66 |
| Connecticut | 50 00 |
| New York | 5 790 98 |
| Pennsylvania | 546 47 |
| Illinois | 627 00 |
| Iowa | 2 386 95 |
| Michigan | 500 00 |
| Wisconsin | 1 510 20 |
| | $14 159 66 |



PHILIPP BICKEL, D.D., MANAGER OF BAPTIST PUBLICATION HOUSE, CASSEL, GERMANY

## TOPICS FOR OCTOBER

# THE HOME DEPARTMENT
# MISSIONS IN EUROPE



A HOME IN LEKSAND, NORTH SWEDEN

THE
APTIST·MISSIONARY·MAGAZINE

84 OCTOBER, 1904 No. 10

# An Important Number



IN this October number two important topics are considered, —

**"The Home Department" and "Missions in Europe"**

They are manifestly too large for adequate treatment in the same issue but circumstances rendered necessary this combination which is not altogether inappropriate.

The articles and illustrations sent by our friends across the Atlantic afford extremely interesting glimpses of life in the various countries where our brethren labor; and we appreciate their kindness in preparing these ives. We had hoped to print an article by Dr. Barbour, the Foreign etary who, with Dr. Wood, Chairman of the Committee, has recently rned from important interviews with missionary leaders in France, Ger- y, Spain, Denmark, Sweden, Norway, Finland and Russia; but on unt of the date fixed for the departure of our new missionaries, we were ged to close our columns just before his arrival. Doubtless he will give n interesting account of his journey in a later number.

nis number is important also because of the season in which it appears — fall, when all of us are settling down to the year's work after the usual ruptions and relaxation of the summer; a time when we most appreciate ful suggestions regarding our *home* part of *foreign* missionary work, ely: The organization of study classes, the use of literature, the estab- nent and improvement of the missionary concert, plans for increasing nissionary contributions, how to become more vitally related to the work ad, and other similar questions. These "Helps for Home Workers" continue to be a prominent feature of each month's issue.

rthermore in this number is inaugurated our new series of "Missionary ts on the International Lessons" or helps to the study of missions in Sunday school, to which we referred last month. We believe the plans "Lights" presented by the Sunday School Cooperating Committee will e to be very acceptable to our teachers and superintendents, all of whom rust will read the descriptive circular which has been prepared by the mittee, and also the "Lights" as they appear month by month.

nally this number is sent forth with the avowed purpose of making a host ew friends. It is, however, only an average number, but we intend that succeeding issue shall be better than the previous one. The thousands ew names sent in during the past year have been gratefully recorded on lists, and we wish to thank those who have so nobly assisted in this work xtending the influence of the MAGAZINE: but we are not satisfied, nor l we be until there is a club in every church, a MAGAZINE in every family. resh supplies of sample copies, posters and other helps for increasing the ılation will be sent to any who desire them.

# WHAT BUSINESS HAS A BUSINESS MAN WITH FOREIGN MISSIONS? By Rev. S. M. Zwemer, D.D., Missionary of the Reformed Church of America at Bahrein, Arabia.

THE word business comes from the Anglo-Saxon *bysig*, which means active, diligent; and the fact that the term man-of-business means what it does and only that, speaks volumes regarding the character of our age. Other professions may have leisure, brook delays, or be sedentary in character. The man of business is always on the go. The commercial world has no place for the careless, dull, indolent, listless talker or idler. Push and Pull are written on every door. Competition is keen, enterprise lively, advertisement startling and ambition world-wide. Now the one great only business of the Church is missions, and the nature of modern business and the char- of foreign missions, two things are very evi- impress them on you is strictly business take five minutes of your time.




BUSINESS IS CONNECTED WITH FOR- SIONS AND YOU ARE INDEBTED TO

and from acter dent. To and will not

I. YOUR EIGN MIS THEM. This is or not, and whether heathen or consider and hopeless. What or trade you are en lenge you to read up its find yourself face to face sions. There are no banks heathendom. There is no Mohammedan lands, for no one neighbor. The history of architect age and transportation all lands story of mediæval missions. Modern merce is the fruit of Christianity than modern civilization. The fact London and New York, and not Pekin stantinople are the financial pillars of the is due to Columba and Augustin. Peschel, great geographer, said: "Geography, commerce the spread of the Christian religion have singu enough a common history." Missions not only promote but create commerce. Ipecac and quinine and india-rubber were discovered by missionaries; the first steamships on African lakes were built for missions; ploughs were first sold in Turkey by American missionaries; Yankee clocks have followed Yankee school-teachers from China to Peru. Commercial facts like these are so numerous and novel that I commend to you their perusal in books like Warneck's "Modern Missions and Culture," or the Ely volume on "Missions and Science."

true whether you are a Christian you believe in converting the the enterprise quixotic ever branch of finance gaged in, I chal- history and you will with foreign mis- or drafts in partnership in trusts his ure, drain- you in the com- no less that or Con- world. the and larly

1 owe a debt to foreign missions
usiness man. The heathen have
n on you at least six days a week.
of the indispensables of your
and the comforts of your home
ıe result of heathen labor. And
dern business man denies that he
a duty to his employees. Many
ur costly imports are brought to
harves by heathen slave labor.
gathered and dried the tea in In-
Ceylon and China? Who toiled
looms in Persia and Afghanistan
your tapestry department? Did
egroes who carried your ivory to
oast ever hear of your Saviour?
ay *all* business men are not inter-
in billiard balls or piano keys.
ed. But look at your desk.
ıce came the tools of your pro-
n? Your bottle of mucilage and
box of stamps owe a debt to the
of Hadramaut. Your eraser and
andle of your fountain pen came
South America, the neglected con-
t; the graphite of your pencil from
Siberia, and your finest grade of
om China. If you are in the drug
ıcer trade look down the list of oils,
ms, gums and barks and see what
we to heathen lands. In the busi-
vorld no man liveth to himself. A
ıe at the antipodes changes stock
all street. The occupation of the
Hebrides by missionaries lowered
ıtions on arrowroot. Living-
's last journey opened half a
ın markets for piece-goods. The
of exports and imports of
iii *for a single year* are twelve
as much as the total sum spent
the beginning until the end by
ın missionaries in evangelizing
ivilizing its people. War destroys
ets and has closed more open doors
opened closed ones. But the
onary is the pioneer of commerce
he herald of civilization. If you
a wider market send out more
onaries. The man who reads a
er wants a shirt and his wife a
n. Uganda will soon import
ican carpet-sweepers. It ought
o take a business man long to see
that missions pay, even in the lowest sense of the word.

Now while you profit by this world-market, you cannot hide from yourself the fact that much of this wealth costs the lives of men for whom Christ died, and that they have died practically in your service, never having heard the blessed Name. Here lies a great responsibility for business men, and they should show to the world that they have a stake in the greatest business enterprise and the most stupendous Trust of the twentieth century — *Foreign Missions.*

II. FOREIGN MISSIONS NEEDS YOU, BECAUSE YOU ARE A BUSINESS MAN. When the world was half asleep and wholly drowsy, in the Middle Ages, monks were missionaries. Now it is daybreak everywhere and monks are out of date. We want business men for the business. There are certain words of David, oft quoted, about the King's business requiring haste. They were a lie to begin with, and, as applied to Christ's kingdom are only partly true and wholly inadequate. The King's business requires a great many things more imperatively than *haste.* His work requires the very qualities in its servant which you possess, if you are a successful business man. Capital, caution, confidence, attention, application, accuracy, method, punctuality, dispatch — these are the elements for efficient conduct of business of any sort. They are the very elements that have built up and would today rejuvenate the business at the old stand of foreign missions.

This business of foreign missions is sorely in need of less criticism and more capital. You can supply it. It is acknowledged on the Best Authority to be the most paying investment in theworld. *Ten thousand per cent.* (or an hundred fold) is guaranteed; and has been paid to investors again and again. The enterprise of carrying the gospel to every creature is older, has more branch offices, and covers a wider territory than the Standard Oil Company, and furnishes better light and warmth to

humanity. Why are business men afraid to sink capital in this divine trust? But it is more than mere capital that the business needs. *Foreign missions needs you, yourself.* A business enterprise needs business men to direct it, to extend it, and to carry it on. Some of the most successful missions were inaugurated by laymen or business men. There is today a wider and louder call for consecrated business men in the foreign mission field than there ever was before. The whole problem of *industrial missions*, which lies back of that other problem of obtaining a self-supporting native church, will have to be solved by men of business. The cause of foreign missions needs the help of business men in its administration; business men who will give their time and talent to this important work and make it their business to do the Lord's work in a businesslike way.

When the Master walked outside of Capernaum one day his eye fell on a business man named Matthew, sitting in the midst of account books and vouchers, at the receipt of custom. And he said unto him, follow me. And this business man left all, rose up and followed him.

" Beloved, let us love so well,
Our work shall still be better for our love,
And still our love be sweeter for our work."

Christ himself had no higher word by which to designate his mission on earth and his passion for a lost world than the word that joins you to him as a fellow-craftsman at the same task. " *Wist ye not that I must be about my Father's* BUSINESS? " You are a business man and I want to ask you a straightforward question: Who is *your* Father? And what is his business?



VIEW IN COPENHAGEN, DENMARK, NEAR THE FIRST BAPTIST CHURCH

THE Telugu Baptist churches on the Kurnool field, comprising the Kurnool, Markapur, Cumbum and Nandyal districts have recently effected an organization to be known as the Kurnool Association. Some of the churches in this section are calling their own pastors, administering discipline, and are practically self-supporting. It is hoped that through this union of forces greater interest may be aroused and the results of all the work better conserved.

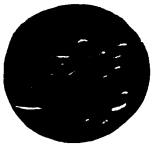
THE first Sunday in June, communion was celebrated at the Wat Kok Baptist Church, Bangkok, Siam. The church was filled and there were sixty members present, Chinese, Peguin and Siamese. After the service five Chinese candidates were baptized on profession of their faith.

## SCHEDULE OF APPROPRIATIONS FOR THE RRENT YEAR. A prosperous work calls for increased ıg. Every Baptist should help maintain our noble l of missionaries. See following pages.

ST year a budget calling for the xpenditure of $495,185.91 was ed, but during the year the Ex- re Committee were compelled to 94,021.09 to this amount to meet ng and unforeseen needs on the making a total expenditure on ld schedule of $589,207. For the year the Committee have voted edule of $529,416.05. The addi- amount of about $28,000 is d to provide for such important as the new Rangoon Press build- he Nellore High School, etc.

ile it is difficult for our churches ılize how many and how great gitimate calls for help are, it is y difficult for the Committee to h continually the details of these The work is a large one, and the ra, while too few, are yet suffi- numerous (520 in number) to make certain the need for large, and still larger, investment for their sustenance and the proper prosecution of the work. It would seem that neither argument nor persuasion should be necessary to secure the money needed. A bare statement of facts ought to produce a sympathetic desire on the part of every Baptist to help. We have every reason to be proud of our missions and of those who heroically labor in them; and likewise we should praise the Lord for the part he is giving us in the development of his kingdom.

Now is the time, at the beginning of the year, to make definite plans for taking a larger share in this schedule than was taken in the one adopted last year. The work grows, and so ought every church and every member in desire to help more and pray more for this great work.



A COIN FROM THE NIZAM'S DOMINIONS, SOUTH INDIA

## N TO MAKE FINANCIAL INVESTMENTS. Absolute rity. Large returns here and hereafter.

ADY, in *The Christian Missionry*, gives the following reasons for g money in the treasury of a n board:

'I will not lose it by investment."

'It saves taxes and insurance."

'The annuity drops into my , and my sister's, semi-annually ıt any action on our part."

Best of all, I will have $—— in the interest of the world's conversion standing to my credit in the day when God shall judge me."

If for the above or other reasons you would like to place money with the Executive Committee of the Missionary Union, write the Treasurer at once for rates of interest, giving your name and age. Full information will be promptly given.

# 1904 Our Re-enforcements 1904



REV. W. E. WIATT

REV. WALTER E. WIATT goes to reenforce the ranks in Burma. He is a graduate of William Jewell College and the Southern Baptist Theological Seminary at Louisville, Ky. In his Christian work, particularly in connection with a city mission in Kansas City, Mo., he has shown patience, perseverance and tact in his efforts to win men to Christ. His early inclination to study medicine has been overcome by his desire to preach.



REV. L. W. B. JACKMAN

REV. L. W. B. JACKMAN leaves the profession of law to proclaim the gospel of the Lord Jesus among the people of Assam. He received his education at the Geneseo State Normal School, in the Law Department of Union University and in Rochester Theological Seminary. His efforts have been much blessed in connection with the evangelistic band of the seminary and he looks forward expectantly to the joy of telling the good news in the dark regions beyond.



REV. S. E. MOON

REV. S. E. MOON and wife sailed on August 2 for the Congo where his work will be in connection with the preacher's training school at Banza Manteke. For this work he is well fitted, having received his education at Pillsbury Academy, Minnesota, the Minnesota State University and Newton Theological Institution. He also took special work at the University of Chicago. He has served in the pastorate in Minnesota, and has commended himself wherever known by his earnest and devoted spirit.



REV. C. L. MAXFIELD

REV. C. L. MAXFIELD is one of the greatly needed recruits for the Philippine Islands. He has been pastor of the University Avenue Church in Rochester, N. Y., while he has been pursuing his studies at the seminary. He is a graduate of Kalamazoo College, and while he was in college was president of the Young Men's Christian Association. During the war with Spain he engaged in Christian work among the soldiers at Tampa, Fla.



MRS. W. E. WIATT



MRS. L. W. B. JACKMAN



MRS. S. E. MOON



MRS. C. L. MAXFIELD

# 1904 Our Re-enforcements 1904



J. H. GIFFIN

REV. J. H. GIFFIN is a graduate of Shurtleff College and of Rochester Theological Seminary, and now turns his face toward the white harvest fields of south China. His consecration to missionary service has been a gradual growth, but he now rejoices in the privilege of giving himself, his time and his talents, all, to the service of his Lord and Master. He is loyally supported in all his desires by his wife.



A. S. ADAMS

REV. ARTHUR S. ADAMS goes to join his parents, Rev. and Mrs. J. S. Adams, of Hanyang, China. He was born in Burma and spent a number of years of his boyhood in China, so he goes to a country which is not strange and to a people whom he learned to love long ago. The past three years have been spent in this country in study at Crozer Theological Seminary. He was married in England on his way to the field.



R. T. CAPEN

REV. RANDALL T. CAPEN has been appointed to Swatow, China. The leadings of Providence have been strange but clear. Strong in faith he goes to face the problems and opportunities of that vast land.

REV. FRED MERRIFIELD is a recruit for Japan. He is a graduate of the University of Chicago and of the Divinity School of the same. He has been successful in pastoral work both in Chicago and Grand Rapids.



H. W. MUNGER

REV. HENRY W. MUNGER sets his face toward the Philippines. He is a grandson of President Weston of Crozer Seminary and is a graduate of this institution. He is sure to reflect credit upon both the institution and its noble president.

REV. R. C. THOMAS, M.D., has the advantage of having had both a medical and theological training. He is a graduate of Harvard and Newton, and a son of Professor Jesse B. Thomas of the latter institution.



MRS. J. H. GIFFIN



MRS. A. S. ADAMS



REV. F. MERRIFIELD



REV. R. C. THOMAS, M.D.

# 1904 Our Re-enforcements 1904



REV. J. C. RICHARDSON

REV. JAMES C. RICHARDSON, Ph.D., brings to his work for the Union several years of pastoral experience in the West. He is a graduate of Ewing College, Ill., and of Rochester Theological Seminary. For a number of months he has been assisting our District Secretary, Dr. I. N. Clark, among the churches of the southwest, thereby gaining a valuable acquaintance with pastors and churches. He goes to Burma.



MRS. J. C. RICHARDSON



REV. S. D. BAWDEN

IT is a cause for thanksgiving that one specially qualified for industrial work in South India has at length been secured in the appointment of Rev. S. D. Bawden. He has been a teacher of mathematics, supervisor of manual training, and recently chaplain of the New York State Industrial School. There is a large field in the development of industrial training in South India, and we are confident that the need will be well met in this choice.



MRS. S. D. BAWDEN



REV. J. V. LATIMER

REV. J. V. LATIMER has been for two years the successful pastor of the First Baptist Church of Emporia, Kan., and it is with sincere regret that the church has consented to the severing of this relationship. He goes, however, to the broader field of needy China; and pastor and people are sure to be blessed in the widening of sympathy which must inevitably follow. Mr. Latimer is a graduate of Des Moines College and Rochester Seminary.



MRS J. V. LATIMER



REV. W. B. BULLEN

REV. WALTER B. BULLEN is alive to the great opportunities that are presented today in Japan and counts it a privilege to devote his life to that people. He received his education at Brown and Harvard universities and Newton Theological Institution. He is a son of Rev. George Bullen, D.D., who has been a member of the Executive Committee of the Missionary Union for many years. Mrs. Bullen is also a graduate of Brown University.



MRS. W. B. BULLEN

# )04 Our Re-enforcements 1904

THE question of where to send our young women, when so many calls for help are being received, has been a difficult one to decide. Miss Wilcox goes to assist Miss Converse in Yokohama, Japan; Mrs. Elliott goes to Moulmein, Burma; Miss Gooch to Henzada, Burma; Miss Magilton to Nalgonda, South India, and Miss Tingley to Bassein, Burma. Miss Weld, not included in this group, goes to the girls' boarding school at Swatow, China.



P. WILCOX



MRS. I. B. ELLIOTT



M. GOOCH



MISS A. S. MAGILTON



MISS C. B. TINGLEY

## )MPLETE ROSTER OF THE MISSIONARIES \G THIS YEAR — May to December.

ection with the annual sailing · missionaries which occurs as AZINE comes from the press, nd the following list, which both the new missionaries and o are returning, after furlough home land. The latter are l by an asterisk. Reports of speed meetings will be given ext number. These fifty-six will bring cheer and encourage- the needy fields they go to , but when divided among so untries, they are few indeed, d with the earnest appeals which are continually reaching us. Let us constantly remember them in prayer; and may their example lead others to say, "Lord, here am I, send me." From various posts and at different times these go forth as our representatives at the battle front.

**Burma**

Rev. and Mrs. J. C. Richardson and child
Rev. and Mrs. W. E. Wiatt
Mrs. Ida B. Elliott
Miss Anna M. Gooch
Miss Clara B. Tingley
*Miss Thora M. Thompson
*Miss Sarah R. Slater
*Prof. and Mrs. E. B. Roach
*Mrs. W. H. Roberts
*Rev. S. R. McCurdy

**Assam**

Rev. and Mrs. Lyman W. B. Jackman
*Rev. and Mrs. S. A. D. Boggs, 2 children
*Miss I. Wilson

**South India**

Miss Annie S. Magilton
*Dr. and Mrs. W. B. Boggs
*Rev. and Mrs. J. M. Baker
Rev. and Mrs. S. D. Bawden
*Rev. and Mrs. A. H. Curtis
*Mrs. F. Kurtz and child
*Mrs. J. Heinrichs

**China**

Rev. and Mrs. Arthur S. Adams
Rev. and Mrs. J. V. Latimer
Rev. R. T. Capen
Rev. and Mrs. J. H. Giffin
*Mrs. W. Ashmore, Jr.
Miss M. F. Weld
*Miss A. L. Crowl

**Japan**

*Dr. and Mrs. A. A. Bennett
Rev. F. Merrifield
Rev. and Mrs. Walter Boardman Bullen
*Rev. F. G. Harrington
Miss E. F. Wilcox
*Miss N. E. Fife

**Africa**

Rev. and Mrs. S. E. Moon

**Philippine Islands**

*Rev. and Mrs. Eric Lund
Rev. and Mrs. C. L. Maxfield and child
Rev. R. C. Thomas, M.D.
Rev. H. W. Munger
*Miss L. Bertha Kuhlen (transferred from South India)

# A TYPICAL MISSIONARY. A successful pastor at home, he will make a faithful worker abroad.

[In response to a special request, one of the new outgoing missionaries has written the following outline of his eminently successful work as a pastor in a western city. This brief account not only shows what can be done, but illustrates better than a book on the "qualifications for missionary service," the type of missionary needed, and the kind that is being sent out. — EDITOR.]

WHEN I became pastor of this church, which had a resident membership of 206, it was not in the best condition; but having been pastorless for seven months I did not expect to find it so. The offering for foreign missions during the year 1901–02, not reckoning the gifts made by the women to the woman's society, was about $30. There was practically no missionary spirit in the church. Seven copies of the MISSIONARY MAGAZINE were taken.

During the twenty-one months since I came, 102 members have been added to the church, 67 by baptism. The fact that 69 of the 102 have come to us during the last eight months shows that the work is still going on. Our offering for the work of foreign missions during the year 1902–03 was $149.82, and for the year 1903–04 it is $213.90. These amounts also do not include the offerings made by the women.

Besides this, seven of my young people have decided to enter work abroad, if it be God's will. Three have already signed the student volunteer declaration; the other four are yet in the high school, and have not come in touch with the student movement. I also have sent in my application blanks, and am very happy in anticipation of going out this fall. During the period under review the pastor's salary has been increased, and more than $500 have been spent in improvement of the church property. There is nothing remarkable about this advancement, yet it shows that God is but waiting to bless the *missionary* church. And I believe it is no more than any other church would do, were the pastor only in earnest about the matter of world-wide evangelization.



THE SITE OF THE BASTILE, PARIS

# REV. R. SAILLENS OF PARIS gives an illuminating picture of the religious condition prevailing in France. The fight for liberty.

THE general condition of things in our country is, at the present time, intensely interesting. The principles of the French Revolution, which had never been fully carried out, are now bearing their fruit in the uncompromising antagonism which government, supported by the majority of the people, is showing towards Romanism. The ministry, Waldeck-Rousseau, had caused a bill to be passed by which all non-authorized religious orders were dissolved, and their property became national property. The present ministry, headed by M. Combes, has gone a step further, by having a bill passed which forbids all orders, whether authorized or not, to hold any school, either primary or collegiate. The bill is now being voted by the Chamber of Deputies, and has already passed the Senate: it provides that, within ten years, all the thousands of schools, now kept by religious orders, will be closed, and the state and towns will have to build new schools to replace the clerical ones. The financial reason is the only cause for that delay of ten years. Of course the clerical party are crying out against a measure which they pretend to be illiberal; and even Protestants are found who deplore it as an attempt on the liberties of the Roman Catholics. But they forget that "fair play" is an unknown thing with Romanism; it claims liberty for itself in order to bring about the destruction of liberty

for others. It seems perfectly right that associations whose members bind themselves on the most solemn oath to put the *dicta* of a foreign power — the Pope — above the laws of their own country; who give up their personal will in the hands of their superiors; who not only live in celibacy, but profess and teach that it is the best state, the most approved of God, and thus influence their young pupils to adopt a mode of life which is suicidal to society; who, in short, stand as an army of strangers in their own land, against all the republican and modern institutions, and who, having unbounded resources through the superstitious lavishness of the rich, are thus made an instrument of moral domination over the poor — it seems quite right, I say, that such associations should be deprived of the power to establish schools and colleges. Henceforth they will have to confine themselves to the contemplative life, or to the care of the sick and infirm. If any member of these orders wishes to be a schoolmaster or professor, he or she will have to leave formally the order by renouncing the vows of obedience and become citizens, as all other teachers are, irrespective of creed. It should be understood, therefore, that this is in no way a persecution against the Catholics; but simply a measure which is taken for the safety of the national institutions which monastic teaching was slowly undermining.

Of course, we, the evangelical Christians of France, are not prepared to endorse every utterance of our government in its anti-clerical policy. We are too well aware of the fact that much of the opposition to Rome is prompted by the spirit of infidelity or revolt against God himself. We deplore that spirit, and we look upon ourselves as equally distant from both contending parties — as the corn which is ground between the upper and nether millstones. And yet, to speak the truth, our sympathies are more for the unbelieving masses of our people who fight Rome than for the superstitious remnant who defend it. The infidelity of the people is the outcome of the past superstitions; their revolt against God is not against the *true* God who has never been preached to them, but against the false one whose vicar is the Pope. And our hope is that, when the State is absolutely secularized, when the Church will receive no financial support from the nation, when our doctrine of truth and liberty will have the same chance with all other doctrines on the field of liberty and competition, we shall see greater victories for the gospel of Christ than for centuries past. There are signs of this already, which it would take too long to enumerate.

I therefore beg our friends in America to pray for the speedy separation of Church and State in this country, whether it be voted by a majority of infidels or not. This will clear the ground. Let us pray even more earnestly for men raised of God to go about the country preaching to these people who are eager to listen, and for the outpouring of his Spirit upon France.

IN connection with an editorial note in the May number of this MAGAZINE on "Governments and Missions," in which we spoke of the maintenance of the English State Church in India, our attention has been called to the fact that all relations between State and Church in Ceylon were severed many years ago. The editor of *The Ceylon Observer*, Mr Ferguson, a Baptist, was active in the agitation, and scarcely any one in the island would now wish reestablishment. That this change is certain to be made throughout all of India before many years is believed by many who are familiar with the situation in the empire.

# P TO SOUTHERN GERMANY. Meeting of the Rhenish Baptist Association at Stuttgart, and :vents.

By Rev. J. G. Fetzer, Hamburg.

URING our summer vacation it has been my custom for years to visit some of our churches in order to keep in touch with them and learn their needs. The last three summers I spent in Russia, but this year I d to visit the Upper Rhenish on, which was to meet in on July 10 and the following

g home July 6 I stopped for Cassel to see our brethren d to settle some matters con- vith the publication house. r manager and editor-in-chief, el, was away at the time, but e other brethren and had the of attending a Sunday school . From Cassel I went to This church, though the old- irttemberg, and in the Upper Association, is a very weak Formerly it suffered much gration, and of late dissen- l ambitious desires have re- progress. The present pas- ung man from our seminary, up the work and is hopefully orward to a brighter future. s church a number of other have branched off; it may be ed, that it is the mother of he churches in Württemberg. ere my way led to Stuttgart, ıl of the kingdom, where the n was to meet. The weather hot and trying, since for a weeks no rain had moistened , and cracks in the ground in many places, not only in fields, but also in the dense The opening services on the were very well attended. In ng Brother Späth, of Steglitz, preached a very good sermon, and in the afternoon it was my privilege to preach to an attentive and appreciative audience. The day closed with a love feast, as our German brethren are wont to call their social gatherings, where some simple refreshments are served.

The association embraces ten German and seven Swiss churches. These together have, however, only 1,793 members, who are scattered over fifty-six preaching stations. The two strongest churches are those of Stuttgart and Zürich. The latter has suffered greatly within the last few years from the extreme and erratic views of their pastor who subsequently left them.

The meetings of the association were conducted in a very fraternal spirit. The papers read were of a high order and showed that the brethren had carefully considered the subjects treated. From the reports of the churches the impression was gained that, though there were many things that interfered with the work, the outlook was not at all discouraging. In Württemberg there is one thing that has been hindering the work somewhat; there are three different parties of believers practising immersion, called the Onckenites or Hamburg Baptists, the Schaufflerites and Fröplichians. They differ on some matters of doctrine and practice, but these differences are not so great as to necessarily hinder a union of the three, and consequently a united work.

After the session I visited some of the churches and preaching stations. For a few days Tübingen, the seat of one of the oldest of the German universities, was the center of my movements. From there I went in company with two of our former students about fifty

miles farther south, where I had the pleasure of baptizing six recent converts. On the day following we had services in the morning in two different places, and in the afternoon a joint meeting was held in an orchard belonging to one of the brethren. We enjoyed a delightful time there in company with our simple brethren among the mountains. After a wedding on the Monday following, we returned to Tübingen. Then I started with some others to make a trip into my native dale. Not having seen it for a number of years, it appeared to me one of the most beautiful spots in Württemberg. More than forty-seven years ago I left it to go with my mother to America, and since my return I have seen it only twice. Of Baptists there is no trace there, however.

I have the impression that our cause in Württemberg is not without hope, but there ought to be more laborers in the field. For a while there were only two; now there are five at work, but these are quite insufficient. There ought to be at least five more. The senior of them is Brother Liebig, a man seventy-five years of age. He still preaches and the people love to hear him, but he is unable to do anything else.



THE SCHLOSS PLATZ, STUTTGART, GERMANY

**"THERE has been intrusted to us personally a great and a glorious task — the taking of the gospel to every creature. It is not for a society that we act and give. It is for Christ, and because of our relation to him. We must draw so near to him that we shall hear his voice, know his will, receive from him power to execute his plan. The more we trust and love him, the more we shall do to make the gospel effective in the lives of those for whom he died."**

# BAPTIST WORK IN SWEDEN. By Rev. Adolphe Drake, Stockholm, Sweden.



CHAPEL AT ELFDALEN SWEDEN

THIS year gives us special occasion for gratitude to the Lord. Fifty years ago, six of our churches were organized. Through God this work has now, in half a century, developed into 567 churches. Of the six churches mentioned above, the first one to celebrate that event was the church in Elfdalen, situated in a valley lying between spurs stretching out from the Norwegian mountains. In company with some other preaching brethren I attended the jubilee of this church, June 19 and 20. Among the brethren present was Nas Per Person, one of the first four preachers to be supported by American Baptists. Before that time he suffered imprisonment for preaching God's word, but the Great Shepherd has blessed our brother in his work, and although he is now seventy-five years of age, he still makes missionary tours. At the jubilee meeting his words sounded a note of praise that thrilled the congregation. There was manifested a deep-felt gratitude to the Lord for bringing the church through a serious crisis in its history to the present hopeful condition.

An outstation recently opened I must mention as an example of activity. It lies some thirty miles away in the deep forests, where not even a horse can penetrate in summer. The foresters will come down to the villages to conduct the preacher through marshes and across lakes to their distant homes to hold meetings for some days. The Lord has blessed such labors to the conversion of many souls. Some of these converts found their way to the jubilee meeting with beaming faces, and we praised God for such witnesses to his power. From this province of Dalcarlia many excellent ministers have come forth. One of them, Brother Olof Larson, during a ministry of twenty years, was privileged to see his church at Eskilstuna grow to be the second in membership in Sweden.

During the last half century the attitude of the Lutheran clergy in Sweden has changed considerably. Very few of them now try to enforce prohibitive laws, although they still exist. If any one does, he receives no encouragement from those in highest authority from whom comes the final decision of the cases; and many young Lutheran clergymen are adopting our ways of working. They hold meetings in unpretentious halls where the working people can be induced to enter; they conduct children's services as a counterpart to our Sunday schools; they organize young people's meetings; and some clergymen have declared their convictions that the Baptists have the Scriptures on their side, only they cannot sunder their present connections,

as in that case they cannot see any possibility of providing for their families.

It is quite evident that the results of Baptist work in Sweden are more far-reaching than mere statistics indicate. American Baptists may indeed be confident of having followed the command of our divine Leader in helping on his work in Sweden. He has raised a host of witnesses for the truth, and he will lead them on to the full recognition of his sovereign rule.

## PROGRESS IN NORWAY. Persecution gives way for the spirit of liberty. Rev. J. A. Ohrn of Christiania makes brief report of the present situation.



PARLIAMENT HOUSE, CHRISTIANIA, NORWAY

THE Baptists of Norway are yet a small and feeble folk, but I think they are alive to the fact that they have a work to do for their Master. One hundred and fifty years ago some believers were baptized by a student from Denmark, Sören Bölle by name. This baptism and such profession of faith could not be tolerated, so Bölle and his associates were banished; and when they dared to return and preach they were arrested again. The authorities had them taken to the marketplace in Christiania, and called out the fire department; the firemen laid out their hose, turned on the water, and gave the faithful witnesses a drenching. It might have been worse. But a fire department cannot quench the Holy Spirit in the believer's heart, nor the truth. It cannot be utterly put out: it may slumber for a while, but will eventually gather new strength and gain the victory. These friends, called at the time Zionites, were again banished, and for one hundred years we do not hear of Christian baptism in Norway. In 1857 another Dane came

as a missionary from the Mariners' Temple Church in New York, where he had been converted and baptized. He was the first Baptist missionary in this country, and in 1858 he baptized the first believer.

During the first period our brethren had to suffer imprisonment for baptizing the converts, but the good work has gone on, and today the whole country is open. Christian baptism is gaining ground as several religious denominations have started to baptize believers in order to keep their members from joining the Baptist churches. Truth will be victorious, but we need more evangelical preachers who are well posted in what we may call Baptist doctrine. We have only a few men who can give all their time to preaching the gospel. Four of these serve as district missionaries. The majority of our churches are served by men who earn their living by the work of their hands. Such men deserve great credit in Baptist history in Norway, for most of our churches date their origin to their service.

Last year we had an increase of over 300 children in our Sunday schools, and young people's work is taken up in several of our churches. In lieu of a regular Sunday evening service, which is not customary in this country, in Christiania we have had our regular meeting at six o'clock, and in order to keep our young people together, the large majority of whom have no home in the city, we have started what we call tea meetings in our smaller hall. Here we have served tea and bread and butter, the expense of which is met by a collection, and after it is served we have testimonies, singing and prayer. It would do anybody good to hear the warm-hearted testimonies, and to know of the many who have been converted at these meetings.

I think the prospect for work in Norway was never better. Our growth is slow, but that may be explained in part by emigration, which during the last three years has been very great. Sometimes the best members leave a feeble church and thus cripple it for years. You may do missionary work for America here in Norway, for you get good Christians by the score every year from Norway, and a good Christian is sure to be a good citizen.



FARM BUILDINGS AT TELEMARKEN, NORWAY

On July 20 we celebrated our twentieth anniversary as a church in Christiania. During our history 858 have been received. Of these, 526 have been dismissed, leaving the present membership 332. The church was organized with ten members, three men and seven women. Surely the harvest is great but the laborers few.



FREDSKAPELLET, THE THIRD BAPTIST CHURCH OF COPENHAGEN, DENMARK

# NOTES FROM DENMARK. By Rev. August Broholm, Copenhagen.

### Spiritual Refreshing

OUR annual report was closed by relating that a spirit of revival had been experienced in the Third Church of Copenhagen. It was then only just beginning, but after the report had been sent off, we had a blessed time in which we gathered in precious souls.

Easter Sunday we had a joyful baptismal service in Fredskapellet, as our third chapel is called. The chapel was thronged that day, by as many as the building could possibly hold, either sitting or standing.

It was an impressive sight to see the candidates all in white come in and take their places around the platform. There were twenty-four to be baptized, eleven men and thirteen women. Twelve of these were from our Sunday school and young people's class, all children of Baptist parents. Three of the deacons and the pastor had the joy of having a son or daughter among these. It was my oldest boy whom I that day had the delight of baptizing and bidding welcome to the Church of Christ.

The revival spread and a few Sundays later twelve were baptized in the First Church, and shortly after four more in Fredskapellet. This makes forty whom the Lord added to these two churches in a short time. Ninety-two were baptized in all our churches during the first five months of this year.

### Dr. Barbour's Visit

FOR years we have longed for a visit from this brother as a representative of the Missionary Union. This visit has now been made. Dr. Barbour came here Saturday, Aug. 7, and left for Stockholm on Monday evening. We were very fortunate that he was able to be with us on Sunday. It was a day of real joy for the churches in Copenhagen to see him and hear his wise counsels. His warm-hearted interest for our mission did us all good. After the morning service in Fredskapellet, Dr. Barbour also was present at our Sunday school and spoke to the children. I am sure the children and young people will not soon forget his kind and loving words concerning the care of the Lord for his children. The lesson for the day was: "God taking care of Elijah." It was a blessed Sunday for us all.

Saturday evening and Monday were spent together with brethren of the Danish Committee in discussing plans for our missionary work. The untiring and painstaking interest with which Dr. Barbour sought information concerning our work showed how truly he meant what he wrote in his letter: "I come to gain more intimate acquaintance with the work in which we are alike interested."

May the Lord bless the work of the Missionary Union and its Secretary.

# THE BAPTISTS AND THE STATE CHURCH OF DENMARK. How the exactions and petty annoyances of the establishment hinder the work of our brethren.

**By Rev. P. Olsen, Principal of High School, Copenhagen.**

THE Danish Baptists have had, of late, several encounters with the powers in church and state, an account of which may cast some light upon the conditions under which Baptist work is carried on in this country.

### First Concerning our High School in Gistrup

This school has been a success thus far, although much is yet to be desired. Two years ago 27,000 kroner (over $7,000) were pledged, and two-thirds of the sum has already been promptly paid for clearing off the debt of the school. The last term it was attended by forty-five young men and women.

There are in Denmark about 100 high schools. They are all private schools, but they can obtain recognition from the state, an act whereby certain privileges are accorded them. Ours alone is "sectarian"; hence our application for recognition met with a refusal. "The government cannot but feel grave doubts as to the propriety of recognizing a high school which has been built and is conducted by a denomination outside the state church."

We are not going to let matters rest there, however, but will try a renewed application. Meantime we agitate the matter, and it seems as if the case is beginning to attract some notice. A couple of weeks ago the principal of the school received a letter from a regular correspondent to one of the leading church papers asking if the report was true, that our school was refused recognition on religious grounds; in which case he intended, through his paper, to protest against this illiberal measure.

### Concerning Another Question of Recognition

The dissenting bodies in Denmark are divided into those recognized by the state and others that are not recognized. The Methodists, for instance, are recognized, but the Baptists are not.

Two years ago it was decided at our annual conference to apply to the government for recognition, which in due time was done. A number of letters from the government were received and answered by the committee. The government seemed especially anxious to know what sort of education our pastors had received. And when it was stated by the committee that there was no Baptist principle which required every pastor to attain a certain degree of education, a reply came that recognition, then, could not be expected.

Now, theoretically, this recognition does not mean so very much. A church that is recognized is allowed to keep its own register of births and deaths within the church, else this is done in each parish by the minister of the state church. And the pastor of a recognized church is allowed to join in marriage his own members and others who desire his services; dissenters of unrecognized churches are married by the magistrate. Practically, however, this recognition might be of no small advantage to us. And moreover we feel it a slight on the part of the government in refusing our denomination this. After the refusal it would be of no use to try to push matters further in that line. Hence our last conference decided to drop this question.

### Another Case Presented Itself

Congress has adopted a bill providing for a more independent organization of the state church. To propose plans for this organization a council has been elected; and to this council the minister of church affairs has consigned the task also of proposing plans for regulating the relation of the state to the dissenting churches. Against this unfair treatment the conference decided earnestly to protest; and a committee was appointed, which should also seek the coöperation of other dissenting bodies in this matter.

This conduct of the government might seem the more remarkable since it is the liberal party that at present has the upper hand in politics; but the explanation is to be found with the bishops of the state church, especially the Bishop of Copenhagen, Dr. Skat Rordam. Almost every communication which we have received from the government concerning the question mentioned above has contained a passage like this: "Having repeatedly corresponded with the Bishop of Copenhagen about the question, the department begs to inform you," etc. And this means that our most persistent enemy is the clergy of the state church. Such a church may contain many earnest Christians and much true religion, but to liberty of conscience it is a curse in Denmark, as it is in England and everywhere.

Once it was the ambition of the Danish Baptists to be "they that are quiet in the land" in any matter relating to the government. In a certain sense this is still the case. But we have learned that faithfulness to the Saviour requires not only submission to the powers that be, but also earnest efforts to remove the obstacles that the state church clergy, through the government, tries to place in the way of a more evangelical Christianity.

# RAISING A JUBILEE FUND IN FINLAND. Early day experiences. Present day conditions. By Rev. I. S. Osterman, Wasa.

[The recent general conference of the Baptists of Finland was held at Nampnas in June, and was an occasion of much blessing and encouragement to all present. It was decided to raise a jubilee fund the coming year for the benefit of the Baptist work in Finland, and as a token of gratitude to God for the blessings of the past fifty years since the establishment of the first Baptist Church in their midst. Persecutions were not confined to the early days of fifty years ago; the church at Nampnas, where the conference met, was organized only twenty years ago, and of the trials they endured Rev. I. S. Osterman has written as follows. — EDITOR.]

NAMPNAS is a large village of fishermen and farmers; most of the people are poor, many are ungodly and formerly they were very hostile. Upon the occasion of the first baptism at this place, when the church was organized, Rev. C. G. Logergren, then pastor of Sundsvall, Sweden, now professor in Morgan Park, Illinois, was there. A great number of people were gathered, old and young, armed with stones, billets of wood and revolvers, and with terrible noise and yelling they threatened to make use of their weapons. The few converts, only nine, were as frightened sheep, full of terror and agony. The priest of the parish also came and forbade Rev. Logergren to baptize. The landlord and owner of the shore, however, set a line over which none could come without permission, and the baptism took place, and no one was injured.

On a later occasion at the same place, the ungodly population of the village gathered on the previous evening and



CHAPEL AT NAMPNAS, FINLAND

howled like Indians all night around the house near which the baptism was to take place. In the morning the sheriff's bailiff had to be brought to avert intended acts of violence. Among the candidates was a fisherman's wife, who was living on the other side of the bay. When the candidates, dressed for the baptism, came to the shore, the husband, cursing and threatening terribly, rushed forward and tore his wife out of the hands of her friends. With shouts of applause from the crowd he dragged her off to the boat and brought her to his home. The baptismal service took place, nevertheless, without further violence. After a while the fisherman came back with his wife, and under insult and sneers from the people, landed her at the place of baptism. It seems, that when he had brought her home she kneeled and poured out her sad heart in prayer to God. The husband could not resist that and at last he said: "Well, you may go back to them." "No," she answered, "you took me from them, and you must bring me back also." And so he did, and she was baptised. This man has since been converted and baptized.

In such manner the kingdom of God was established among us twenty years ago, amid great opposition and bitter enmity. It was the same in other places also. Now it is, true enough, quite otherwise externally; it is peaceful, quiet, and undisturbed by such violence, but the fleshly mind is ever at enmity with God, and we now have to fight indifference and "false brethren."

# SOME IMPORTANT "EXTRAS." Special opportunities for investment beyond the limits of ordinary giving.

IT is manifestly impossible for those not intimately acquainted with the details of the correspondence in the Rooms of the Missionary Union to realize how many are the calls for help from the fields, and how perplexing are the problems which arise in connection with the earnest consideration of these needs; especially in view of the smallness of the resources made available by the churches. The most important and pressing requirements of our missionaries in their work are supposed to be provided for when the annual appropriations are made and the schedule adopted in July. (See note about the new schedule, on page 657.)

In addition to these practically fixed items, however, there is a list of needs which, while they are no less important than those provided for in the regular schedule, are nevertheless, of such a character that they can easiest be set aside to await a more convenient season — when there is more money in the treasury. Of course it is understood that the missionaries cannot have everything they want, any more than any other class of workers; that there must necessarily be some "trimming" when it comes to making up the annual appropriations; still this trimming is usually too close for the best interests of our work, and often prevents the taking of the proverbial "stitch in time" to save some impending loss, or the seizing of splendid opportunities, long prayed for, but possibly never to return again.

It is our purpose, from this time forward, to be more diligent in bringing to the attention of our readers these "extras," many of which doubtless could easily be provided for by a little "extra" effort on the part of individuals or churches upon whom the Lord

may lay the burden. It will be impossible to mention all such requests, but those given will be typical of the many which reach these Rooms every year.

*Let it be understood, however, that nothing will really be gained for the work, if offerings by individuals or by churches are diverted from the regular funds of the Union to the payment of these specific amounts.* It is believed that many friends and many churches could give extra amounts, beyond their regular gifts, which might be used for such purposes.

added to many others, produces a large total. The following extract from Mr. Moore's letter will be of interest: —

Instead of rethatching our buildings here every other year, as is the practice with the government, we rethatch once in six years, and try to do a thoroughly good job. To do this we need 1,000 rupees ($350.00) for the two large bungalows and the chapel. You may perhaps recall that these bungalows are both more than fifty years old. In this climate when a house attains to that age, a good deal of work is required to keep it from utter dilapidation. Whether our front veranda will stand through the rains is doubtful. The posts are decayed and the whole roof is sinking.



"SEE THAT PROP?"
MR. MOORE'S BUNGALOW AT NOWGONG, ASSAM

### Fifty-Year Old Bungalows

As the first illustration there may be mentioned repairs on Rev. P. H. Moore's house at Nowgong, Assam. Ever since the great earthquake in 1897, it has been "propped up" as shown in the illustration, and now needs a new roof. It did not seem possible to grant this the present year. The amount required is small, but

### Power for the "Fukuin Maru"

In the May number of the MAGAZINE attention was called to the fact that the original donor of our Gospel Ship in Japan, the "Fukuin Maru," had offered $1,000, if the balance of $2,500 could be secured to supply the boat with an auxiliary engine, and thus enable Captain Bickel not only to save his own time and strength, but also to

accomplish very much more work with the little vessel. The above statement in the MAGAZINE has just brought to the Rooms a letter from a brother in Pennsylvania, in which the writer offers to contribute $500 of the amount needed, provided the balance be raised within four months. Who will duplicate this noble offer? What church will make a special gift for this important work?

### To Build a Hospital

Many readers of the MAGAZINE will remember Dr. E. H. East, now laboring in that wild frontier post, Haka, Burma, and his appeal for gifts to enable him to build a greatly needed hospital. A portion of the amount required has already come in, but about $2,200 must yet be collected, and we shall be glad to receive gifts for this most necessary equipment for Dr. East's work. No words could express too graphically this need which the Committee cannot supply this year with the funds available.

### Call for a Physician

A call of another kind is repeated from Impur, Assam. For several years the missionaries there have been asking for a physician. They have been told that the next missionary sent to that important field would be one for medical work, and it was expected that he would go out this fall; but besides the fact that funds were not available the Committee were unable to find a physician, in addition to those required for other stations. It is now definitely decided that the Perrines must return to America on account of Mrs. Perrine's ill health, and the need thus becomes more imperative. The missionaries at Impur are several days' journey from the nearest physician, and it is neither economy nor wisdom to leave them in this isolated position without medical aid. Who will go to fill this important post? Who will help send when the man is found?

Appeals like the above from all our mission fields could be multiplied indefinitely.

### The Bible and Missions

THE following Bible reading, prepared by Rev. C. A. Votey of Detroit, Michigan, will furnish material for a most interesting hour of private study, or for a prayer meeting or a special missionary service:

1. *Needed.* I John v: 19; Rom. iii: 23; Rom. ii: 12; Acts iv: 12; Matt. xiii: 38; Matt. ix: 36–38.
2. *Provided.* Luke ii: 30–32; I John iv: 14; John iv: 42; John viii: 12.
3. *Prophesied.* Gen. xii: 2; Psalms ii: 8; Isa. xlix: 6; Matt. xxiv: 14; Mark xiv: 9; Luke xxiv: 46, 47; Acts i: 8; Rom. x: 12–14.
4. *Commanded.* Matt. xxviii: 18–20; Mark xvi: 15; Acts xxii: 21; Acts xiii: 2–4; Acts xvii: 30.
5. *Carried on.* Matt. iv: 16; Acts ix: 15; Acts xxvi: 19, 20; Acts x: 34, 35; Acts xiii: 46–49; Acts xiv: 27; Acts xv: 7–14; Acts xvi: 9, 10; Acts xxviii: 28.
6. *Prospered.* Mark xvi: 20; Acts xi: 21; Acts xiii: 44; Acts xi: 18; Acts xix: 20; II Cor. ii: 14.

### Orient Pictures

YOUNG people's societies and missionary committees will find just the help they need to increase the interest of their missionary meeting in the Orient Pictures. These are excellent reproductions of photographs, like the well-known Perry Pictures, but representing people, scenery, idols, temples, missions, and many other subjects from all countries where our missionaries are at work. They attract attention and brighten up a meeting wonderfully. These pictures are printed on heavy paper, 6½x8 inches, and are sold at the low rate of one cent each. Send for illustrated catalogue. Address American Baptist Missionary Union, Literature Department, Tremont Temple, Boston, Mass.

# HELPS *for* HOME WORKERS

[The use of the above heading does not imply that other material found in this number is not helpful. We have simply grouped here some miscellaneous "Helps" which should be read with care and utilized with avidity. — EDITOR.]

### It Gets Easier

I HAD such a hard time to get 10 subscribers at first that I felt like not trying again. Last year I found it easier to get 15 and this year still easier to obtain 20. I hope it will be 30 next year. — M. E. WALLACE, Denver, Colo.

### How They Won the Prize Without Knowing It

[WE wish to correct an error which occurred in the June MAGAZINE in connection with the announcement of the prizes offered for clubs. It was stated that the first prize was awarded to the First Baptist Church of Pittsburg, Pa. It should have been the Fourth Avenue Church. We are delighted to print the following letter from Dr. Partridge, the pastor, telling how the club was secured, and we are sure that, by a similar effort, this splendid club could be duplicated in many of our churches. — EDITOR.]



WARREN G. PARTRIDGE, D.D.

Editor of THE BAPTIST MISSIONARY MAGAZINE: —

*My dear Brother;*

YOU asked me to tell you how the Fourth Avenue Baptist Church of Pittsburg secured the big club of 100 subscribers for THE BAPTIST MISSIONARY MAGAZINE. You say in your last number: "The Fourth Avenue Church of Pittsburg, Pa., has made a record which to our knowledge has never been surpassed." We did not know that we had made ourselves famous. In the first place let me say that we did not work to secure the first prize, or any prize. The committee did not know that a prize had been offered, and we were surprised and delighted when we received the first prize of that splendid missionary library. The first condition of securing a club of 100 subscribers in our church was the fact that we have a missionary church. We have had for many years a missionary atmosphere, and the MISSIONARY MAGAZINE has always had a strong constituency here. The monthly missionary concert for missions, the missionary sermons, the missionary teaching, and the reading of the MAGAZINE had borne fruit. The next step was an efficient committee. I appointed two men who are "hustlers." They interviewed the people on Sundays, at the mid-week services and on all occasions. Our ambition was to secure the largest club *we* had ever had. Another help was the sample copies of our splendid MAGAZINE. We passed them around, and let the people see the beautiful illustrations, the bright and spicy articles, the excellent paper, and the large and hand-

some type. The people saw that we had a fine article. The next step was for the pulpit to keep the MAGAZINE before the congregation. It was shown in the pulpit on several occasions, and strong appeals were made by the pastor urging every family in the church to subscribe for it. The same appeals were made in the prayer meetings; but the secret of the 100 subscribers, after all, was the splendid personal efforts of the committee, two aggressive business men, who were willing to push the matter week after week. I suppose a factor also was the fact that an honored member of our church is Hon. Henry Kirke Porter who has been President of The American Baptist Missionary Union for three years, and many of us felt that the church of which the President of the Missionary Union was a member should set a good example to the Baptist Denomination, and have a large club for the MAGAZINE. Personally I feel that the MAGAZINE has been so wonderfully improved the last few years and the price has been made so low, that it is the bounden duty of every Baptist pastor in the land to help push it until its circulation is multiplied tenfold.

Sincerely yours,

WARREN G. PARTRIDGE.

### A Successful Study Class

[Although the account given below describes the work of a mission study class conducted last year, we publish it for its suggestions which will be found equally helpful in any course of study that is pursued. While Japan is the subject chosen for this year, and will be especially timely in view of the world-wide interest that is now being felt in that empire, yet those classes which have not already studied China will find "Princely Men in the Heavenly Kingdom" an admirable text book for the purpose. It will be well for those desiring to institute mission study classes to correspond with Rev. E. Herbert Dutton, Assistant Secretary, who is giving special attention to this matter. — EDITOR.]

THE Newton Normal Mission Study Class had its beginning in an informal conference between representatives of the Newton Christian Endeavor Union and the Student Volunteer League of Boston. A careful discussion of the plan of the class and the opportunities of the field resulted in a decision to organize.

The opening meeting occurred October 26 in the Newtonville Congregational Church, whose doors had been graciously opened through the influence of the pastor, Dr. Ozora S. Davis. A simple organization was effected, consisting of a president, secretary and leader. Although the duties of these officers were not defined in writing, it was tacitly understood that the president should have general oversight of all, the secretary attend to the correspondence, and the leader conduct the class hour. The membership was composed of representatives of twelve of the churches of Newton. "Princely Men in the Heavenly Kingdom" was the book used. Eight meetings were held on consecutive Monday evenings, and after Scripture reading and prayer, a quiz on the work of the preceding week was given. In conducting the advance work the question and answer method was used, considerable attention being paid to geographical points. Special topics were assigned one week in advance. Curios, charts and maps were freely used. The hour was sixty minutes long, and the service always closed with prayer.

The closing session of the class was made an occasion of especial interest. All the young people's societies of Newton were invited to send representatives, and to this invitation a generous response was made. The program of the evening was a model quiz designed to show what the work had been, and to interest the guests in organizing classes. Dr. Ashmore was present to cap the impression with a stirring message from China. At the close of the hour the meeting of the class resolved itself into a social, when refreshments were eaten in Chinese fashion.

A word as to results: The individual testimonies at the closing session were clear in their emphasis of a deeper spiritual life as a consequence of the work. Greater willingness to assume

responsibility and greater definiteness in prayer were the dominant notes.

Either directly or indirectly seven study classes have been organized as follows: Three in Newton Center, Baptist, Congregational and Methodist churches; two in Newton, Baptist and Methodist; one in Newtonville, Methodist, and one in West Newton, Baptist. — A. F. UFFORD.

### Increasing Enrolments

THE enrolment in the mission study classes in the colleges and theological seminaries in the United States and Canada has increased very much during the past year. In 1902–3 there were over 6,700 students enrolled in 495 classes in 319 colleges and universities. The record for the present year will be much larger.

### The Missionary Concert

#### Attractive to Outsiders

A BRIGHT and interesting missionary concert will prove quite as attractive to people who are not supposed to care especially for religious things, as the usual service. One of these people came to a pastor after the missionary concert was over and said: "Well, I did not suppose it was possible to make such an interesting meeting out of foreign missions. I see that I will have to change some of my ideas about sending the gospel abroad."

#### Papers and Addresses

WHEN a person studies out a principle for himself and makes it his own, it makes a deeper impression upon him than it does when he takes it from a book without thinking about it. This is one reason why it is a good idea to have specially prepared papers and short addresses in the missionary meeting. Another reason is that the power of personal convictions is always felt by others. It is not always easy to select the right individuals for such work, but every pastor knows his own people pretty well, and there have been some very uplifting missionary meetings where no selections were read, but each paper or address was specially and carefully prepared.

### Pointers for Pastors

THE season has come again when many churches will take their annual offering for world-wide evangelization. A successful offering, like any other matter of special interest, is attained by careful, painstaking preparation. The needs and opportunities were never so great, and our heart's desire for our churches is that they may in a very real sense enter into fellowship with our Lord and Master in bringing the light and truth to those who already are reaching out after God. The following suggestions, all of which have been proved by experience to be practicable, are given in the hope and expectation that we shall see during the present season a large advance in offerings, that as a denomination we may meet the very special needs in our various fields which at present confront us:

1. There should be a definite understanding in the church whatever system of giving is in operation, that once a year a special "round-up" offering will be taken in which every one, whether a regular contributor or not, may have a share.

2. Make an announcement several weeks in advance, and impress the people that it is one of the most important occasions of the year.

3. Devote the prayer meeting in the week preceding to the subject of missions, having a carefully prepared program in which some of the most encouraging news from the field is given, and the pressing needs of the work clearly and definitely set forth. Let there be much prayer in regard to our personal responsibility in meeting these needs.

4. A personal letter to each member of the church a week or two before the Sunday on which the offering is taken has proved of great help in bringing home responsibility. Enclose an envelope for the offering and our little leaflet "Five Great Reasons for Foreign Missions."

5. Preach the most rousing missionary sermon that can be prepared on the day set for the offering. The Union has helpful literature which may be secured for a nominal price.

6. Take *no offering* until after the sermon, and allow everything that is not designated for current expenses to go into the offering for missions. Have *faith enough in the church* to believe that it will not suffer in the end.

7. Be much in prayer, and seek to interest others to pray especially for the success of the effort and a consequent reflex blessing on the church.

### Story of the Telugu Mission

A NEW sketch of the Telugu Mission in South India has been issued by the Missionary Union. This is the third in the new series of historical sketches on the various missions of the Union, the other two being "Missions in China" and "Missions in Europe." The sketch on the Telugu Mission has been written by Rev. W. B. Boggs, D.D., whose close intimacy with the work for many years enables him to write with vividness and power. The illustrations are numerous and beautiful. It should have a wide reading throughout the country. Orders may be sent to The Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass. Price, five cents. "Missions in Japan" will soon be issued; the manuscript now is well under way.

### The Young People's Missionary Movement

THE Third Annual Conference of the Young People's Missionary Movement was held at Silver Bay, N. Y., July 22–31. Here were gathered workers from the young people's societies and Sunday schools of fourteen denominations, from sixteen different states. The mornings were devoted to study and planning; the afternoons to recreation on the lake or in the woods. Mission study books on Japan and home missions for the year were taken up in normal classes directed by Dr. T. H. P. Sailer of Philadelphia and Mr. D. O. Shelton of New York. Mr. Soper and Dr. H. A. Johnston of New York led in Bible study, and a very practical hour was spent each morning comparing and noting suggestions, already tried and successful, for the missionary committee and its work.

The call of the mission fields was voiced by Dr. Hume, Rev. L. W. Cronkhite, Rev. H. B. Grose, Dr. Thompson, Mr. Hotchkiss and others, to which twenty-one young people replied by volunteering for missionary service.

While the unity of all missionary effort was emphasized, one marked feature of the conference was the strong denominational enthusiasm aroused. The sixty-nine Baptists present were proud of the Baptist missionary record in the past and were eager to enter yet more fully into the opportunities for work so clearly pointed out. — *Miss E. L. Huling.*

# Program for the Monthly Missionary Meeting

## *Baptist Progress in Europe*

1. SERVICE OF SONG.
2. SERVICE OF PRAYER.
3. SCRIPTURE.
4. SINGING.
5. BRIEF STATEMENT AS TO THE ORIGIN OF BAPTIST MISSIONARY WORK IN EUROPE. (See historical sketch, Missions in Europe.)
6. THE SITUATION IN FRANCE, p. 663.
7. CHURCH AND STATE IN DENMARK, p. 671.
8. THE REVIVAL IN COPENHAGEN, p. 670.
9. PROGRESS IN NORWAY, p. 668.
10. BAPTISTS IN SWEDEN AND FINLAND, pp. 667 and 673.
11. SPECIAL PRAYER FOR OUR BRETHREN IN EUROPE.
12. CURRENT EVENTS:
    The New Candidates, pp. 658–662.
    Special Needs, p. 674.
    Death of Mrs. Mosier and Mrs. St. John, pp. 686 and 687.
    (Special Prayer.)
13. OFFERING.
14. CLOSING HYMN.

NOTE. Attention is called to the historical sketch, "Missions in Europe," price 5 cents, which will be found necessary in the preparation of a satisfactory program. Send to The Literature Department, A. B. M. U., Tremont Temple, Boston, Mass.

# Missions in the Sunday-School

## MISSIONARY LIGHTS ON the INTERNATIONAL LESSONS

By Rev. J. Mervin Hull

[According to the announcement made in the September number, which should now be read again, we begin this month our new series of missionary illustrations for use in connection with the International Lessons. It should be understood, however, that these Lights constitute only one part of a comprehensive plan for a larger study of missions in our Sunday schools, and for a larger and more intelligent giving to the cause of missions by the pupils in these schools. The plan is fully described in leaflets which are ready to be sent out as this MAGAZINE goes to press. They will be widely distributed; but any one who does not receive a copy or who wishes an additional number may send for them to the Rooms of the Missionary Union or to the headquarters of either of our woman's foreign missionary societies.

Some months ago these three societies united in the appointment of a joint committee on the question of missionary instruction in the Sunday school. The plan announced is the result of their deliberations. The committee has now been made a permanent one, to be known as the Sunday School Cooperating Committee, and will have charge of the preparation of material and the correspondence connected with its introduction into our schools. Communications may be addressed to this committee at Tremont Temple, Boston, Mass., or to the home secretaries of either of our woman's societies. — EDITOR.]

LESSON I; II KINGS II. 12–22; OCTOBER 2, 1904

*Taking up the Mantle (verse 13)*

IN the story of the life of Elisha as it is given in the Bible, he is spoken of many times as "the man of God." Among the many traits of character which show how true this description is of Elisha is his readiness to accept the call of the Lord and the responsibility that came with it. Moses hung back and argued; Jonah ran away; but Elisha was so willing to respond that when Elijah cast his mantle upon him he made a fire of his farming tools, and offered his oxen in sacrifice right there in the field, and followed Elijah. It was the same way when he became the chief prophet of Israel after the ascension of Elijah. Without any show or parade, and equally without



"THE SPIRIT OF THEIR MASTER DOTH REST UPON THEM"

REV. W. H. S. HASCALL, Burma — REV. C. H. D. FISHER, Japan — REV. A. LOUGHRIDGE, PH.D., South India — MR. H. J. OPENSHAW, China

any hesitation, he took up the great work and carried it on.

There is no more striking illustration of this readiness to accept joyfully great and trying responsibilities than the missionaries who carry the gospel to far distant lands. Their attitude toward their work comes as a startling revelation to those who have not been familiar with it. At the conference of missionaries held at Clifton Springs this summer thirty-nine missionaries, soon to go or return to foreign fields, sat upon the platform at the farewell meeting. Many strangers who were stopping at the resort attended the service. When it was over these people stood about the halls for hours talking about the service, which was amazing to them. "I never had any idea," said one of them, "that missionaries were men and women of such ability and enthusiasm. It is thrilling to listen to them, and what they are and what they say has given me an entirely new idea of the value of missions. The difficulties which they have met and the trials they have suffered only seem to make them the more eager to go back to their work." The universal verdict was that of the sons of the prophets, "The spirit of their Master doth rest upon them," and we of the home churches ought to be proud of such representatives, of whom we have 520 now in the service.

### Lesson II; II Kings IV. 1–7; October 9, 1904

*Pay Thy Debt (verse 7)*

ONE of the most striking points about this lesson is the fact that the first thing Elisha told the poor woman to do with her abundance of oil was to pay her debt. The creditor was cruel and unrelenting; he deserved not only to lose all that the widow owed him, but to suffer a good deal more. Nevertheless, the debt was a just one, and the man of God who wrought the miracle directed that it should be paid.

This is a principle that holds all through the Bible and all through the world. God sees the line between right and wrong much more clearly than we do, and it is only when men see things from God's point of view that truth and honesty prevail. Our missionaries could give many amazing illustrations of this truth. Among a good many heathen peoples lying is a fine art, and honest dealing would be considered the height of folly when anything could be gained by deception. "Why is all the trade here in the hands of European or American merchants?" was asked in a certain oriental port. "Because," was the answer, "the native merchants are so absolutely untrustworthy. They will not trust each other, and they will not learn that no great business can be developed without a general basis of honesty and reliability."

Of course wherever the gospel comes there is the beginning of better things. "I hope," writes a missionary, "that my people are beginning to see that in order to be real Christians they must be truthful and honest." A Japanese railway contractor lately gave an excellent testimony to the influence of missions. "I have charge of thousands of men," he said, "and I do everything in my power to awaken their sense of honor; but the only men I can trust without watching are those who have accepted the Jesus teaching." The only way the nations can understand truth and honor is by personal acquaintance with "the Way, the Truth and the Life."

### Lesson III; II Kings IV. 25–37; October 16, 1904

*Afar Off (verse 25)*

THANK God for the beautiful light of the Father's love that shines throughout the Bible! It was because this light glowed in the heart of Elisha that he saw the stricken Shunammite "afar off," and sent his servant to meet her. Jesus lets it shine forth still more clearly in his wonderful story of the prodigal son. There the father sees the erring son returning while he is yet "afar off," and he runs and falls on his neck and kisses him.

If the Church of Christ in these days is going to be true to the spirit of the Master we must see the need that is " afar off " and run to meet it. When Jesus gave the Great Commission to a few poor and unknown disciples, did he think the time would ever come when his Church, great and prosperous, would need just that strong command to " go " into all nations in order to keep it from sinking into easy selfishness? When Adoniram Judson was a young theological student he was asked to become the assistant pastor of what was then the largest church in Boston. " No," said Judson, " I shall never live in Boston. I have much further than that to go." And so in a true sense the Master is always calling his people to see with the eyes of the prophet and of the Father himself the people that are " afar off "; and according to our response will be our fulness of his power and our helpfulness to the world.



Photo by J. Heinrichs

JADDA DANIEL OF RAMAPATAM, SOUTH INDIA, PREACHING FROM THE LESSON PICTURE ON " ELIJAH'S SPIRIT ON ELISHA

LESSON IV; II KINGS V. 1–14; OCTOBER 23, 1904

*Rivers of Damascus (verse 12)*

THE story of Naaman is very true to the contradictory traits of human nature. He knew that he was a leper; he was willing to give all his possessions to be cured; he sent with his servants to Israel ten talents of silver and 6,000 pieces of gold. But when Elisha told him to go and dip in Jordan he said, " Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? "; and went away in a rage.

Naaman's conduct exactly illustrates the attitude of such ancient and established false religions as Hinduism and Buddhism toward Christianity, and that is the reason it is so difficult to make converts from those religions. The people are not really satisfied at heart, and yet they have a great veneration for the rites and ceremonies of their religions; and when the simple doctrines of the gospel are offered as a substitute they look upon it with haughty disdain.

Our mission work in Burma and Assam strikingly illustrates this truth. Burma is the paradise of Buddhism; there are shrines on every hilltop; images of Buddha rest in every home and under every green tree; it is almost impossible to loosen its hold upon the people. After nearly a hundred years of work only a few thousands of the many millions of Buddhists have accepted Christianity. Our great success in Burma has been among the Karens and other tribes who are not idolaters but spirit worshipers. In Assam our missionaries at first met with Hinduism, with its millions of gods and unspeakable iniquity sanctioned by ancient religion. For years the work was discouraging, but when the gospel began to be preached among the Nagas, Garos and other savage hill tribes, then Assam began to be a bright spot among our mission fields.

All honor to those wise servants

who persuaded Naaman to do as Elisha said. So must we not cease till the followers of Buddhism and Hinduism are cleansed in the fountain opened for sin and uncleanness.

LESSON V; II KINGS VI. 8–23; OCTOBER 30, 1904

*The Man of God (verse 9)*

SOMETIMES the meaning of a little phrase goes very deep, when you stop to think of it. It is so with the name which is so often applied to Elisha in the short account which we have of his life. Again and again he is called "the man of God." He was a man, but there was a power in him which came from God, and that made him not less, but all the more a man, a man who honored God, and did so much for men in his day.

This is God's way of doing his work for men all through history. He sends men to help men, and in its most wonderful example the Son of God likes to speak of himself as the Son of man. So it will be to the end of the age; only a man of God can help the men who are without God and without hope in the world. That is the true philosophy of missions. There are many things that we can send to the heathen, but none of them will do any good without the man of God. It looks very strange for our Lord to leave the fate of his kingdom as he did in the hands of a few men, but he saw beneath the surface of things; and those good people who used to say that if God wanted to save the heathen he could do it without us were mistaken.

And the men of God who go from us raise up other men of God to continue the work in many tongues: men like Paul of the Congo, or Jadda Daniel of Ramapatam, who likes to preach from the colored rolls that illustrate these very lessons. From the time of Elisha to that of Jadda it is the man of God who counts.

JUST now there are two favors that we very earnestly ask from you: Will you please see that these points, or better ones which they suggest to you, are brought out in all your classes, whether you are teachers or not? And will you try to increase the circulation of the MAGAZINE so that more Sunday school teachers and scholars may have the benefit of the Lights?



Photo by S. R. Vinton

BAPTISMAL SCENE IN BURMA

# EDITORIAL.

**Growing Interest in the Orient**

The most casual reader of the secular press can hardly fail to note the rapidly increasing tendency to speak with approval of things oriental, and especially to call our attention to the need of a more diligent study of the lands and peoples of the East and the cultivation of a more cordial relation with them. The papers and magazines abound with articles calculated to enlist interest and create enthusiasm in those who have so recently been referred to, and still are by those grossly ignorant of the facts, as the "yellow peril." Dr. Imbrie's interview with Count Katsura is an eye opener regarding Japan; and *The Springfield Republican* is amazed at the revelations of Archibald Colquhoun about China in his article on "China and the War" in the July *North American Review*. The editor confesses, "If all that Mr. Colquhoun says can be accepted at its face value, then it is time to be convinced that China is at last beginning to awake from her long slumber!" And we might add, if the world could only have believed what the missionaries have been saying for many years about these Eastern nations a better understanding with them would have been reached long ago by Western nations; and a better impression would have been made upon them. Until within a comparatively recent time missionary societies, their periodicals and their missionaries have stood alone in urging the study of these questions and yet the Christian people of the world do not begin to realize what an important part their missionaries have played in making possible the changes which have taken place in the conditions, and especially the attitude toward each other of both the East and the West.

Now, it may be affirmed with boldness that instead of a "yellow peril," the West is to behold the rise and development of a "yellow blessing," actuated, in spite of itself, by the Christian principles of freedom, justice and righteousness.

*The Springfield Republican* thus summarizes the points in Mr. Colquhoun's article:

1. The great man of China, according to Mr Colquhoun, is now Yuan Shih Kai. It may be well to remember the name — Yuan Shih Kai. Having betrayed the native reformers on a certain memorable occasion, and thus gained the confidence of the empress dowager, this man turns out to be something of a renovator himself. He supports the more practical reforms, and his present great effort is to train and equip properly a modern army in northern China, for he has become a convert to the idea that a policy without force to back it is useless. Yuan Shih Kai is making use of Japanese military methods, and his purpose to create a strong Chinese army is based primarily upon the doctrine, "China for the Chinese."

2. In the far-famed Chinese civil service examinations, which open the way to official station, a revolution occurred last year. Hitherto the examinations had been rigidly confined to that antique Chinese classicism which seems to occidentals so very absurd in a practical age. But now the examinations include questions as to the significance of the Monroe doctrine, the value of the Panama canal and the Siberian railroad, the meaning of free trade and protection, the chief points in the educational systems of different countries and the modern development of Japan.

3. Chinese workmen are now crowding Japanese arsenals and factories to be taught the use of modern machinery and manufacturing methods.

4. The Japanese influence in China is being widely extended by means of a native press, controlled and directed by Japanese, which extends to the remote interior of the Chinese Empire. One of the early results of this form of agitation for modernization was an exodus of Chinese students to Japanese colleges, of whom in Tokyo alone last year there were over 1,000 enrolled.

5. A network of postal service has been spread over the length and breadth of the eighteen provinces, which makes the dissemination of the newspapers and literature possible.

Mr. Colquhoun, in summing up these points, remarks: "Who can doubt . . . that China is on the eve of a new era, and that the new reform movement, of which Japan is the prime insti-

gator, will be successful, because it does not center in any one district, class of society or political party, but has centers of activity in the army, the mandarin class, the literati and the industrial class. All have been touched with the magic wand, while the widely disseminated literature of the Japanese press carries new light to the farthest ends of China.

**Special Appeal from Japan**

We are in receipt of a very earnest appeal, endorsed by missionaries generally in Japan, imploring that in the special conditions that have been entailed upon that country in connection with the great war with Russia, larger contributions should be made for the work in the Japanese Empire. It is represented that the financial drain upon the resources of Japan is so heavy, and such large numbers of wounded troops are constantly being returned there, requiring care and nursing, that the means of this people will be so taxed, for a considerable period at least, that it will be far more difficult than before to urge upon the people self-support, or to secure the money needed for the various departments of Christian and missionary enterprise in the country.

It would seem a great pity that at such a time our missionaries themselves should be handicapped respecting means wherewith to prosecute their work, or that the Japanese should be deprived of help just at a time when they are so open to the sympathetic approaches of the Christian world. The Missionary Union would certainly welcome such gifts to apply on our extensive work in this interesting land, and we have no doubt many will be prompted to make them. At the same time, however, we beg to remind our readers that all these great changes impending in the East afford reasons for a special expansion of our endeavors in other lands than Japan as well; particularly in China and in the Philippine Islands. We trust, therefore, that while generous friends are considering the enhanced claims of the people in Japan at this time, they will also take a broad view of the problem of missions in the East as a whole, and will be prompted to greatly increase the gifts which they are wont to make to the treasury of the Union. The relative expenditures in our various missions are always necessarily matters to which the Executive Committee give the most earnest and careful thought, and it is certain that at a time when everything in the Eastern world is undergoing so remarkable readjustment, we cannot be too prompt and generous in our endeavors to fall in with the movements of Providence, and to properly respond to their claims. At least $100,000 in increased gifts from individuals and churches will be needed by our treasury this year, and we could wisely use twice that amount. Are not our people perfectly able to supply it?

**Death of Mrs. L. H. Mosier**

Mrs. L. H. Mosier of Prome, Burma, died at the home of her sister in Worcester, N. Y., August 24, after many months of intense suffering. While to her it was a glorious translation, our sincere sympathy goes out to the husband and friends so sorely bereaved. Miss Bithia Wepf was a successful teacher in Milwaukee for several years before going to Burma in 1887, where she was associated with Rev. and Mrs. W. I. Price at Henzada. In 1893 she was married to Mr. Mosier, of the Burma mission at Prome, and for ten years had the joy of assisting in all the activities of that important post. In 1903 she was brought low by the disease which eventually caused her death. At times strength rallied and hope revived. Last spring they returned to America in the hope of regaining health, but it was not to be. Through all the months of waiting and suffering she never questioned the love and care of her Heavenly Father. Her one thought, "God is so good to me," sustained her to the end.

**Extension of the Magazine's Helpfulness**

Since we adopted the plan of sending a copy of this MAGAZINE free for a year to pastors whose churches make an annual offering to the work of the Union, some have suggested that

e who might profit the most by ng the MAGAZINE are those whose ches give nothing for missions ad, and who know little of what ing on in heathen lands. We have rmined to make an experiment, ever, and see if we can establish a ection with these non-contributing ches. Beginning with the Octo- number, we purpose to send a copy ie MAGAZINE free for three months l pastors whose names are furnished y the District Secretaries, whose ches make no offering to missions ugh the treasury of the Union. ealize that many of these churches small, in rural districts, and of ered membership, but we hope many hitherto uninterested may d to take a share in the great work orld evangelization.

## LETTERS TO THE EDITOR

**THIS department is open to all readers of The Baptist Missionary Magazine for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of the Magazine. The appearance of the communication merely means that the editor considers it of sufficient interest to justify its publication.**

*To the Editor:* Kindly publish the following resolution.

RESOLVED: That we as a Swedish Baptist Conference of Wisconsin express our most hearty appreciation and sympathy with the work done by the American Baptist Missionary Union. We most earnestly recommend this society to our churches to large contributions and fervent prayers for this great and noble work of proclaiming the glorious gospel in foreign lands.

In behalf of the Swedish Baptist Conference of Wisconsin, C. A. BERG, Secretary.

GRANTSBURG, WIS., July 6, 1904.

# PERSONAL & OTHER NOTES

E beginning of the rainy season has ght much sickness all over Burma. missionaries have suffered more than .. Dr. Wallace St. John and Prof. F. Smith of Rangoon have had severe s in their families, but all were doing at last accounts.

TER: Just as we closed our columns a was received announcing the death rs. St. John.

E institution of slavery is indigenous orea. No one knows when it began. slaves are native Korean females; are no male slaves. Once a slave, ys a slave (the female children of s also being slaves), and so on forever. *he Missionary.*

ERE has recently been added to our ange list *The Christian Patriot*, edited Ir. K. W. Rama Rau and published Iadras, India. This is one of the ng interdenominational Christian weeklies, and is appreciated by a large number of English speaking Christians in matters of both secular and religious interest.

PROFESSOR JESSE F. SMITH has given much painstaking care to rearranging the library of the Rangoon Baptist College. In classifying and cataloguing the books he has found that certain ones are lacking which are very much needed. We have a list of such on file which although too long to publish, we would be glad to send to any friends who would be willing to help supply the need. Gifts may be sent in the name of special donors if desired.

FRIENDS in the Missionary Rooms were pleased to receive a call recently from Dr. and Mrs. R. H. Graves, missionaries of the Southern Baptist Convention at Canton, China. Dr. Graves has seen forty-eight years of service in the mission field and may well be counted among the

veterans. They are about to return to China for another term.

VISITORS from twenty-six states have registered in the Baptist missionary headquarters at the World's Fair. When in St. Louis, it is hoped all will avail themselves of the privileges of these rooms for rest, correspondence, or for the perusal of the religious papers and missionary literature. Daily prayer services are held at four in the afternoon, and a Sunday afternoon service is conducted for the people who live on the grounds.

WE have been pleased to learn that in the new hospital building at Hanamakonda, South India, presided over by Dr. J. S. Timpany, one room has been set apart for the use of missionaries, especially women, who may be in need of medical care. This will be deeply appreciated by our missionaries who hitherto have had no such place in their own mission, and have been compelled either to do without care or to go among strangers in hospitals where heavy expense is involved. An interested and large-hearted friend at home, Mrs. C. H. Banes of Philadelphia, has undertaken to secure furnishings for the room, and intends that nothing shall be omitted which may contribute to the comfort of the suffering and weary.

THE interest in the World's Fair at St. Louis centers about the exhibit from the Philippine Islands as much as any other single feature. It is by far the largest exhibit, occupying forty-seven acres, with 1,200 natives, representing forty different tribes, in attendance. The industries, arts and agriculture are elaborately set forth, as are also the efforts of our government in the work of education and administration. The Visayans, among whom our work in the islands is especially conducted, are considered to be among the most intelligent and attractive of all the tribes represented. Baptists visiting the Exposition should not fail to make the acquaintance of these Visayans.

### Arrivals:

MISS E. F. MCALLISTER, from Moulmein, Burma, in Boston, August 25.

### Births:

HARRY MERRELL, to Rev. and Mrs. H. B. Benninghoff of Burma, August 18.

### Marriages:

REV. ARTHUR S. ADAMS to Miss MABEL GRINSTEAD August 4, at Horsham, Sussex, England.

REV. WALTER BOARDMAN BULLEN to Miss EVELYN O. JOHNSON August 16, at East Providence, R. I.

## The Literature of Missions

THE YOUNG MISSIONARY, ANNIE K. DOWNIE. Price 50 cents. American Baptist Publication Society, Philadelphia.

This brief biographical sketch by her mother is a book which will surely bring inspiration to all who read it, as well as a sense of gratitude for the consecrated life which is so lovingly and appropriately set forth in this little volume. Although her career as a regularly appointed missionary was very brief, a large part of her life was spent in India with her missionary parents, Dr. and Mrs. David Downie of Nellore, South India, where she naturally entered into various forms of service among the women and children. When, after two years in America spent in special preparation for more effective work, she returned to India in the summer of 1901, she found her people and her work awaiting her. With the language already at her command she entered at once with enthusiasm upon her chosen course, little knowing how soon it would be run. In less than two months her spirit took its flight to the "Beautiful City" of which she was granted a vision in the closing moments of her life. We hope this worthy tribute to her memory may have a wide reading.

AN interesting and informing document comes to our table from the press of The Fukuin Printing Company, Yoko-

hama, in the form of a pamphlet entitled "The Christian Movement in its Relation to the New Life in Japan." It is published under the auspices of the Standing Committee of Cooperating Christian Missions, which represents all evangelical missionary effort in that country. The subject matter covers questions relating to education and social reform, with a brief resume of all missionary effort during the past year, as conducted by various denominations and all cooperating enterprises. The material is full of interest and indicates a most hopeful outlook for true Christian progress.

A Handbook of Modern Japan, by Professor Ernest W. Clement, missionary of the Union in Tokyo, is a timely book and one that should have a wide circulation at this hour when so much interest attaches to that country. Mr. Clement writes from first-hand knowledge of the country and people. Probably no other book of the same size contains so much valuable, concise and well arranged material, and one who reads it carefully through will have an accurate and intelligent knowledge of present conditions in the mikado's empire. It is fully illustrated and artistically bound.

# FINANCIAL

## Concerning Wills and Annuities

**Form of Legacy**

I also give and bequeath to The American Baptist Missionary Union ..... dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union taking his receipt therefor, within ..... months after my decease.

**Form of a Devise of Real Estate**

I also give, bequeath, and devise to The American Baptist Missionary Union one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

**Annuities**

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

## Donations Received in August, 1904

**Note.** — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

**MAINE, $108 90**

| | |
|---|---|
| Gould's Ridge C. E. | $2 00 |
| Norridgewock, Sarah E. Taylor | 5 00 |
| Caribou C. E. | 6 25 |
| Levant ch. | 50 |
| W. Levant ch. | 1 49 |
| S. Levant ch. | 1 34 |
| Bangor, 1st ch. | 45 00 |
| Buckfield ch. | 8 40 |
| Isleboro ch. | 5 00 |
| Passadumkeag ch. | 22 50 |
| Pembroke Y. P. | 3 00 |
| Kennebunk Village ch. | 8 42 |

**NEW HAMPSHIRE, $19 10**

| | |
|---|---|
| E. Jaffrey, 1st ch. | $4 75 |
| Plainfield ch. | 14 35 |

**VERMONT, $50 68**

| | |
|---|---|
| Westford ch. | $2 68 |
| Manchester Centre ch. $30 of wh. is t. s. C., A. Converse | $40 00 |
| Plainfield, A. Betsy Taft | 8 00 |

**MASSACHUSETTS, $945 28**

| | |
|---|---|
| Brockton, Warren Ave. ch. | $9 00 |
| Lynn, Mrs. J. B. Andrews, for Dr. East's hospital | 2 00 |
| Lynn, Lizzie Kelley, for do. | 1 00 |
| Lynn, George M. Pevear, for do. | 1 00 |
| Lynn, Frank H. Frizzell, for do. | 2 50 |
| Wakefield B. U., for mission work, c. W. F. Thomas | 4 40 |
| Maplewood C. E., for Suifu sta. | 5 00 |
| Gill, Clara E. Martindale | $0 30 |
| Worcester, Dewey St. ch. | 12 28 |
| Huntington ch. | 13 20 |
| Newton Centre ch. | 284 74 |
| Willimansett Jrs. | 7 59 |
| Cambridge, 1st ch., of wh. $50 is for Dr. Huntley's hospital | 100 00 |
| Cambridge, a friend | 50 |
| Winchester, 1st B. U., t. s. n. p., c. Dr. Bunker | 20 00 |
| Leominster, 1st C. E., t. s. n. p. | 15 00 |
| Rochdale, Greenville C. E. | 1 69 |
| Gloucester, William P. Stanley | 5 00 |
| Lawrence, 1st Bible School, t. s. Moung Kyaw | 64 00 |
| N. Bellingham C. E. | 1 31 |

Salem, 1st ch. ..... $100 00
Orange C. E., t. s. S. R. Vinton ..... 6 25
Palmer, 2d ch. ..... 3 27
Fitchburg, a friend, for Gospel Ship .... 25 00
Westboro, a friend ... 6 00
Winchendon, 1st ch... 12 00
Weymouth Y. P., for Suifu sta. ..... 6 25
Waltham, 1st Y. P., for orphan, c. H. Huisinga ..... 7 50
Orange, Mrs. M. C. Carpenter ..... 25 00
Fall River, Mrs. E. M. Boomer ..... 200 00
Egremont ch..... 8 50
Less amount received in July from Dedham, 2d Y. P., and entered twice.. 5 00

**RHODE ISLAND, $77 75**

Providence, Cranston St. S. S., t. s. n. p. Mg. Se Dee, c. C. H. Heptonstall .... $18 75
N. Kingston, 1st ch. .. 4 00
Pawtucket, 1st ch. .... 55 00

**CONNECTICUT, $697 15**

Hartford, a friend, for share in Dr. Dearing's wk. ..... $1 00
Hartford, South ch. Benevolent Society. 34 00
Hartford, 1st ch., t. s. Dr. Bunker ..... 600 00
Hartford, Memorial ch. 28 25
Winsted, 1st ch. ..... 9 90
Suffield, 1st ch. ..... 7 40
Stepney ch. ..... 14 60
N. Colebrook ch. ..... 2 00

**NEW YORK, $1 603 75**

Baldwinsville C. E. .. $5 00
Lansing & Groton ch.. 12 00
Stillwater, 2d S. S. ... 50 00
Utica, Park ch. ..... 48 19
Lake Keuka C. E., for share in Yachow ... 12 50
Binghamton ch. ..... 3 30
Troy, Fifth Ave. ch... 98 10
Brooklyn, Greene Ave. ch. ..... 351 92
Brooklyn, 1st Sw. Y. P. ..... 8 00
Chemung River Association ..... 5 36
Phelps ch., George W. Lewis ..... 6 00
Oswego, Jessie E. Swan and friend, for share in Rangoon ..... 8 00
Rochester, Parsells Ave. ch. ..... 43 99
Rochester, Parsells Ave. S. S. ..... 4 00
Rochester, 1st ch. .... 55 23
Rochester, University Ave. S. S. ..... 25 00
Mumford C. E., t. s. T. Moody ..... 7 44
New York, Alexander Ave. S. S., t. s. Ko Shwe Min ..... 50 00
Lestershire ch. ..... 1 22
Victory ch. ..... 1 00
Ransomville ch. ..... 8 58
Buffalo, Reid Memorial ch., for wk. in India ..... 14 00
Newark, Mr. & Mrs. Henry W. Hyman . 50 00
Avoca ch. ..... 23 00
Westfield C. E. ..... 5 00
Richburg ch. ..... 21 12
Adams Village ch. ... $20 00
W. Danby ch. ..... 4 10
Sandusky ch. ..... 3 63
Dunkirk ch. ..... 35 54
Ripley ch. ..... 5 00
Big Flats Y. P. ..... 2 29
Franklin ch., for Briggs fund ..... 15 00
Unadilla, friends .... 6 00
Ossining Y. P. ..... 8 00
Orange ch. ..... 1 70
Canasseraga ch. ..... 5 00
S. Livonia ch. ..... 5 00
S. Livonia S. S. ..... 1 50
York ch. ..... 5 00
Brooklyn, Fifteenth St. S. S. ..... 7 05
Brooklyn, Union Course Y. P. ..... 10 00
Brooklyn, Richmond Hill ch. ..... 46 50
Brooklyn, Hanson Place Y. P. ..... 25 00
Brooklyn, Strong Place ch. ..... 32 00
Herkimer ch. ..... 15 00
Utica, Tabernacle ch. 65 00
Holley ch. ..... 16 25
Galway ch. ..... 12 00
E. Galway ch. ..... 1 58
New York, 2d German S. S. ..... 10 00
New York, Riverside ch. ..... 38 96
New York, 2d German Y. P., $40 for wk. at Kityang, and $40 for G. J. Geis ..... 80 00
New York, Mt. Morris ch. ..... 50 00
New York, Immanuel ch. ..... 6 84
Oswegatchie ch. ..... 5 00
Parishville ch. ..... 115 70
Hartford ch. ..... 18 21
Buffalo, Mr. & Mrs. Harvey Rodebaugh, t. s. child in Faith Orphanage, c. H. Huisinga ..... 12 50

**NEW JERSEY, $396 29**

Arlington, H. M. Garlock, for wk. in Phil. Miss., c. C. W. Briggs ..... $7 80
Haddonfield, J. D. Lynde ..... 50 00
Mt. Holly, Mrs. H. A. Rhees ..... 7 50
Camden, Linden Ave. ch., Mrs. A. E. A. Griffin, t. s. A Cheng, c. G. W. Carlin .... 100 00
Paterson, A. W. Rogers, for education of n. p. at Theo. Sem., c. Dr. Smith .... 120 00
Atlantic Highlands, Central ch. ..... 6 01
Mt. Olive ch. ..... 8 60
Jersey City, Summit Ave. S. S. ..... 23 08
Bayonne, Bergen Point ch. ..... 15 00
Butler S. S. ..... 1 10
Camden, 1st ch., t. salary J. Taylor ... 25 00
Pleasantville ch. ..... 16 00
Jacobstown ch., t. salary J. C. Robbins 8 00
Cape May City B. U. . 5 20
Tuckahoe ch. ..... 3 00

**PENNSYLVANIA, $956 05**

Pittsburg, Fourth Ave. Ladies' Aid Society, $15 00
Mosiertown, Mrs. Keziah Erwin ..... 5 00
Wyoming, 1st ch. .... $3 50
Philadelphia, Mrs. C. H. Banes ..... 100 00
Upland Y. P., for wk. in hospital, c. B. Corliss ..... 25 00
Upland S. S., for Yachow ..... 10 00
Gethsemane K. D., t. s. n. p., c. L. W. Cronkhite ..... 15 00
Philadelphia, 1st Lettish ch. ..... 100 00
Philadelphia, Spruce St. ch. ..... 111 26
New Tabernacle S. S. class 6, t. s. n. p.. c. L. W. Cronkhite ... 12 50
Philadelphia, Bethlehem ch., t. salary W. A. McKinney .. 50 00
Germantown, Third ch. ..... 7 10
Davisville ch..... 13 03
Jenkintown B. U., for Yachow ..... 50 00
Newton Centre ch. ... 1 00
Carbondale ch. ..... 90 00
Dalton ch. ..... 13 33
Ulysses C. E., for Jaro 4 81
Hillsville, Zoar ch. ... 30 00
Beaver Association, Harmony ch. ..... 2 50
Harlansburg, Unity ch. ..... 17 38
Beaver Association, Zion ch., tow. const. Geo. W. Clutton, H. L. M. ..... 24 00
Amana ch. ..... 10 20
New Milford ch..... 5 25
Pindleton, Bethel ch.. 15 93
Curvensville ch..... 10 00
Townville ch. ..... 3 70
Monongahela, Union ch. ..... 3 00
Danville, 1st ch. ..... 7 18
Jersey Shore, 1st ch. . 9 40
Eagle Mere ch. ..... 6 46
Pittsburg, Mt. Washington ch. ..... 7 40
Pittsburg, Wylie Ave. ch. ..... 8 00
Wilkinsburg B. U., for orphan, c. H. Huisinga ..... 3 75
Wilkinsburg Wom. Cir., for do..... 22 50
Pigeon Creek ch. .... 9 55
Blossburg S. S. ..... 10 00
Slate Run ch. ..... 3 00
Hollisterville ch. .... 10 21
Berlin ch. ..... 4 00
Pittston, Luserne Ave. ch. ..... 62 00
Wilkes Barre, 1st ch, . 17 11
Edwardsdale S. S. ... 2 00
W. J. Stewart, M.D., "Birdie Stewart Mem'l" for n. p., c. L. W. Cronkhite ... 25 00

**WEST VIRGINIA, $151 08**

Flatwoods ch. ..... $12 50
Mount Olive ch..... 11 72
Brooks ch. ..... 5 00
Fairview ch..... 1 00
Morgantown, H. F., t. s. B. Manikan.... 8 00
Barbourville ch. ..... 4 30
Elmwood ch. ..... 3 85
Gilboa ch..... 6 00
Little Creek ch. ..... 10 00
Indian Creek ch. ..... 1 25
Union ch. ..... 8 60
Good Hope ch..... 4 35
Williamstown W. M. S..... 5 00
Pine Grove ch. ..... 13 41
Elkins ch. ..... 6 10
Grafton, 1st ch. ..... 50 09

**DISTRICT OF COLUMBIA, $28 23**

| | |
|---|---|
| Washington, 1st ch., t. s. A. C. Darrow | $28 23 |

**ALABAMA, $13 00**

| | |
|---|---|
| Birmingham, Max J. Schimmel | $10 00 |
| Beloit C. E., for Burma and Siam | 3 00 |

**OKLAHOMA, $17 00**

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|---|---|
| Edmond, L. W. Marks, | $1 00 |
| Rainy Mountain, Rev. & Mrs. H. H. Clouse, | 15 00 |
| Henton, Mr. King | 1 00 |

**WISCONSIN, $295 31**

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|---|---|
| Lodi ch. | $20 25 |
| Verona ch. | 22 20 |
| Verona Soc. | 5 00 |
| Verona S. S. | 2 00 |
| Stockholm, N. A. Erickson | 5 00 |
| Milwaukee, 1st ch. | 219 68 |
| Beaver Dam ch. | 9 18 |
| Darlington ch. | 10 00 |
| Florence, Herald Rasmussen | 2 00 |

**MICHIGAN, $254 32**

| | |
|---|---|
| Lake Orion Baptists Assembly, per J. Vinton | $17 00 |
| Detroit, Ferry St. ch. | 20 00 |
| Lapeer, 1st ch. | 11 31 |
| Alto ch. | 2 46 |
| Washington ch. | 1 70 |
| Watertown ch. | 3 00 |
| Ceresco ch. | 5 50 |
| Marquette ch. | 16 60 |
| Escanaba ch. | 10 95 |
| Escanaba B. U. | 3 57 |
| Escanaba B. U. Jr. | 2 00 |
| Escanaba S. S. | 7 52 |
| Dowagiac, "Stella Bond Fund" for wk., c. Dr. Bunker | 6 00 |
| Alma, 1st ch. | 80 77 |
| Ithaca ch. | 27 00 |
| North Star ch. | 1 15 |
| Bay City, South ch. | 15 29 |
| Ludington, Sw. h. | 6 00 |
| Dexter ch., per Ebenezer Smith | 16 50 |

**ILLINOIS, $703 08**

| | |
|---|---|
| Earlville, Rev. R. B. Cain and wife | $60 00 |
| Champaign, J. C. Richardson | 11 11 |
| Chicago, Centennial ch., Henry S. Tibbitts | 25 00 |
| Chicago, Charles F. Brandenberger, for share in Yachow | 20 00 |
| Edwardsville ch. | 6 00 |
| Galva S. S., Primary class | 6 30 |
| E. Alton ch. | 4 56 |
| Downer's Grove ch. | 16 00 |
| Wisetown ch. | 9 60 |
| Chicago, Millard Ave. B. U., for station plan, Africa | 4 00 |
| Chicago, Auburn Park ch. | 50 |
| Chicago, Normal Park ch. | 40 00 |
| Chicago, Calvary ch. | 3 00 |
| Freeport, 1st ch. | 45 41 |
| Watson ch. | 2 25 |
| Apple Creek ch. | 1 00 |
| Hickory Point ch. | 1 00 |
| DuQuoin, 1st ch. | 80 00 |
| Paradise ch. | 3 30 |
| Steelville ch. | 2 05 |
| Quincy, Vermont St. Y. P., for share in sta. Iloilo | $25 00 |
| Fillmore ch. | 3 50 |
| Belvidere, South ch. | 36 07 |
| Macomb ch. | 3 25 |
| Oreana ch. | 4 86 |
| Oreana B. U. | 32 |
| Jacksonville ch. | 78 50 |
| Jacksonville B. U. | 5 00 |
| Elim, Sw. B. U., for one share in Gologhat sta. | 25 00 |
| Chicago, 2d Sw. ch., for nat. helpers (man & wife), c. Dr. East | 35 00 |
| Ravenswood Miss. Circle, t. s. Ikoko sta. | 50 00 |
| Chicago, 1st Sw. ch., Mary & Anna Johnson, t. s. Haka | 50 00 |
| Chicago, 1st ch., Christine Halgren, t. s. n. p., c. O. L. Swanson | 10 00 |
| Lake View, Sw. B. U., for wk. in Assam, c. O. L. Swanson | 12 50 |
| Chicago, 2d Sw. ch., for wk. in Assam, c. O. L. Swanson | 20 00 |
| Chicago, 1st Sw. ch., John Berg, t. s. Phillip | 3 00 |

**INDIANA, $162 40**

| | |
|---|---|
| Muncie, Mission Study Class, for wk., c. William Ashmore, Jr., and to const. A. L. Johnson an annual member | $11 00 |
| Seymour, 1st ch., Mrs. M. C. Carpenter | 10 00 |
| Greenwood ch. | 18 91 |
| Indianapolis, Immanuel ch. | 12 90 |
| Pleasant Valley ch. | 3 00 |
| Mt. Pleasant, 2d ch. | 11 90 |
| Zion B. U. | 5 00 |
| Quincy ch. | 5 00 |
| Salem, 2d ch. | 6 30 |
| Elwood ch. | 16 00 |
| Cumberland ch. | 4 40 |
| Sugar Creek ch. | 3 75 |
| Mt. Pleasant, 1st ch. | 14 00 |
| Franklin, North ch. | 75 |
| Crooked Creek ch. | 8 15 |
| Hebron ch. | 9 00 |
| Kendallville ch. | 5 00 |
| Bear Creek ch. | 2 85 |
| N. Vernon ch. | 8 84 |
| Cambridge City, 1st ch. | 2 40 |
| Elkhorn ch. | 2 00 |
| Pipi Creek ch. | 1 25 |

**OHIO, $810 31**

| | |
|---|---|
| Radnor ch. | $30 86 |
| Medina, L. S. Murray | 2 00 |
| Madison ch. | 8 46 |
| Lima, 1st B. U. | 15 04 |
| Byesville ch. | 13 00 |
| Ch. in Cambridge | 16 45 |
| Cleveland, 1st Sw. King's Army, t. s. O. Hanson | 10 00 |
| Sugar Creek ch. | 3 83 |
| Columbus, Russell St. ch. | 16 85 |
| Granville, George R. Dye | 10 00 |
| Canal, Lewisville ch. | 1 50 |
| Clark Township ch. | 1 31 |
| Perry ch. | 2 00 |
| Pleasant Hill ch. | 3 90 |
| Dayton, Central ch. | 55 35 |
| Dayton, 1st ch. | 347 95 |
| Dayton, Memorial ch. | $13 49 |
| Dayton, 3d ch. | 10 00 |
| Evergreen ch. | 2 00 |
| Bucyrus B. U. | 1 24 |
| Perrysville ch. | 15 15 |
| Cincinnati, Lincoln Park ch. | 28 00 |
| Cincinnati, Ninth St. ch. | 42 89 |
| Middletown, 1st ch. | 20 50 |
| Brandon ch. | 7 40 |
| Marion, 1st ch. | 25 00 |
| Mt. Vernon, 1st ch. | 66 91 |
| Ebenezer ch. | 3 50 |
| New Lexington ch. | 2 00 |
| New Straitsville ch. | 1 00 |
| Warren, 1st ch. | 20 33 |
| Ark Spring ch. | 1 00 |
| Brookfield ch. | 2 00 |
| Salt Creek ch. | 6 90 |
| Uniontown ch. | 2 50 |

**MINNESOTA, $96 00**

| | |
|---|---|
| Lake Benton, Mrs. A. Hammar | $1 75 |
| Sauk Centre ch. | 8 00 |
| Milaca Wom. Soc. | 13 00 |
| Milaca Society | 15 00 |
| Cambridge, E. Rask | 1 25 |
| Willmar, "Little Helpers" | 25 00 |
| Fish Lake ch. | 7 00 |
| Brooklyn Centre, A. D. Williams | 15 00 |
| St. Paul, 2d Sw. ch., S. A. Lofgren | 10 00 |

**IOWA, $498 59**

| | |
|---|---|
| Osage B. U., for miss. wk. in Phil., c. C. W. Briggs | $25 00 |
| Doon, 1st C. E. | 1 50 |
| Decorah, 1st ch. | 5 25 |
| Kiron B. U. | 5 00 |
| Forest City, Sw. Lad. Soc., for Antonia, c. E. Lund | 25 00 |
| Burlington, Sw. Lad. Soc., for Phil. | 10 00 |
| Jefferson ch. | 40 00 |
| Lake City ch. | 75 |
| Homer ch. | 16 00 |
| Churdan ch. | 7 00 |
| Rockwell City ch. | 20 00 |
| Kendrick ch. | 2 20 |
| Ames ch. | 10 00 |
| Ottumwa, 1st ch. | 23 44 |
| Ottumwa, S. B. U., for Yachow sta. | 12 50 |
| Murray ch. | 2 50 |
| Des Moines College, Faculty and Students, for A. F. Groesbeck | 50 00 |
| Renwick ch. | 30 00 |
| Luni ch. | 5 00 |
| Eagle Grove ch. | 19 51 |
| Eagle Grove S. S. | 1 65 |
| Carroll ch. | 13 61 |
| Denison ch. | 20 00 |
| Ida Grove ch. | 18 85 |
| Woodbine ch. | 12 50 |
| Logan ch. | 10 75 |
| Mt. Olive ch. | 10 85 |
| Sioux City, Calvary ch. | 10 75 |
| Sioux City, 1st ch. | 2 35 |
| Mt. Union ch. | 8 30 |
| Russell ch. | 26 50 |
| Bethlehem ch. | 2 75 |
| Highland ch. | 5 00 |
| Allerton ch. | 5 00 |
| Malvern ch. | 34 08 |
| Lower Spring Lake S. S. | 3 75 |
| Cedar Falls, 1st B. U. | 1 25 |

**MISSOURI, $97 03**

| | |
|---|---|
| Board of Home & Foreign Missions | $93 42 |

| | |
|---|---|
| Baptist General Association | $0 61 |
| Kansas City, 1st C. E. | 3 00 |

**NORTH DAKOTA, $15 00**

| | |
|---|---|
| Cool Harbor Society | $15 00 |

**SOUTH DAKOTA, $5 42**

| | |
|---|---|
| Canova, Young Girls' Society | $5 42 |

**NEBRASKA, $337 75**

| | |
|---|---|
| Syracuse B. U. t. s. H. W. Kirby | $7 27 |
| David City ch., H. L. Boston, $2.50 of wh. is for Podili sta., and $2.50 for Sendai sta. | 5 00 |
| Glenville, Mrs. G. Brandt | 100 00 |
| Salem ch. | 3 75 |
| Omaha Sw. Y. P., for nat. worker, c. O. L. Swanson | 25 00 |
| Nebraska City, 1st ch. | 22 00 |
| Emerald ch. | 3 00 |
| Syracuse ch. | 12 75 |
| Ashland, 1st ch. | 2 00 |
| Lincoln, 1st ch. | 38 47 |
| Bethany ch. | 64 11 |
| Omaha, Calvary ch. | 54 40 |

**KANSAS, $471 59**

| | |
|---|---|
| Lyons B. U. | $0 33 |
| Albion ch. | 12 00 |
| Morgan ch. | 50 |
| Newton B. U. | 2 00 |
| Milan ch. | 80 |
| Howard ch. | 24 60 |
| Howard S. S. | 1 24 |
| Pleasant Valley ch. | 2 00 |
| Neodesha ch., t. s. J. C. Richardson | 88 50 |
| New Albany ch. | 1 50 |
| Climax ch. | 2 25 |
| Moline ch. | 2 38 |
| Buxton ch., of wh. $5 is t. s. J. C. Richardson | 7 50 |
| Eureka, Sarah Sample, t. s. J. C. Richardson | 10 00 |
| Cato ch. | 4 00 |
| Fort Scott ch. | 7 00 |
| Girard ch. | 21 00 |
| Tany ch. | 5 00 |
| McLouth, Dr. Stallard & Mr. Jones, tow. educating ministerial student | 25 00 |
| Iola, G. R. Bunnel & family | 20 00 |
| Garnett ch. | 6 10 |
| Friendship ch. | 5 94 |
| Highland Station ch. | 50 |
| Hewins ch. | 7 46 |
| Elgin ch. | 5 00 |
| Elgin, Mr. & Mrs. R. W. Black, t. share in Tura | 15 00 |
| Cedarvale ch. | 35 40 |
| Wayside ch. | 2 00 |
| Altamont ch. | 11 21 |
| Coffeyville ch., t. s. J. C. Richardson | 30 00 |
| Labette ch. | 2 55 |
| Colfax ch. | 23 50 |
| Thayer ch. | 2 00 |
| Penfield ch. | 1 00 |
| New Hope ch. | 2 00 |
| Kansas City, Sw. Y. P., t. s. Ma Naw & Ma Lee, c. O. Hanson | 12 50 |
| Topeka, Sw. ch. | 10 40 |
| Brantford, Sw. ch. | 5 00 |
| Hays ch. | 8 00 |
| Wichita, 1st ch. | 11 10 |
| Wichita, West Side ch. | 10 83 |
| Wichita, West Side S. S. | $2 00 |
| Hackney ch. | 5 85 |
| Derby ch. | 2 65 |
| Burden ch. | 10 00 |
| Fairview ch. | 5 00 |
| Fairview S. S. | 1 00 |

**COLORADO, $23 65**

| | |
|---|---|
| Colorado Springs, Tabernacle ch. | $1 90 |
| Denver, Sw. ch. | 10 00 |
| Denver, 1st ch., J. B. Henslee | 5 00 |
| Rocky Ford Y. P., for share in W. China | 6 75 |

**NEW MEXICO, $3 00**

| | |
|---|---|
| Bonita ch. | $2 50 |
| Aris ch. | 50 |

**IDAHO, $10 50**

| | |
|---|---|
| Mullan, E. Alward | $2 50 |
| Cambridge ch. | 8 00 |

**WASHINGTON, $53 70**

| | |
|---|---|
| La Conner S. S., for share in Jaro sta. | $6 50 |
| La Conner B. U., for do. | 6 50 |
| Bellevue ch. & S. S. | 15 70 |
| Seattle, Chinese ch. | 12 00 |
| Harrington ch. | 13 00 |

**CALIFORNIA, $201 11**

| | |
|---|---|
| Lompoc ch. | $9 00 |
| Lompoc S. S. | 3 00 |
| Monrovia S. S., for Gospel Ship | 20 00 |
| Berkeley, 1st ch. | 3 61 |
| San Francisco, 1st Inter. C. E., tow. share in station plan, | 4 75 |
| Healdsburg ch. | 20 50 |
| Santa Paula ch. | 4 75 |
| Clovis S. S. | 5 00 |
| San Jose, Sw. ch. | 5 00 |
| San Jose, Sw. ch., H. Larsen | 5 00 |
| Oakland, "E. P. F." for Phil. wk. | 50 00 |
| Oakland, Mrs. J. Sunderland | 50 00 |
| Los Angeles, A. F. Ahlport and Miller, s. n. p. Mr. Markus, c. O. L. Swanson, | 20 50 |

**AFRICA, $95 00**

| | |
|---|---|
| Kifwa, from friends in America, for P. Frederickson's wk. | $95 00 |

**MISCELLANEOUS, $873 75**

| | |
|---|---|
| German chs. of North America, per J. A. Schulte, Treas., of wh. $592.50 is for the Kameroon Miss., and $281.25 for salaries of German missionaries | $873 75 |
| Total | $10 071 77 |

**LEGACIES**

| | |
|---|---|
| Tewksbury, Mass., Est. Hannah J. Trull | $500 00 |
| Providence, R. I., Inc. Jackson Fund | 28 12 |
| Clyde, O., Est. O. L. Ames, $116 66 | |
| St. Paul, Minn., Est. Mary F. McClurg .. 500 00 | $1 144 78 |
| | $11 216 55 |
| Donations and legacies from April 1, 1904, to August 1, 1904 | 57 177 13 |
| Donations and legacies from April 1, 1904, to September 1, 1904 | $68 393 68 |

**DONATIONS RECEIVED TO SEPTEMBER 1, 1904**

| | |
|---|---|
| Maine | $587 21 |
| New Hampshire | 367 67 |
| Vermont | 187 62 |
| Massachusetts | 6 948 65 |
| Rhode Island | 799 22 |
| Connecticut | 1 876 56 |
| New York | 9 109 97 |
| New Jersey | 3 421 82 |
| Pennsylvania | 5 488 13 |
| Virginia | 21 00 |
| W. Virginia | 882 96 |
| Delaware | 39 25 |
| District of Columbia | 506 31 |
| N. Carolina | 5 00 |
| Florida | 2 00 |
| Alabama | 38 00 |
| Texas | 6 00 |
| Indian Territory | 51 24 |
| Oklahoma | 29 49 |
| Wisconsin | 895 74 |
| Michigan | 1 732 16 |
| Illinois | 4 514 64 |
| Indiana | 935 43 |
| Ohio | 3 932 82 |
| Minnesota | 974 42 |
| Iowa | 2 047 97 |
| Missouri | 197 01 |
| N. Dakota | 96 85 |
| S. Dakota | 170 51 |
| Nebraska | 1 200 13 |
| Kansas | 1 355 84 |
| Montana | 137 85 |
| Wyoming | 26 50 |
| Colorado | 217 02 |
| New Mexico | 44 87 |
| Idaho | 78 73 |
| Utah | 15 00 |
| Arizona | 21 40 |
| Washington | 402 85 |
| Oregon | 259 95 |
| California | 1 813 94 |
| Alaska | 3 30 |
| Philippine Islands | 50 00 |
| Cuba | 6 00 |
| Spain | 13 78 |
| Denmark | 300 00 |
| Germany | 57 68 |
| Africa | 95 00 |
| Miscellaneous | 1 123 75 |
| | $53 089 24 |

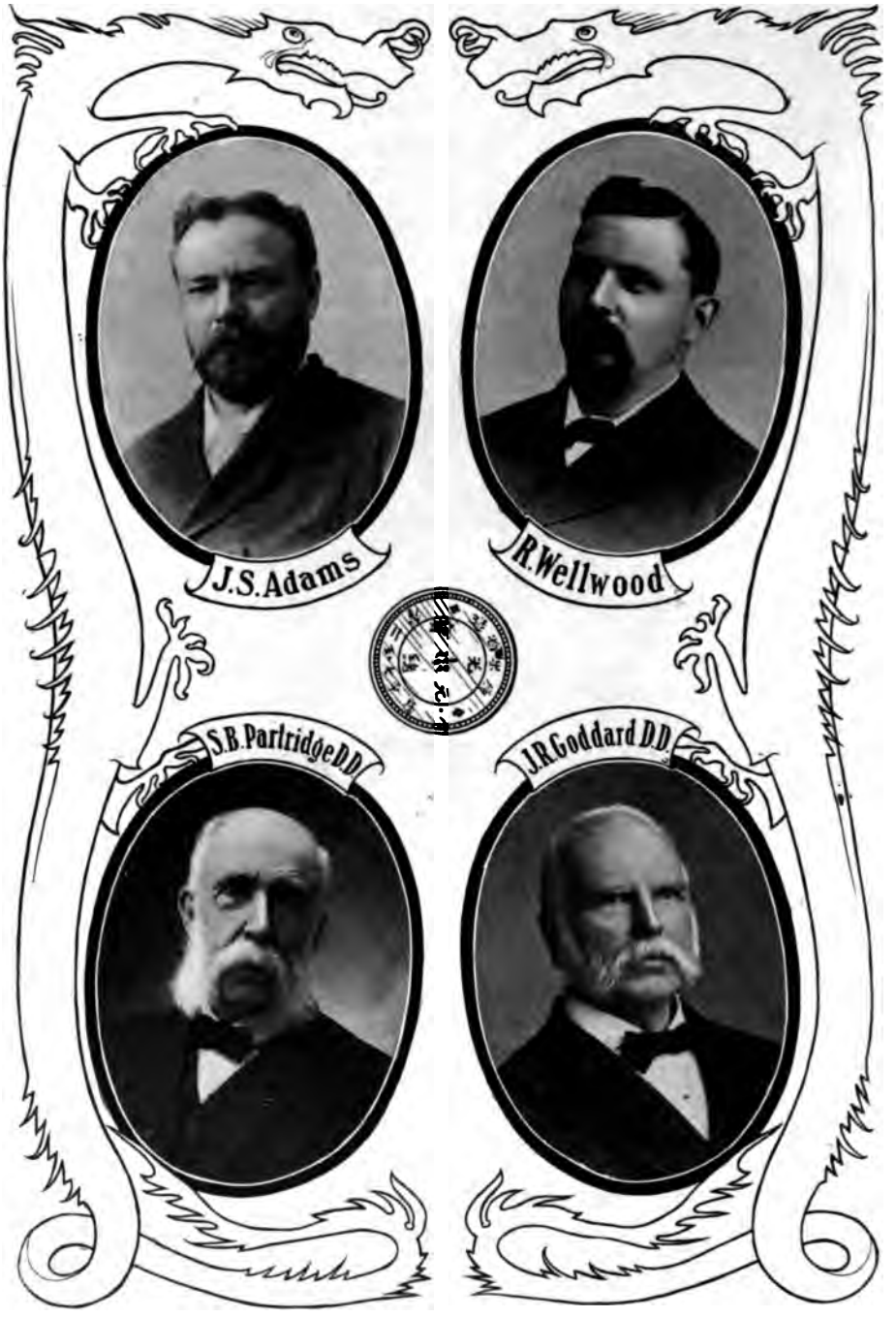
**LEGACIES RECEIVED TO SEPTEMBER 1, 1904**

| | |
|---|---|
| New Hampshire | $610 60 |
| Vermont | 8 80 |
| Massachusetts | 2 628 66 |
| Rhode Island | 28 12 |
| Connecticut | 50 00 |
| New York | 5 790 98 |
| Pennsylvania | 546 47 |
| Ohio | 116 66 |
| Illinois | 627 00 |
| Iowa | 2 386 95 |
| Michigan | 500 00 |
| Minnesota | 500 00 |
| Wisconsin | 1 510 20 |
| | $15 304 44 |



THREE LITTLE MAIDS FROM CHINA

# PRESENT DAY OUTLOOK IN CHINA




## IN THE LAND OF THE DRAGON

REPRESENTATIVE MISSIONARIES IN CHINA

These men are the senior missionaries in their respective missions: Central, West, South and East.

THE
BAPTIST·MISSIONARY·MAGAZINE

Vol. 84 NOVEMBER, 1904 No. 11

# Every Church a Missionary Church

*A worthy ideal, but how shall we attain it?*

## FIRST OF ALL Teach the Bible

THE BIBLE is essentially a missionary book.
ITS CENTRAL FIGURE is the missionary Christ.
ITS TEACHINGS are dominated by the missionary spirit.
ITS HISTORY is largely the record of missionary movements.

## SECOND AND ALWAYS Teach the Children WHAT THE BIBLE TEACHES

The Missionary Union and its two auxiliary woman's societies have united in the adoption of a plan which is designed to utilize the facts of missions in the interest of Bible study in the Sunday schools.

The plan, which involves the illustration of the International Lessons from missionary experience in a series of articles appearing each month in the MAGAZINE and *Around the World*, is set forth in detail in leaflets which may be obtained free on application to the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Massachusetts.

## An Encouraging Response

*In reply to the announcement of the above plan a leading pastor writes as follows:*

"You may be glad to know that our school has subscribed for thirty copies of the MISSIONARY MAGAZINE for the use of teachers, who will thus introduce missionary studies in connection with the Bible school lessons. The junior department is already taking *Around the World*. I am delighted with this and heartily rejoice that the Missionary Union has inaugurated a movement that makes the introduction of missionary studies in the Bible school so natural and attractive."

# Regarding Magazine Subscribers

Do not wait until the first of January to work up the MAGAZINE club. An immense amount of trouble will be saved our mailing department if the renewals are sent in early; let the entire list be sent *at one time* so far as possible. We trust that those who have served so faithfully in the past, as club agents, will continue their efforts with even more zeal than heretofore. Let our motto throughout the churches be; "The MAGAZINE in every family."

# Topic for the Month

## Present Day Outlook in China

### CHANGES IN CHINA. They are many and important. They affect all departments of life and promise much for the future.

By Rev. J. R. Goddard, D.D., Ningpo, East China Mission.



THE most obvious change in this part of the country is in the facilities for transportation. Within the last few years lines of steam launches have begun to run on the river, to the island of Chusan, and to various points on the coast of the mainland. They are small and old; they frequently break down, and the rates are higher than in the old passenger boats; but they are far more comfortable and swift than the latter, and are always crowded with passengers. For thirty years I have made four or five trips annually to Chusan in the native *hong* boat, packed like a sardine, with from thirty to fifty others in a little unventilated cabin; with an atmosphere charged with the smoke and smells of cooking, the fumes of tobacco and opium, and other indescribable odors, each journey occupying from fifteen to twenty-four hours, according to the caprice of the winds and tides. My successor will know nothing of this, but what he has lost in novelty he will make up in comfort and efficiency.

But China is changing in many other ways, less noticeable perhaps, but more radical. The daily newspaper is widely circulated, and many men are learning things about the outside world of which they never heard before. Their horizon is widening, and they begin to realize that they are paying dearly for their devotion to a hoary antiquity. The remarkable advancement of Japan is an object lesson which many are taking to heart. There is a growing spirit of patriotism, and of impatience with the corruption and inefficiency of the government, and an increasing demand for reform. The present war between Japan and Russia is watched with keen interest by thousands, and is destined to exert a powerful influence on China.

Scholars, especially the younger men, are calling for a change in the studies required for a degree and in the subjects given out for examinations. There is a demand for English and for modern science. True, much of this demand springs from a selfish desire for lucrative positions to which these studies are a stepping-stone, rather than from zeal for knowledge itself; but the intellectual awakening of thousands of bright minds will not content itself with mere sordid results. It is certain

to reach out after higher and better things.

With this political and intellectual movement there is a change in the attitude toward Christianity. Never have the people been more ready to listen to the gospel. Never has the attendance at our chapels been as great as now, or the attention to the message as quiet and respectful. They are not eagerly seeking the truth, but they recognize the fact that we have something to communicate which it is worth their while to hear. There are many applicants for baptism. We have to exercise special care lest we receive some who come with unworthy motives. Surely we need to use our opportunities wisely and energetically for the advancement of the Kingdom. There are grand possibilities before us, for which we thank God and take courage.



A CHINESE POPPY FIELD
The plant from which China's woe is extracted.

## REV. W. A. McKINNEY of our West China Mission makes some additional observations regarding the transformations which are taking place in the empire.

ONE cannot reach his field in west China without hearing a great many times of the reaction of two or three years ago. Following upon the break-up of the Boxer spirit, a tidal wave of favor toward things foreign set in. The acquaintance of foreign individuals began to be more commonly cultivated; a rush toward the Church started; and the possession of foreign-made goods and even clothing came to be a fad. On the way up the river one hears missionaries of all classes speak of it as a well and widely understood fact. Evidently the conditions were strongly enough in contrast with those of the past to make their coming conspicuous.

A prediction of the permanence or of the ultimate value of this pro-foreign movement is not necessary to the conclusion that it has performed a valuable service. It has been a favorable opportunity for men with an affinity for Western civilization to come from cover. Most men are not prophets and reformers, but need encouragement to bring them out into new positions which they may really approve. This movement has been like a magnet passing over an indiscriminate heap of dust that makes a rustling in the steel filings. Whether it is responsible for it or not, it is certain that there are now Chinamen, besides those drawn toward the Church by religious natures, who have an aptitude and a deep desire for our Western life. This is the thing that has impressed me here. My conversations, limited to those through an interpreter, have naturally been few; but in more than one of them I have been surprised at the acquaintance with the affairs of the outside world and the appreciation of our Western ways that have been displayed. Individuals, in other words, are responding to the first touch of the West, and in numbers that are worth considering. Practical indications of this are the desire to learn English, so intense that the French priests, even, have to teach it in their schools; the quite common wearing of foreign watches; the use by not a few of steel-rod umbrellas that at home have not entirely displaced the older variety; and many other similar signs which, so far inland, are surely significant. Our Western life is in many respects cordially received.

I have heard no one speak as if in expectation of a great mass movement in China toward the West, a leap into civilization like Japan's; but there are scattered through Chinese society large numbers of intelligent individuals in a frame of mind that makes the situation hopeful and promising. These are the men who, as they grow more enlightened, will be the fulcrums for reconstruction; and "the present day outlook" is toward their faces. They are no dream of the future, but a present opportunity. Let these men be discovered in every city and village where



OUR HOSPITAL AT SUIFU, WEST CHINA
The photograph was taken by C. E. Tompkins, M.D., during the process of erection.

there are agents of the Kingdom; let them be encouraged along the lines of their individuality into a wider acquaintance with the New World's life and ways; and above all let it dawn upon them that the heart of it all is Jesus Christ; then will the outlook grow into a fact, and the fact into a retrospect, and all Chinese society will begin to be sweet because these men, certain to be its future salt, will be in possession of the true savor.

# FIRST STEPS IN SELF-SUPPORT. An interesting account of the development of this important principle at Suifu, West China. By Rev. C. A. Salquist.

OLDER missions and more experienced brethren have given much thought to the subject of self-support. We, of a younger generation and a newer mission, have profited largely by their success, as well as learned from their failures what to avoid. We do not consider ourselves as having attained unto perfection in this matter, hence the modest title of "First Steps." It may be of some interest to our fellow-workers at home and abroad to know what we have done in this line.

Our first preaching place outside of the city of Suifu was acquired in a rather singular manner. On his way down the river at the time of the riots of 1895, Mr. Beaman was robbed, and everything he had taken to a brewery at one end of the village of Lichwang and there divided, the owner of the brewery being one of the robbers. Soon after our return in 1896, some men from this village became interested in the gospel, and wanted us to open a preaching place there. This we consented to do, with the understanding that the rent was to be paid by them. No suitable house could be found, so the brewery was rented and fitted up as a preaching place, while the owner was in the penitentiary! The rent was 1,000 "cash," or about 60 cents a month. When the first month was up, the rent was not forthcoming from the inquirers, and as the wife of the owner was in great need of the money the missionary paid it. About a year later the house was sold and "The True Doctrine Hall" had to move along. In the reply to the inquiry as to what could be done now, we said that we would do nothing about getting a house unless the conditions were fulfilled, explaining to the men that it was not absolutely necessary to have a preaching place, that they could be Christians without. After some delay a place was rented, and what a place it was! Black with soot and cobwebs, and no light except what the front door and some glass tiles let in, it was wholly innocent of all attempts at ventilation. It was almost enough to stagger the staunchest advocate of self-support, to see this sample of the best that could be done in the way of securing a house. But looked at from another point of view there was cause for great rejoicing; for was not this a preaching place, poor as it was, rented and paid for by men interested in the gospel? What if the rent was only about two dollars a year! After some more teaching it was agreed that the gospel, being so infinitely superior to the old religion, was worth quite as much financial support. First one and then another discovered that the house they occupied was not a credit either to themselves or the mission: and soon another house was rented and fitted up, which had plenty of air, light and room.

We thanked God and took courage. Before long other towns and villages applied for preaching places. "You must rent a house and fit it up your-



SOME CITIZENS OF WEST CHINA

selves," was the answer. "We can't do it, teacher, we are too few and too poor. We will come and listen to your preaching." While admitting their poverty, we still insisted on our side of the bargain. "You are surely not poorer than the people of Lichwang, and see what they are doing. It is not our custom to pay for preaching places." The question of "custom" was usually effective and final, especially as Lichwang stood as a concrete testimony to the assertion. Gradually, the idea that each station is to pay its own expenses has taken root; there is now no question of the mission paying for anything in the outstations. In connection with our work in Suifu there are now over forty of these, where property is either bought or rented, aggregating many hundred dollars annually. In many places preachers are supported, either by one station alone, or by two or three together.

An interesting feature of our work here in Suifu is the annual gathering, in the summer or early fall, of men from all our outstations for a month's study of the Bible. Last year about forty were present, some having come four or five days' journey, at considerable expense and inconvenience. Many were able and willing to pay their own expenses, but in most cases the expenses were paid by the stations sending them, those who came only giving their time. The city not proving the best place for quiet and uninterrupted study, it was decided to ask for contributions from native sources, mostly from the outstations, for the erection of a simple and commodious building on the hill, where the missionaries have their summer houses, to be used for these Bible institutes. We have received over one hundred strings of cash from the outstations, each giving only from three to five strings. These, with other subscriptions, will enable us to put up a suitable house accommodating at least fifty persons, without any expense to the mission. The building is already begun, but will not be ready for use this summer. By having these institutes on the hill, the missionaries will be able to teach while enjoying their summer vacations.

While the work of self-support is more apparent in the outstations, the city church has by no means been idle. For some years it has paid its running expenses as well as those of the street chapel. About two years ago a small farm was bought for a Christian burial ground. The church also contributes toward the expenses of the boys' and girls' schools. While the church has a membership of a little over a hundred, only about forty per cent. of the members live in the city. The rest naturally contribute to the station nearest to them.

There is no doubt that our apparent progress among many lines would have been greater in the beginning, if we had been ready to pay the bills with mission money, but we firmly believe the principle of self-support is the best foundation on which to build for the future good of the work.

# THE PRESENT EDUCATIONAL OUTLOOK IN CHINA.

## A comprehensive review of the changes which have led up to the present hopeful condition.

By Rev. W. S. Sweet, Principal of Wayland Academy, Hangchow, East China Mission.

IT may give a little clearer view of the present and future to remind ourselves of the past; therefore, let us remember that with the exception of the ports of China, the method and curriculum of thousands of years ago held sway up to within six or seven years. The method was the memoriter, and the curriculum was made up of Chinese characters, Chinese literature and Chinese history. In view of the fact that all primary schools were private and that nearly all the lower classes were struggling for a mere existence, the student class was a small minority, and therefore the government really became an oligarchy, through the powerful influence of this literary class upon the people beneath them and upon the officials above them. This power and distinction begat pride and self-sufficiency, so that the missionary was naturally an object of envy and hatred because he was the possessor of knowledge not attained by these literati. It is not strange, therefore, that in the past money has been paid pupils to attend certain mission schools. For this and other reasons, our own mission work has had comparatively few schools; and as a natural result, at the present time. we have no well-trained men for positions in the ministry or for teaching.

This condition was caused by mission schools themselves, and by the ever increasing opportunities in business. The customs and the post-offices opened to those who had a smattering of English and a little training in mathematics. The change really began just before the Boxer rebellion and because a few of the best officials during this struggle favored the foreigner, and thereby were on the winning side. After the Boxers were suppressed there was a great demand for all foreign education. Mission schools were full, and could charge tuition. The old agreement which the pupils made upon entering school, to remain through the course, became useless, and was put away. Even girls' schools could charge a tuition, and the days of the charity school seemed to be numbered, especially in all the newly opened institutions.

These things naturally caused jealousy on the part of many and a campaign of rebellion, incited by a large number of newly launched yellow journals. This even resulted in the formation of a society which offered




THE PUPILS OF WAYLAND ACADEMY WHO WELCOMED THE FOREIGN SECRETARY AT THE TIME OF HIS VISIT IN 1901

financial help to any pupils who would rebel and leave these schools. Pupils began to talk of *ze yieo*, "liberty"; which in the inevitable swinging of the pendulum meant license and sin. Another word which attracted the youth was *bing teng*, "equality." In the transmission of this word from America to a monarchical government, or in reality to an oligarchy, it was not strange that its meaning became synonymous with failure to respect any one, or any thing. Then, too, for the Chinese emerging from darkness there was not the ability to determine, nor the will to choose, essentials, so there was greater emphasis laid upon the dress of the body than the dress of the soul. More glory was found in the number of foreign books looked into, than the amount mastered. Thus, when six months' schooling in Japan was found to be sufficient time to make an official, it is not strange that the short cut was very popular in China.

For these reasons, especially the former, foreign schools were brought into slight disrepute, and many a missionary was heartbroken over the dissipation of his most faithful efforts, and the immorality, if not viciousness, in his pupils. Yet out of this testing period there have come the true and tried, and today the schools are on a firmer foundation than ever, and the desire for thorough education is on the increase. A severe battle has been fought, and victory for the Christian schools is in sight; for both our boys' and girls' schools are being copied throughout the land.

Now, what may we expect from this educational evangel in the far East? It is bringing the Chinese to us instead of our having to go to them, and thereby places the missionary in a position of respect instead of a place of scorn, which vastly helps our message.



REV. AND MRS. F. J. WHITE OF NINGPO, EAST CHINA MISSION

It has already opened a chance for the investment of private beneficence. In our province there are very many schools that are founded by funds that otherwise would probably have gone for temples. These schools almost invariably employ those who have been trained in Christian schools, when available, thus not only striking a blow at idolatry, but opening lines of influence before unknown.

Our work hitherto has been largely confined to one class of the people. This is always detrimental, no matter what class that is. We are now reaching another class, thus making Christianity in China, as elsewhere, a "savor of life" unto all. The course of lectures instituted at the Presbyterian College is attended by the educated in large and increasing numbers. It was my privilege to see an audience of over 300 literati at Suchow University, who listened for two hours to the presentation of the history, growth and benefits of Christianity. What does this mean? To one who believes in the virile power of the gospel, it means the conversion of large numbers of this class. Then, if the grip with which this class has held China be loosened, and some of them become the advocates of the truth, it simply means that "one hundred million will be gathered into the Christian Church."

This educational evangel is one of the forces that has punctured idolatry. It is surely within the facts to state that, in all the educational centers of the Chekiang Province, six men out of ten have virtually dropped the worship of idols. In conversation the other day with a

doctor of philosophy in regard to ancestral worship he volunteered this remark: "I know that our ancestral worship is false, and many of my friends are coming to be of the same opinion." This discussion was brought about by an invitation extended to our school to join the provincial schools of our city in worshiping at the grave of the founder of schools of Western learning in Hangchow. We asked for the privilege of attending, but not to worship. This was granted; so with bouquets of flowers our school decorated the grave, and in full dress suits they marched past the grave, but did not worship. This little service was beheld by the literati of the whole city, and riveted the attention, for a time at least, upon the supreme duty of worshiping God only.

There remains an important work that the Church could well undertake, which would wonderfully help China. I refer to the establishment of a system of district schools, controlled as in America, by a superintendent. One man could have the oversight, as in America, of from 50 to 120 schools. He would thus have the ear of all classes in as many communities, and extend his influence widely.

What should our schools be? If any one has the least idea that they can be safely turned over to inexperienced second-rate men they are mistaken. All our schools should do the best of work. They should be fully equipped. It is a mistake to ignore the fact that teaching is a profession; those having professional training in these lines, and experience, should be chosen for this work. If we take our part in this educational evangel we must have good district schools, a thoroughly furnished academy and a college of high grade; and more than all, men who are filled with the Holy Ghost. With such an equipment God can work wonders for China.

# ONE PHASE OF THE PRESENT GOVERNMENT OF CHINA. Its results and consequent opportunities.

By Rev. C. E. Bousfield, Shaohsing, East China Mission.

LAST winter robberies were very common at Tongpu, one of our outstations, and indeed not last year only, but for the past few years, all over the Shaohsing plain. Tongpu is the center of the tea district in this section and is almost the only place where Americans come, in our district, to purchase the products of Shaohsing industries. It is possible that some who read this may have tasted tea grown on the hills around Tongpu. Silk also is raised in considerable quantities in the neighborhood, and on account of these two industries not a few wealthy families reside in the vicinity. Last winter the home of the richest of them was robbed. The robbers got away with a bridal outfit valued at $4,000, and with $2,000 in silver. The worst of all was that, though they inflicted no personal injuries, one of the daughters of the family was so badly scared that she fell sick and died soon afterwards. Her parents spared neither time nor money to induce the magistrates to catch and punish the robbers, but being a family of such influence they went to the prefect rather than to the district magistrate whose duty it is to police the county. Failing with the prefect, they went to the governor. They spent in gifts and bribes almost as much as had been stolen, but just at that time the magistrates were being changed. The retiring officer did not care, because he was leaving so soon, and the new man regarded it as his



CHINESE PRISONERS IN CANGUES AND CAGES

predecessor's affair and not his; so no one was punished. Such miscarriages of justice are common.

About two weeks ago a lynching occurred in the hills where a main road passes through a lonely spot. A band of robbers built shanties and did a good business. Pedler, peasant or prince, who passed that way, unless in a big crowd and armed, was relieved of everything of value he had. The magistrate did nothing, probably because it was a dangerous undertaking to capture the band, and there was small hope of any bribe. About two weeks ago a well-dressed lady passed over that road in a sedan chair. She, too, was stripped of her jewelry and clothes and then released; but she stayed there and shrieked and screamed. The villagers of the neighborhood had long been tired of the constant depredations, and beat a big gong, the signal for all to assemble ; and they came, armed with hoes, sticks, clubs, knives, pitchforks and whatever they could lay hands on, and rushed upon the robbers' lair. Overwhelmed by numbers and the sudden attack they fled without resistance, and five were captured. These were conducted to the nearest village; a big pile of wood was hastily collected, and the flames assisted by a few cans of kerosene speedily cremated them alive. The robbers' lair is desolate at last.

The people are weary of the present system of government. The reformers are trying to educate the masses, and stir them up to a revolution. After the Boxer troubles of 1900, they started a magazine which relentlessly revealed the failings and shortcomings of the government and officials. Cases of bribery, crimes unpunished, unjust verdicts, laws defied and neglected through indolence, were mercilessly recorded and exposed. The journalists were imprisoned many months, and all would have been decapitated had they not been caught in Shanghai, where the consular body interfered and saved their lives, though they still remained in prison, and as far as we can ascertain are there yet. But their spirit is not dead, or in prison either. Before the trial was half through, some twenty or thirty young men of Shaohsing combined to start a new magazine with the same object as the old *Supao*. One of these is an inquirer of ours. He is the son of a governor; is a fine scholar in his own language; is familiar with the history of America, England, Germany, France, Spain, Italy and indeed of nearly all the Western nations. He has studied geology, chemistry, mineralogy and other sciences, and there are few subjects about which he cannot talk intelligently. He is ready to give his money and his life to the cause of reform. I asked him about his hopes, plans and methods, and he told me both his own ideas and those of the others associated with him.

I was amazed to find that many of the sons of the best families were in the movement. The best that China has will surely make their mark in history. But I was pained deeply to find they have almost no constructive policy. They are fully conscious of how bad the present order of things is, and are bent on overthrowing it, but they have nothing better evolved to put

in its place. The movement is of course entirely secular, though favorable to Christianity. I fear among those in our district whom I have mentioned, our inquirer is the only Christian, though one of their number has been educated in the United States, and another in Japan. As a whole, they have no moral stamina. They have lost faith in their old superstitions and religion, and are as ships which have been blown off from the rocks, where they are doomed to perish, by a change of the wind, and are drifting in the open sea, without sail or mast or rudder. Could the Christian young men of our Baptist churches but reach them, and teach them of "the only name under heaven whereby we can be saved," that they may base their new structure on Christian morality, and lead (for they *are the leaders* of thousands) the people to Christian liberty, what would China not become? Now is the opportunity. It is now or never. The old order is weakening every day, and the foundations of the new order, bad or good, are being laid. A hundred new missionaries sent now to this vast field would have more power and greater opportunities for reaching the people than a thousand or even two thousand after another ten or fifteen years.

# PROGRESS AMONG THE HAKKAS, SOUTH CHINA.

## Splendid prayer meetings in Kiaying. Outstation work hopeful. Baptism in Hop'o.

By Rev. S. R. Warburton.

I REMEMBER well the last service I attended before leaving Kiaying. It was the Lord's Supper, and it was my privilege to have charge. Only a little company of Christians were present — ten, I think, including the four missionaries. Somehow the heathen, as they looked on, were more quiet than usual, and seemed to be impressed by the solemnity of the occasion. It was only a small company, yet that little church of fifteen members is a light in the midst of the dense darkness around; and the light is growing brighter. Last year, for the first time, the Kiaying Christians subscribed toward the work of the church; and a weekly prayer meeting is now held regularly. I wish some of the home Christians could step into our chapel on Wednesday evenings, and see the eagerness and pleasure with which the Christians take part. Seldom is there a meeting when every one present does not lead in prayer; for our meetings are real *prayer* meetings. Sometimes, indeed, it is a fear of "loss of face" that impels them to take part, and occasionally one who is not a professed disciple will offer prayer, that he too may not "lose face." Yet the meetings are a great help and inspiration, not only to the native Christians but to the missionaries as well.

How much the Christians need our prayers! How little they often seem to grasp the fundamentals, the things that seem matters of course to us! At one time Mr. Whitman was conducting a class of instruction for candidates for



Photo by S. R. Warburton

CHAPEL AND SCHOOL KIAYING

baptism. After the class had continued for two weeks, he proceeded one night to question them. Turning to one young man who had attended regularly, he asked him what he could remember of the things they had discussed. For a time his face was a blank, and then suddenly it brightened up as the one thing he could remember occurred to him: "All the hairs of our head are numbered!"



Photo by C. E. Tompkins

HEROIC FIGURE OF BUDDHA, CARVED OUT OF THE NATIVE ROCK, ON THE BANKS OF THE YA RIVER, CHINA. THE FULL IMAGE IS SEEN ON THE RIGHT IN THE LARGE PICTURE, THE VEGETATION FORMING THE CLOTHING, HAIR AND MUSTACHE. See the poem, "The Moss Covered Idol," on page 709.

Progress is evident at Kiaying in many lines. A new preacher has taken charge of the work, and his influence is being felt in church and school. His talks to the schoolboys at morning prayers are listened to with interest by them all, and we hope with profit, and every evening he gathers the boys together for instruction and prayer. The unsightly building used as a chapel has been beautified with a coat of whitewash, and decorated with the words, in large characters:

YA S KAU LI PAI T'ONG
"Jesus Doctrine Prayer Hall";

while the ground in front has been graded and sodded. The houses for which the missionaries have waited for ten years and more are now at last in process of erection, and a compound is being established.

Not less hopeful is the outlook among the outstations. I remember very vividly a visit with Mr. Whitman last summer to Hop'o, one of our newest stations. On Saturday evening something over twenty candidates for baptism appeared, and were carefully examined by all the preachers under the missionary's supervision. Then on Sunday morning, in the presence of a great multitude of heathen, fifteen were baptized in the river, the first baptisms in this town. This event was significant, because Hop'o is the market town selected to be the central mission station for that part of the Hakka field when a new missionary is appointed for that section. The congregation at Hop'o is noteworthy for its successful efforts toward self-support. The salary of the preacher, a bright young man trained at Swatow, is furnished entirely by the Hop'o Christians, one of whom also provides a meeting place. They have been eager for a good chapel building, and tried to secure a grant of mission money. Failing in this, they went to work themselves, and now have

a fine large chapel nearly completed. In other places also the work is prospering and many are being received. Last year's record of forty-one baptisms was an increase of more than 100 per cent. over the number reported in 1902, which was itself a record year.

All over the Hakka field the present is a time of opportunity. The outlook is a bright one. It would be still brighter could we enter the doors that open wide to us; place a missionary at Hop'o, eighty miles west of Kieh-yang, to care adequately for the stations in that section, and to develop the magnificent opportunities that are presenting themselves in all directions; locate another at Shonghong, 150 miles north of Kiaying, a strategic point in a field hitherto practically untouched; and establish a force of two or three women missionaries to take up work for the women, for 3,000,000 or 4,000,000 of whom, in this one prefecture, nothing at all is being done by any mission.

Nevertheless, in view of what has been done, we thank God and take courage.

# A TOUR OF OUTSTATIONS. "Persecuted but not forsaken; cast down, but not destroyed."

MR. SIDNEY G. ADAMS, who has been assisting his father in the work at Hanyang, China, has made an extended tour of the outstations and found very much ground for encouragement in the attitude of the people. Incidentally there were many trying experiences, which, however, were cheerfully borne for the sake of the work. Limited space forbids more than a brief extract from the letter:

Our arrival at the chapel was expected, so they had a good breakfast ready for us. After breakfast we had prayers, when some ten or twelve converts gathered together. They are a fine, manly lot of men, these Christians. Some walk thirty Chinese miles (a Chinese mile is three eighths of an American mile), and some forty-five, to come to the services on Sundays. Many of them are undergoing very severe persecution. They have been driven from their homes, beaten and nearly killed for the sake of their faith. One big fellow said to me with tears in his eyes: "The Heavenly Father's love is great; we do not know what his will is, but we know that he is preparing eternal happiness for us hereafter. A little bitterness does not matter, but we do want to go home to our families." Poor fellows, they have not been home for nearly eight months, and now the sowing time has arrived, and they dare not return. They do not know much of the precious truths, but what they do know they stick to through thick and thin. . . .



Photo by S. G. Adams

INTERIOR OF CABIN IN HOUSE BOAT

All the time that I was here we had crowds of people to preach and sell books to. I never half appreciated that verse in the eighty-eighth Psalm, "They came round about me like water all the day long; they compassed me about together"; crowds wherever I went, all more or less friendly, and ready to listen. The only time that I could get a little peace was on the boats.

Sundays we had service at half past ten o'clock. Pastor Hu preached a good spiritual sermon until one o'clock. Rather too long, you think? You would not think so, if you had walked sixteen or twenty miles in a hot sun, and given up a day's pay for the opportunity to hear it. There were about 150 members and inquirers present. After the morning service, I held the communion service from one to two o'clock. There were thirty-four members present, and we had a helpful and happy time.

# ON TO TIBET! The Hermit Kingdom open at last. A loud call for volunteers. Rev. W. F. Beaman, Kiating, West China.

TO some who have the eye of faith and keenness of vision, the "open door" of Tibet has been seen from afar for some time past. When, early last September, the English Government began to seek interpreters for the frontier of China and the borders of Tibet, and wanted to make engagements with such men for six months or more, one would have been dull indeed not to see that something more than a mere exploration expedition was on foot.

General Younghusband had already started on his little "summer outing" up on the Indian border to see why the Tibetans did not come down more frequently to Lord Curzon and Lord Kitchener with their wares. Such hesitation was not in keeping with "the commercial treaties" between the two countries; they must come. General Younghusband, to be sure, had to take along a few "redcoats" and an extra gorgeous turban or two, to keep his rice warm and his kettle boiling, as it were, up there among those cold glaciers along the Himalayan range. It was not until yesterday that the English Government found it convenient to say to the world through the press that she "found it necessary to march on to Lhassa at any cost."



Photo by W. F. Beaman

A TIBETAN OFFICIAL LIVING NEAR THE CHINESE BORDER

"Tibet for the Kingdom" is now our watchword. Are we ready to marshal our forces for this new enterprise? The "Union Jack" has gone on before. True to all past history, where the British flag has gone the gospel has been free to follow. On to Lhassa with the message of glorious peace! Our Captain, the Master-Man, Jesus, calls us on! On to victory and we will lay Tibet at the Master's feet!

To the young and to the strong comes this urgent call. You cannot be ready too soon; the dawn is appearing; the day is here. Be for your Master what you would be for your country—the first to go to the front to rout the enemy. The call comes loud and strong, "Whom shall I send, and who will go for us?" May the answer be that of the prophet of old, "Here am I; send me." Think of Japan today, in this last and grand struggle of Christian civilization, how she is freely pouring out her lifeblood for the race! Can we be willing to do less for our King than Japan is doing for human freedom? I cannot think so. Then let us rally to the help of the Lord against the mighty, and make Tibet the Lord's, *now*, in your lifetime and mine.




*I JOURNEYED one day in the far distant region*
*Of China, that gray-headed land of the East,*
*Where the name of the gods and the idols is legion.*
*And each second day through the year is a feast;*
*I came to a place where the shade was most pleasant,*
*Where a brook rippled over its pebbled incline,*
*And a burden-bent, simple-souled, toil-broken peasant*
*Bowed down to an idol that sat in a shrine,*
*A moss-covered idol that sat in a shrine.*

*And thus it had lodged there for decades unnumbered.*
*Unheeding the suppliant pleading for aid,*
*As if from its birth it unceasingly slumbered*
*While the blind devotee all his vows freely paid;*
*Not a sign had it given, not a word had it spoken,*
*In praise of good deeds, or in curses condign;*
*Not a word nor a nod, not a tear nor a token*
*From this moss-covered idol that sat in a shrine.*

*And yet through the years, all untaught and unknowing*
*The peasant prayed on to the unheeding ear,*
*And faint grew the hope in his heart dimly glowing*
*That the idol would give to him comfort and cheer.*
*But the days of his pilgrimage soon will be ended,*
*His steps will grow feeble, his strength will decline,*
*While the ache in his heart will be left unattended*
*By the moss-covered idol that sits in the shrine.*

*O brothers, far over the ocean waves praying,*
*Will you open your hearts to this suppliant's call?*
*Will you help him today, with no thoughtless delaying,*
*To find in your Saviour a Saviour for all?*
*Send the Word, the glad Word that from death shall reprieve him;*
*Let the Light of the World in his heart brightly shine;*
*Will you tell him of Christ and the gospel — or leave him*
*To the moss-covered idol that sits in the shrine?*



SOME OF THE CHRISTIANS AT CAPIZ, P. I.

Taken in Sênor Manuel Gregorio's garden. Our missionaries, Misses Sainz and Johnson, are in the center of the group.

# THE PROTESTANTS OF PONTE VEDRA, PHILIPPINE ISLANDS. Rev. P. H. J. Lerrigo, M.D., introduces some interesting people and tells of encouraging experiences.

STARTING from Capiz, one reaches Ponte Vedra by traversing some twenty miles of the intersecting rivers and rivulets which ramify in the nipa swamps of the province. In the daytime the unmitigated sun blisters the brown bodies of the rowers as they stem the stiff current that sets toward the sea. Occasionally one passes cocoanut groves or homelike cane houses, nestling beneath great mango trees. Here and there are small sugar plantations, but for the most part the banks are lined with the nipa palm, at the stems of which hang little cane buckets to catch the juice which exudes from recently made incisions.

Silently the rowers sweat under the sun, and nothing breaks the oppressive calm but the occasional cry of the steersman, *A la fuerza! hijitos mios*, "All together! my little children." At night one floats gently beneath shadowy banks from which comes the heavy perfume of tropical blossoms. Myriads of sparkling fireflies play in the almond trees like a nebulous milky way; the soft breezes seem to help the weary oarsmen, and out of the depths the southern cross pushes itself noiselessly into the crowded sky.

Arriving at Ponte Vedra, one falls abruptly from Elysium into the other place. The landing reminds one of "the horrible pit and the miry clay;" but after picking one's way disconsolately through two bedraggled streets, one comes to the house of Senor Braulio Avelino. Here are welcome and hospitality. Indeed Senor Braulio keeps open house for more than man. Ascending the stairs we passed through a trap-door into the dining room where

a hen and chickens calmly strutted; a dog sat upon the sideboard, and two others wandered at will about the rooms. In the *sala* the windows were flung wide, and in and out two families of pigeons flew cheerily, having their homes over the doorway into the front bedroom. When we came to retire, a nest of young kittens shared the room with us. Surely Braulio's heart and home are a shelter for the shelterless.

Some of the Philippine priests seem quite indifferent to the coming of the Protestants, but Ponte Vedra is blessed with a zealous father who guards jealously the children of his care. The earliest symptoms of heresy are viewed with alarm, and are treated heroically. Braulio Avelino came into collision with the padre some time ago. The occasion was the death of his daughter. For many years he had been a schoolmaster, and in the course of his studies liberal literature and an account of the Reformation fell into his hands. Forty dollars was the price which the priest placed upon his services for the last rites of the church for his daughter. Forty dollars seemed to Braulio a large sum to pay for such intangible benefits, and he believed that his daughter's soul might be trusted to the mercy of God without priestly intervention, so she was buried "without benefit of clergy," and Braulio was promptly denounced from the pulpit and passed into the outer darkness of the father's disfavor. But in the darkness the bright light of the salvation of Jesus shone upon him, and at this juncture he welcomed us to his house upon our first visit to Ponte Vedra. Since then his house has been the center of the little gathering of those who are standing for God in Ponte Vedra.

We had as many as 200 at the first meetings which were held in his house. Then the attendance suddenly diminished to about thirty or forty, and we learned that the padre had forbidden his people to attend, on pain of excommunication, and had established an agent in the Chinaman's shop on the corner to warn all who were seen coming to the meetings. It proved a valuable sifting process. The earnest souls came to us, and the chaff was blown away on the breath of the priest.

There are a number of interesting personalities at Ponte Vedra. One of the staunchest is Senora Pantaleona Ynocencio, who keeps a store on the principal street. Before our visit to Ponte Vedra she had made the long, painful trip in a little *barota* or river boat, twice a week, to come to the preaching in Capiz, and fearlessly and uncompromisingly she speaks the name of Jesus to her neighbors and customers, and tells them that there is no salvation in any other. A helpless, blind man, who is supported by his wealthy sister, comes regularly to the services, although his sister threatens to withdraw her support. Fiscala Ata reminds one of a feminine "Billy Bray." God is giving her the victory over the drink habit, and she has earned for herself the name of *Anak ni Jehovah*, "Daughter of Jehovah," by visiting the various houses and inviting the people to the services.

Pedro Ortiz is a strong, intelligent, keen young man, who is beginning to be felt in local politics. Visiting his father one day, the old man accused him of attending our meetings and harboring Protestant sentiments. "Father," he said, "as I am your son according to the flesh, I must obey you in all things pertaining to this life; but as regards my conscience, I can only follow the truth which God shows me."

There is grit and grace among the Ponte Vedra Christians. When we were about to baptize the brethren in Capiz, some one suggested that those who were ready might come from Ponte Vedra also for baptism. They answered that they would rather wait and be baptized in their own city as a witness to their own people.

### General Conference

he executive officers at the Rooms
ston. It has always been the de-
the Secretaries to see and have
l conference with each new mis-
y before his or her departure; but
as not always been possible.
imes there have been in past years
nd informal gatherings of a por-
the outgoing party for consider-
of important matters; but the
ence this year was the first at-
to have a meeting
length, with a set
m, at which all the
ts were expected to
esent. For five
ngs, September 14,
, 17 and 19 they
gether, and literally
to school," for the
of questions vitally
l to their future
Said one, "This
ence has been in-
ble. I do not see
ve could get along
it the warnings and
ctions we have re-
. Certainly we
e saved from many
rs." The officers
Rooms, both of the Union and the
n's Baptist Foreign Missionary
y, were assisted in the conference
few of the older missionaries
were living conveniently near
ston: Messrs. Ashmore, Boggs,
r, Tilbe and Parshley; also by
. F. Whittier, medical examiner
e Union; and Messrs. Anderson
haw of the Executive Committee,
d two of the devotional meet-
with which each session was
l. Lack of space prevents our
more than a mere outline of the

PROGRAM

e Missionary en route to his Field.
e Missionary and his Spiritual Life.
e Missionary on the Field.
1. Care of Health.
2. Study of Language.
3. Readjustment of Early Ideals.
4. Attitude towards Natives and their Religions.
5. Ideals for the Native Churches.
6. Relation to Fellow Missionaries.

IV. The Homeward Relations of the Missionary.
1. Relation to the Executive Committee. Functions of the Committee.
2. The Reference Committee.
3. Relation to the Woman's Boards. Functions of the Boards.
4. Relation to the Secretaries and Treasurer, Correspondence, Appropriations, Reports. The Reference Committee.
5. Relation to the MAGAZINE and other Periodicals. Literary Work



THE FOREIGN MISSIONS CLUB, LONDON
All our missionaries passing through the city stop in this pleasant home.

6. Relation to the District Secretaries and to the Home Churches.
7. Plans for Furlough.

Abstracts of some of the talks made in this conference may find a place in future numbers of the MAGAZINE, for they were worthy of preservation and a wider hearing.

The afternoons were given up to interviews with the officers, special conferences, business, packing of goods, etc. On Sunday, as well as on Friday evening, all the missionaries had appointments in local and suburban churches, and on Monday morning they were introduced to the Boston Baptist Ministers' Conference, being well received everywhere.

### General Godspeed Meetings

were held at the Dudley Street Church, Boston, Monday afternoon and evening, September 19. The woman's meeting convened in the afternoon and a large

audience assembled in the vestry. "The women always do have such good meetings," said one who ought to know; and certainly this last was above the average. A full report appears in *The Helping Hand*, but we mention here a few salient features.

The first part of the program consisted of talks by the new missionaries; then a short farewell address was given by a member of the woman's board, in which were read some of the promises of God to those who go forth in his name. After this Mrs. E. W. Clark of Assam, in cheering and loving words, welcomed the new workers in behalf of the missionaries on the field. Brief and interesting reports from missionaries about to return to their fields ended the service.

At the evening service conducted by the Union, the large auditorium of the Dudley Street Church was packed to overflowing with an interested congregation. Members of the Executive Committee and officers occupied the platform, while the new missionaries and a number who had seen service abroad were seated lower down, facing the audience. After the opening exercises the recruits were introduced by Dr. Mabie with a brief word of explanation as to their past record, and the particular work to which they were going.

Youth, joyfulness and enthusiasm were the marked characteristics of the missionaries as a whole; for perfect trust brings perfect peace and joy, and while they were leaving much, they realized that they were going out to more. Each missionary spoke of his or her call; and none who heard could fail to be impressed by the happy faces and earnest words of these who had counted nothing too precious to give to the Lord Jesus.

A most interesting feature of the service was the singing of a hymn by the missionaries, Mr. Bawden leading:

> I'll go where you want me to go, dear Lord,
> Over mountain, or plain, or sea.
> I'll do what you want me to do, dear Lord,
> I'll be what you want me to be.

Mrs. Bawden's clear, sweet voice rang out alone in the last stanza, at the end of which they all joined. One can hardly realize the full meaning of this hymn until sung by such a company as this, in spirit and in truth, for these are they who have the mind of Jesus, which is "to seek and to save that which was lost."

After a brief address by Dr. Barbour, and a closing prayer, the meeting was dismissed with the good old hymn, "How Firm a Foundation."

Such farewell meetings as these are of inestimable value both because of the comfort, cheer and inspiration they give the outgoing missionaries, and the personal interest in missions aroused in those who witness their consecration.

On the afternoon following the God-speed meeting a reception was tendered the missionaries by the women of the churches, in Chipman Hall, Tremont Temple, and a large number of friends dropped in to greet those so soon to sail. The next morning a brief service was held on board the steamer just before her departure from East Boston.

**"And he sent them forth to preach the kingdom of God, and to heal the sick."**



CHINESE "CASH"

# HOW ONE MISSIONARY OF FORMER DAYS SERVED HER MASTER ON SHIPBOARD

WE are indebted to Rev. C. H. Wheeler, pastor of the First Baptist Church of Danvers, Mass., for the following report of an occurrence at a recent meeting of their local Baptist Young People's Union which, as Mr. Wheeler suggested might be the case, was of great interest, not simply to the officials at the Rooms, but to the outgoing missionaries. It was read in connection with the discussion of one of the topics on the program of the conference of missionaries referred to elsewhere — a topic particularly relating to the spirit and attitude of missionaries while on board ship and to the opportunities there offered for religious work. We quote Mr. Wheeler's letter in full:



MRS. MILES BRONSON

Perhaps this occurrence last evening at our Baptist Young People's Union meeting may interest you in view of the approaching departure of missionaries. It is placed at your disposal with the hope that it may be of worth to you.

Dr. Warren F. Porter, a valued member here, formerly a captain in the merchant marine, and during the Civil War captain of a man-of-war, arose and said: "It is strange how some Scriptures appeal to one, and some others do not. Our lesson tonight, speaking of heaven, says, 'There shall be no more sea,' as if the sea were not a blessing. But the sea was a blessing to me. It did not seem to be a blessing for a number of years. My mother grieved over every voyage that I shipped. Several times I promised that I would never ship again. Then came the voyage, in 1858, when we took out a company of missionaries on the 'R. B. Forbes.' I did not believe in missionaries, but I soon found that they were very decent persons. I found out also that they had come aboard the ship with the deliberate purpose of winning as many of the ship's men to Christ as God would permit. And I bless God that nearly every one on the ship was converted from the captain down — I was mate at the time. Men that had never heard the gospel before were truly born again, and their lives were wonderfully changed. Under God, Mrs. Miles Bronson was the means of my conversion. Oh, what a different man I became! God had made a complete change in me. And how I have thanked him, and what gratitude I have felt towards Mrs. Bronson and how I have loved missionaries ever since. Do you wonder that I love the sea, when I think what a different man I am on account of what I found at sea? And I must confess to a little shade of disappointment when I read about heaven, 'There shall be no more sea.'

"And one thing more. As I sailed among those Eastern ports I used to feel that the natives were but animals, brute beasts. But I learned, after Christ took me as one of his, that they too were men and women. I have seen some of the noblest Christian characters among these poor people of the East. And ever afterward I looked upon these pagan men and women as those who needed the gospel of Christ, and then they would be as much heirs of heaven as any white men."

Dr. Porter has informed me that, while in Liverpool on a certain occasion, he was handed a tract by a stranger, entitled "The Conversion of the Mate of the 'R. B. Forbes.'" He was naturally greatly surprised. He found afterwards that others had been converted through this tract. How far-reaching was Mrs. Bronson's work!

C. H. WHEELER.

DANVERS, Sept. 12, 1904.

report of an extended tour of investigation made by him in the closing months of 1903, which substantiates most conclusively the worst charges that have been brought against the Congo administration. The British Government has, upon the basis of this report, addressed a second note to the powers signatory to the Berlin Act, by which the Congo Free State came into existence, urging investigation of the system of Congo administration by some international court, preferably that of the Hague Tribunal.

The people of the Congo have not lacked friends and defenders in this country. In the latter part of March a conference was held in Washington of representatives of American missionary societies engaged in work in the Congo region. The Committee of the Southern Presbyterian Church, the Foreign Christian Missionary Society and the Missionary Union participated in this conference, of which Dr. T. S. Barbour, Foreign Secretary of the latter society, was made chairman. Dr. Barbour was empowered by the conference to inaugurate and direct such measures as seemed most likely to bring relief to the cruelly oppressed peoples in whose interest the conference was called. After an interview with President Roosevelt and Secretary Hay, as well as with influential members of both branches of Congress, it was decided to prepare a memorial upon the subject of the abuses of the Congo system and present it to Congress, with the petition that our government exert its influence in behalf of an investigation of these abuses by an impartial tribunal.

This memorial was duly presented in the Senate by Senator Morgan of Alabama, a most interested friend of the Congo people, and the one by whom was introduced in 1884 the resolution which led to the recognition by this government of the independent existence of the Congo Free State. The memorial and the documentary testimony accompanying it, together with the resolution of the Senate calling for a report from the Committee on Foreign Relations to which it was referred, were published in the *Congressional Record* and have already received wide circulation. The memorial itself is declared by Senator



NSALA, WITH THE SEVERED LIMBS OF HIS CHILD

This also appeared in a recent number of *Regions Beyond*. It was taken by Mrs. Harris, who writes: 'The poor distracted man who carried the limbs was the father, and we learned that both his wife, Bongindangoa, and little girl, Boali, had been eaten by the sentries and their followers the previous evening. . . During the chopping up of his child, Nsala rushed forward and snatched the hand and foot and escaped to the bush. . . . When this was reported to the *Chef de factorie*, his only reply was, 'I am no policeman. I cannot go here, there and everywhere to see that the sentries do not kill.' "

Morgan and others in this country, as well as by Mr. Casement and Mr. Morel in England, to be a convincing arraignment of the Congo Government.

In the interval before the reassembling of Congress in December, effort is constantly being made through newspapers, magazines and by other means to acquaint the people of America with the conditions prevailing in the Congo Free State. By invitation of the Massachusetts Commission for International Justice, a Congo Committee of that organization has been formed of those interested in the movement to secure justice to the oppressed peoples of the Congo. It is the purpose of this committee to place before the people the facts regarding the Congo system, in view of creating a public sentiment that will support our government in demanding a thorough and impartial investigation of the whole system of Congo administration.

Indications are not lacking that the agitation in this country and in England is viewed with increasing alarm by the king of Belgium and his agents in the Congo Government. It is announced that a most thorough investigation is to be made by a court appointed by the king and consisting of an officer of the Congo Government, an officer of the Belgian Government and a Swiss jurist of wide reputation. The limitations placed upon this court, and the conditions under which its investigations are to be conducted, warrant grave doubt as to the sincerity of the government and the value of the findings. It is beyond belief that a court of inquiry constituted by the Congo Government should pronounce against a system which that government has made essential to its prosperity and has continued to defend for years, with every resource of ingenuity and deception.

# FROM · THE · WORLD-WIDE · FIELD

AN interesting work has developed in the region of the famous Golconda diamond mines, hitherto unoccupied by any missionary. Rev. Frank Kurtz of Hanamakonda, South India, on a tour of two months among the villages in the vicinity, has baptized 216 converts.

I HAVE had to do an unusual amount of traveling this rains. At Danubyu, in the southern part of our field, more than 900 Pwo Karens have been baptized this year. They are followers of Ko San Ye, of whom I have written you in times past. By an unfortunate combination of circumstances, they were baptized by a disaffected native pastor. It was very doubtful whether they would be brought into connection with any mission. With the help of Ko San Ye we have it settled that they are to come into fellowship with the Henzada Mission. — REV. D. C. GILMORE, Henzada, Burma.

THE Ramapatam Theological Seminary in South India, Rev. J. Heinrichs, president, is in a prosperous condition, with more pupils enrolled at the opening of the year than for a number of years. Mr. Heinrichs has recently visited the Burman and Karen seminaries at Insein, Burma, and observed the methods in use there for training up a native ministry.

THE interest among the soldiers is continued and recently two young men have united with our church, one a Jew. He is a wonderfully bright young man and such an earnest Christian. His great desire now is that his mother and all the members of his family in England may accept Jesus as the Messiah promised to his people. Of course he is now cast off by them. Our work among the Telugus has encouragement, and baptisms are occurring. — MARY D. FAYE, Secunderabad, South India.



Photo by J. Clark

ROTTED DOOR-SILL OF CHAPEL AT IKOKO, AFRICA

A specimen of many needed repairs on our mission fields.

WE are plodding away here with a good deal visibly ranged against us. But we have also evidence of the presence of our Lord in the fact that a number of young people from the village are applicants for baptism. I am having their ways watched as carefully as I can, and there is a good deal in favor of their profession in the way they are living.

The people are very restless under the demands of the state. We have a new man in charge of our local post, and he is pressing the people for labor more than the man who preceded him. He asked for some women to work in the gardens for a week, and they have been kept there for two weeks, with their homes here. Naturally the husbands of those that are married are very angry at the demand and at the way that the week is measured. — REV. JOSEPH CLARK, Ikoko, Africa.

WE are settled here at Kurnool, until we can get the money for the new house at Nandyal. To be sure we are forty-five miles away from our compound, but as no house could be had nearer we came as near as we could. The people ply us with questions as to when we are coming on to Nandyal, and seem quite surprised when we tell them we must wait for the money to come from America. They are eager to have the work begun nearer at hand. Parts of our Nandyal field are fully seventy miles from Kurnool, and naturally no missionary has been able to tour the whole field thoroughly. There is a little kingdom in our new field, having its own *nabob* or Mohammedan ruler, with power of life and death in his hands. No work has been done in that kingdom as yet, at least not by our mission.

Sunday I had my first Telugu sermon, Mr. Stanton being away. I find I have more opportunity to practise speaking Telugu each day here than I had in Nellore, and I am glad of this; but how we long to be actually among our own people. I am sure you and the rest of the people at the Rooms appreciate the urgency of the request for these new bungalows. I only wish some of the people who handle the Lord's money felt it too. — Rev. S. W. STENGER, Kurnool, South India.

ALL who have followed the work in the frontier station of Haka, conducted by Rev. and Mrs. A. E. Carson and Dr. East, will rejoice in the glad news that has just reached us, which we share below with our readers, that after years of patient and persevering toil two chiefs in the Chin Hills have given up their false worship and have turned to the only true God. Dr. East writes:

I am sure that you as well as Mr. Carson will rejoice to learn that the ice is broken. The Sun of Righteousness has at last penetrated the hard crust of devil worship. My latest news is that two chiefs in the northern hills have been won for Christ. Let a shout of triumph ring through heaven, earth and hell, for Emmanuel has gained another victory where men said: "You are fools for attempting."

There is now a marked improvement in our school work at Haka. I am not teaching, but I spend much time in the school looking after things, and encouraging the pupils and the teacher, which is having its good influence. If I had four more men, and money to support them, I could place them in as many villages that have asked for teachers. I am, however, unable to give them teachers as I lack both money and men.

REV. A. V. B. CRUMB, of Toungoo, Burma, reports that during recent months he has visited nearly all of the seventy-five churches of that association and a good number of heathen villages. Special efforts are being made to reach the heathen of the district. His plan, he writes, is "personally to visit each heathen village during the season, and then send out parties of native preachers to go over the same ground. In this way each place has several chances to hear the gospel during the year. I have no doubt about

the ultimate victory; they are sure to see their need of Christ, sooner or later, but we must first give them instruction. The people in some villages are very determined in their resistance to the gospel.

"The work among the heathen in the southern part of the Paku District is very difficult. The use of strong drink is becoming very common, and many of the young men are becoming great drunkards. The work among the Yomas west of Toungoo has made considerable improvement during the year. We have Christians in several of these villages, which we could organize into churches, if we had pastors to take charge of them."

I HAVE baptized a very interesting character lately, a Sudra man, of the Reddi or farmer branch of that caste. When I came home from Darjiling I found him here. He had come from the Nalgonda field, and had spent several days looking for the mission. He did not know the name it bears, and he went about asking for the Nalgonda Mission. He found the Propagation Society's mission, but a little conversation showed him that it was not what he was hunting for. They offered to baptize him, but I believe he told the person who talked with him that the method proposed was not the one he wanted. Then he found the Wesleyans, with a like result in disappointment. One day he came near our bungalow and saw the bell on the tower in the church compound. He decided that it must belong to a mission, and came in and discovered what he had been looking for. I wrote to Mr. Unruh, now in charge of the field, to find out if there was any reason why I should not baptize him. He replied that the man bore a good reputation, and that he had been for a long time earnestly seeking salvation. I have baptized him. He is to stay here and study until he can read, and then he is planning to go back and preach to his people. He wants to win his wife, who is a superior woman, but for the time being it seems unlikely. She has gone to her own village since he has been baptized. — REV. F. H. LEVERING, Secunderabad, South India.

THE celebration of the twenty-fifth anniversary of the English Baptist Mission on the Congo has just been celebrated at Wathen. Not many from the other stations were there, so I will only tell you of what has been accomplished at Wathen. Mr. Bentley, the senior missionary, came out in the same steamer with our own Mr. Richards, and God has wonderfully blessed them both in their work for him.

The celebration was from Sunday, July 10–13; but it really began on Saturday when the friends came in, from one to three days' journey, bringing their own food, and also peanuts, yams, fowls, powder, blankets, potatoes, bananas, plantains, francs, brass rods, etc. About 1,200 people came, two thirds of whom were not church members, but came to participate in the rejoicing. There were three sessions a day, and good, full days they were too. Mr. Bentley spoke of the early days of persecution, when heathenism raged all around, and also of some of the trials of the mission, and of the numerous graves at Wathen, fifty-five missionaries having died up to the present time. There are now fifty-nine on the field. Mr. Cameron spoke of the present joyful times, and of what God is doing. There are 682 church members, 100 schools with thousands of pupils; 40 of these are taught gratis and 60 are paid for out of native funds.

It was a very enjoyable time to us. We never see anybody but ourselves at Lukunga, and here for a week we sat down at the table with twelve people, — eight men and four women; a great treat for Mrs. Moody, who has not seen a white woman since Mrs. Hill went to Mukimvika.

God has wonderfully blessed the work on the lower Congo during these twenty-five years, — the English Baptist, American Baptist and the Swedish missions. In the lower Congo there are about 6,000 Christians and 7,000 pupils in 300 schools. We are very thankful for what God has done and for what progress we can look forward to in the future. At the jubilee the whole lower Congo ought to be evangelized. May God our Father hasten it. — REV. T. MOODY, Lukunga, Congo.

# EDITORIAL.

**A Noble Woman's Gifts**

One of the most notable examples of large-hearted benevolence which has come to our attention for a long time is that recorded in the will of the late Mrs. Sarah E. Potter of Boston. Over a million dollars was bequeathed to more than a score of religious, educational and philanthropic institutions; and the whole was worked out so graciously and thoughtfully as to make the gifts doubly valuable, not simply to the beneficiaries, but also to the community at large, as an object lesson and a source of inspiration, and of confidence in human nature.

**Information Regarding the Philippines**

Two exceedingly interesting articles by missionaries in the Philippine Islands have come under our notice recently. Written from entirely different points of view and for different purposes, each is very informing and effective. One is by our own Rev. C. W. Briggs of Jaro, which appeared in *The Standard* of October 1, under the caption, "The Philippine Independence Committee." It effectually exposes and disposes of the so-called movement for independence. The other is by Bishop Brent of the Protestant Episcopal Church, on the "Religious Conditions in the Philippine Islands," and may be read in the September number of the *Spirit of Missions*.

**A History of the American Board**

Dr. E. E. Strong, who has served the American Board for many years as editorial secretary, is about to undertake the preparation of a history of the work of this honored society. There is an immense amount of material in the voluminous records and several hundreds of manuscript volumes of letters from missionaries, besides all the printed matter relating to the work since 1810. It has been arranged, therefore, that Dr. Strong shall have as an assistant in this arduous undertaking, Mr. Edward W. Capen, Ph.D., whose studies for several years have been in historical and missionary lines. We shall await the result of their labors with interest, being assured that a contribution of the deepest interest and value to missions will be forthcoming.

**A Noted Indian Missionary**

By the death of Rev. John Murdoch, D.D., of the Christian Literature Society, on August 10, the cause of missions in India loses one of its oldest and most capable missionaries. For sixty years he wrought most faithfully and effectively, particularly in literary work, for which he was peculiarly gifted. The various books and leaflets written or edited by him for the use of missionaries and Indian students would number many scores, for he was a prodigious worker and had the ability to write in a style that always encouraged his readers to ask for more. For years his "Indian Missionary Manual" was the *vade mecum* for all new missionaries, containing, as it did, the consensus of missionary opinion on all the important questions likely to come before one on the mission field. It has kept many ardent recruits from the pitfalls of youthful enthusiasm.

**Mrs. J. Hudson Taylor's Death**

In the death of Mrs. J. Hudson Taylor, which occurred in Switzerland, July 30, the cause of missions has lost not only one who loved the work with all the intensity of her soul, but one who had given her life and her all to advance the kingdom of God in China. Her labors have been inseparable from those of her husband, and the marvel-

ous achievements of the China Inland Mission are due more than we may realize to her devotion, faith and intercession. Our sympathy is with the bereaved husband who, in great physical weakness, awaits the hour of their reunion.

**England and Tibet**

Those who have been accustomed all their lives to think of Tibet as the one remaining country in the world into which the gospel has not been allowed to enter will rejoice in the recent expedition of the British into that land, and the important treaty which has been signed in consequence. We are confident that, as in the past, the gospel has always been permitted to follow the British flag, so now it will not be many months before the missionaries who have been hovering on the borders of the " great closed land," both in China and India, will be permitted to settle in the midst of those who for centuries have entrenched themselves within their superstitions and prejudices. To this end we may well direct our prayers. By the terms of the treaty, which Great Britain will be sure to enforce, three markets for mutual trading will be opened at once, and others later; Tibet is to pay an indemnity of $2,500,000, and the British troops are to occupy the Chu Tsi valley until it is paid; no territory shall ever be sold or leased to any foreign power, nor shall any such power be permitted to open mines, construct roads, railways or telegraph lines within the country. It recognizes the suzerainty of China, and emphasizes again its desire, not to annex Tibet, but simply to maintain it as a " buffer " state and to prevent other nations, especially Russia, from further negotiations with it. Our readers will be interested in Mr. Beaman's article on this same subject published in another column.

**Missions in the Sunday School**

Reference is made on the first page of this number of the MAGAZINE to the plan recently adopted for the systematic teaching in the Sunday school of the principles of missions. For a number of years efforts have been made, with varying degrees of success, to find a solution to the problem of how best to bring the children and young people into vital and permanent relations with the great mission of the Church. Brief studies dealing with the various countries were first issued, and were, on the whole, well received. These were followed by a series on methods of work, such as evangelistic, medical and educational. But, helpful as these seemed to be to many of our schools, there were serious drawbacks to the practical working of such plans. Upon careful consideration of the subject in all its bearings, we have reached the conclusion that the Bible school is preeminently the place to study the Bible, and that our effort should be to teach what the Bible teaches on this important theme. And, since the Bible is preeminently a missionary book, the teachings of which are dominated by the missionary spirit, if these facts can be brought out each week in connection with the study of the regular lesson, and illustrated from the rich stores of missionary history, the end we desire will be attained in a more natural manner, and one more likely to produce permanent results than the practice of having a special missionary lesson, even once a quarter. To make the suggestion of practical value we are now publishing in the MAGAZINE each month a series of brief notes on the lessons for the month, bringing out some permanent principle contained in each lesson, and illustrating the same from the every-day events in the mission field. We hope these suggestions will prove helpful to Bible school teachers, not only by way of furnishing illustrations for the lesson, but in revealing the universality of the missionary idea throughout the Scriptures. We solicit the interest of all superintendents and leaders in this important branch of our church activity, and will gladly furnish explanatory literature to all who will apply to our Literature Department.

**France and the Papacy in Mission Lands**

It seems to be a foregone conclusion that the famous Concordat or contract between France and the Roman Catholic Church will be abrogated. It is now simply a question of time. In the direct results of this very desirable action we are, with our French brethren, much interested; for not only will their condition, but also that of all Protestants in France be greatly alleviated. The indirect results also of this "irretrievable break," as one Catholic organ speaks of it, will be equally great, though apparently more remote. We refer to the necessarily changed relations of France and the papacy on the mission fields, particularly in the Orient. It seems to be a question between the two which will lose the more, but it is evident that the people and the cause of missions will lose nothing by the partial suspension of political support hitherto accorded Catholic missionary enterprises. The *Catholic Register* of New York makes the following allusion to the question, and thus confirms what has been affirmed many times by Protestant missionaries, who have seen the evil results in China particularly, of this paternal arrangement:

> France will certainly be deprived of the protectorate of the Eastern Christians — a privilege which has hitherto given her an immense prestige throughout all the Orient. She will also inevitably lose the vast influence which has accrued to her in foreign lands from the labors and sacrifices of French missionaries. She will lose all the potent assistance which the friendship of the papacy has conferred on her in a thousand different ways.

But the loss of the privilege of acting in the capactiy of protector of Eastern Christians will fall heavier on the papacy than on France. A case in point is that connected with the recent murder in China of three Belgian Catholic missionaries. While they were Belgian missionaries, the agreement between France and Rome required the former to act on the latter's behalf at once. Accordingly the French Minister of Foreign Affairs, as the guardian of Catholic missions in the far East, made immediate demand upon China for the punishment of the murderers and for proper compensation to the families of the deceased. Of course when France abdicates this position the Church will use the good offices of some other power, but there is no other power capable of rendering her such valuable service as she has done in the past.

**Missionary Libraries**

Reference has previously been made in these pages to the gift by Rev. Frank Levering of Secunderabad, South India, in memory of his father, of a missionary library, to his home church in Lafayette, Ind. We are pleased to learn that after having been carefully catalogued, the library, containing 200 volumes, has been opened to the public. The enterprise has received a cordial reception, even the secular press taking pains to call attention in an editorial to the great value of the collection to Christian people of the city, and urging upon them to make use of the books. We hope their use may result in a general quickening of missionary knowledge and zeal throughout this particular church.

**The December Magazine**

The December number of the MAGAZINE will be unusually attractive. The special topic will be, "The Gospel in Japan," and a number of most interesting articles are promised, including one particularly appropriate for the Christmas season. In addition, Dr. Barbour, the Foreign Secretary, will contribute an article on "The Relation of Baptist Churches to the Progress of Religious Liberty in European Lands." His intimate knowledge of the facts bearing upon this question, and his observations made during his recent trip to Europe render it possible for him to write in an informing and helpful manner. The article will be illustrated.

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**"Only one life; 'twill soon be past —**
**And only what's done for Christ will last."**

# In Memory of Rev. George C. Lorimer, D.D.

THE Missionary Union would not fail to record its deep sense of loss, together with our entire denomination, in the death of Dr. George C. Lorimer. The relations which existed for so many years between the pastor of Tremont Temple and the Missionary Union, which throughout his entire pastorate in Boston had its headquarters in this building, have always been most cordial and sympathetic. Dr. Lorimer was preeminently a cosmopolitan leader, looking always to the large interests of the denomination with which he was connected, and the kingdom of Christ at large. He cherished broad ideals for the Missionary Union and was habitually opposed to anything which ever looked like retrenchment in our scale of work. His utterances at the denominational gatherings were always inspiring, and on occasions, such as the Anniversaries in San Francisco in 1899, were eloquent and uplifting to a high degree. He loved the cause of missions and considered it an honor to be closely identified with it, as he was for years, as a member of the Board of Managers of the Union and as a frequenter of the executive offices in the Temple, where he was so cordially welcomed.



REV. GEORGE C. LORIMER, D.D.

# Missions in the Sunday-School

## MISSIONARY LIGHTS ON the INTERNATIONAL LESSONS

By Rev. J. Mervin Hull



Photo by G. Brock

SCHOOLGIRLS IN ONGOLE, SOUTH INDIA (see Lesson VI)

### Just a Friendly Word

WE want to feel that we have the encouragement of all our workers in this new endeavor, for we can do but little without it. We do not intend to analyze the lessons along missionary lines, nor prepare material to take the place of other Sunday-school helps; but we hope that these Lights will show how naturally mission work springs from the Word everywhere, and that each point will suggest others. The MAGAZINE is full of such illustrations, as are all our missionary papers and literature. Is it not strange that in this world conflict we have cared so little for news from the firing line?

LESSON VI; II. KINGS. XI. 1–16;
NOVEMBER 6, 1904

*Two Women* (*verses* 1–3)

STARTLING and significant is the contrast in this lesson between Athaliah and Jehosheba. Athaliah, the daughter of Ahab, was the ripe fruit of apostasy and idolatry in Israel; and when Joram, king of Judah, married her he brought poison and destruction into his kingdom. When her son became king she encouraged him in idolatry and iniquity, and when he was dead she cruelly murdered her own grandchildren in order to keep the throne for herself. Athaliah shows how womanhood degenerates under godlessness and idolatry.

How it rests our eyes and comforts our hearts to turn from this picture to the brave, gentle and devout Jehosheba, the wife of the high priest in God's temple. Like a true woman, her impulse was not to destroy but to save the king's children; and though she could not save them all she did rescue the little prince Joash, and he was near her for six years, hid in the house of the Lord; and there can be no doubt that she taught him many things about the truth of God.

It is just the same today as it was so many centuries ago. Idolatry degrades womanhood; Christianity purifies and ennobles it. After traveling all through the far East, Mrs. Isabella Bird Bishop wrote of the appalling degradation of women there. Even mother love is in some cases so deadened that mothers destroy their own children; and sometimes when a woman comes into power, like the dowager empress of China, she becomes a second Athaliah.

And again, how it rests our eyes and

comforts our hearts to turn to our mission fields and see the change that is being made by the gospel among the women. Hope begins to shine in their faces; even among the savage hill tribes of Assam, and the outcastes of South India the most wonderful transformations are seen. And what is still more remarkable, travelers in æsthetic and beautiful Japan notice the brighter, happier faces of the Christian women. It is the gospel alone that can uplift womanhood, all around the world.

LESSON VII; II. KINGS XII. 4–15;
NOVEMBER 13, 1904

*Mixed Motives and Methods*
(*verses* 4–10)

IT is plain enough to be seen that the true principle of giving for the work of the Lord was not very well understood in the days of Joash. We have a hint of something like an assessment plan; then there is a chance for the freewill offering, "all the money that it cometh into any man's heart to bring"; and still further Jehoiada seems to have set up a gigantic contribution box by the altar in the temple. There was a difference in interest, too, in regard to the work; the heart of the Levites was not in it, but the one thing that gave the plan such glorious success was the fact that all the people saw that the work needed to be done and were anxious to help it forward. All the princes and all the people rejoiced, and brought in money and filled the chest over and over again till there was more than sufficient for the work.

It is doubtful whether we can say that we have advanced much in motives and methods since the days of Joash. We have proportionate giving, emotional giving; a yearly collection, monthly collections and the envelope system; and still it remains true that the result depends on the knowledge that the people have of the world-wide work of the kingdom of Christ and the love they have for it. "The field is the world!" said Jesus. It was a thought that thrilled and exalted our Great Leader; and when all his people are permeated by it the contribution box will have to be emptied every day, because both princes and people, rich and poor, will rejoice to give. Some of the native churches on our mission fields have pretty well illustrated the true way of giving; and one of the features of the work of Ko San Ye, the Karen prophet, is that "the *giving* by his followers reveals startling, though gratifying, possibilities in the direction of self-support. Nowhere have the people given such large sums and so freely as to Ko San Ye and his work."



KO SAN YE

LESSON VIII; ISA. I. 1–9;
NOVEMBER 20, 1904

*The Optimism of God* (*verse* 18)

ISAIAH'S charge against Judah is overwhelming. Rebellious children, a sinful nation, corrupters, a seed of evil doers, no soundness from the crown of the head to the sole of the foot, — the evil conditions stagger the listener. But even this is not so astonishing as God's attitude toward his wandering people. He will not give them up. In spite of their degeneration and apostasy he treats them like equals: "Come now, and let us reason together, saith the Lord." In spite of their corruption and iniquity, their Heavenly

Father can see a picture of them when they shall be cleansed as white as snow.

There is in this optimism of God not only a theme for thanksgiving, but also one for thanks-living. We never can have the right attitude toward the work of missions till we are filled with the optimism of God. Do you think you can vitalize the proud indifference of Buddhism? Do you think it an easy matter to abolish the caste system or to purify the vile idolatries of Hinduism? Can you uplift the fetish-bound cannibals of Africa, who have not even a word in their language to express the idea of God and Saviour? Impossibilities, every one of these things, until we look at them from God's point of view. This divine optimism is a part of the outfit of every consecrated missionary. "A year of missionary life is a year of privilege. 'Better fifty years of Europe than a cycle of Cathay' is a sentiment that finds no response in the heart of a missionary in Japan," wrote Dr. J. L. Dearing; and it is amazing to see how many of our missionaries maintain their cheerfulness under the most discouraging conditions.

But the missionaries are not the only ones who need this optimism of God. We of the home churches ought never to disparage missions nor say that they are not worth while; we ought to proclaim joyfully that we believe in the triumph of Christ's kingdom.

LESSON IX; ISA. XXVIII. 1–13;
NOVEMBER 27, 1904

*Rum in Mission Lands*

THE World's Temperance Lesson in the Sunday school ought not to pass without some discussion of the temperance problem in those lands to which we are trying to send the gospel of Christ. Our missionaries do not often make a specialty of this topic, because it is only one of the many dreadful obstacles which make missions "impossible" — except to God and those who receive the Great Commission of our Lord Jesus Christ. But our missionaries must face this evil in all its hideousness, and the problem is the most perplexing among the most primitive and uncivilized peoples. Here are a few points which may be considered:

1. Undeveloped peoples have little idea of the meaning of self-control, except in some cases in regard to the bearing of physical pain. Whatever their desires prompt them to do, they do without hesitation; and of course when those desires lead to drink the results are indescribable. Almost if not quite all such tribes know how to make some kind of intoxicating drink. In Assam the pounding of rice to manufacture liquor is made quite a festive occasion.

2. Native methods are slow, but modern commerce has put unlimited quantities of the worst liquors into the remotest jungles of heathen lands. The result is a harvest of debauchery and death which, in Africa, for instance, has depopulated whole sections. Can we do anything practical to prevent this? If so, what? This is not a question which can be answered off-hand.

3. Our missionaries are trying to stay this awful stream of evil. They actually do plant total abstinence churches in the midst of such surroundings, and conduct campaigns for the promotion of temperance in the surrounding country. Many of their discouragements come from this same problem. Can we not remember them in sympathy, in prayer, and in seeking for methods to solve the problem?



Photo by S. A. Perrine

NAGA YOUNG MEN, ASSAM, IN A DRINKING BOUT

# HELPS for HOME WORKERS

### Mission Study Classes

WE wish to call attention once more to the plan outlined for the mission study classes for the coming season. Recognizing the many demands upon time and strength, the course of study proposed occupies only eight evenings and the work required to be done is not sufficient to burden any one. In these days when history is making so rapidly, it is surely worth while to devote some time to the thorough and systematic study of at least one aspect of missions. We are exceedingly fortunate in the subject that has been chosen for this winter, Japan, inasmuch as the interest of the world is now centered in that quarter of the globe. The text-book upon which the study is based is entitled "**Sunrise in the Sunrise Kingdom,**" by Dr. J. H. DeForest, who writes with unusual interest, out of an experience of thirty years in that land. A section of the book deals with Baptist work in Japan, but since it is impossible to adequately represent our Baptist work in a book of so general a nature, we are about to issue from the press a brief historical sketch entitled "**Missions in Japan.**" The reports of our Japan missionaries have also been reprinted from the annual report under the title "**Letters from Japan,**" and a new **Map of Japan,** including all the stations of the Union, is for sale at one dollar. A series of **Orient Pictures,** thirty for 25 cents, are also designed to illustrate the country and people in a helpful manner. Some specially prepared leaders' helps will also be furnished on application to all who will undertake the leadership of classes. Thus far there has been an unexpected demand for all of this material, and the indications are that the proposed course will attract widespread interest. Correspondence is solicited and may be directed to any District Secretary of the Union or to Mission Study Plan, American Baptist Missionary Union, Tremont Temple, Boston, Mass.

### The Missionary Concert

ONE of the strongest elements of success in the missionary concert is the participation, in due time, of a large proportion of the congregation. There is a fundamental principle in human nature that accounts for this. With what tremendous efficiency this principle is used in organizations outside the Church, and what a shame it is that so little is made of it in Christian work, especially when Christ himself made so much of it. Put this fraternal principle into practice in the missionary concert. Let all feel that they "belong" to it, that they are necessary to its success. Sometimes let those who take part be mostly older people; again let them be mostly young people; and again, both old and young. Ask those who are always ready, and those who have never taken part. Let the young people's society conduct a meeting; a class from the Sunday school, one; the woman's mission circle, one; any way and every way to make the whole church feel that the meeting is their own.

### Samples of New Literature

What people are saying about the plan:

"I enclose twenty-five cents to renew my subscription. It is one of the best investments of the year, I find."

* * * *

"I appreciate the fact that we are getting a splendid thing for a trifle."

* * * *

"I get many a thought out of them to help me in my talks."

# Can We Depend on You?

SEVEN months of the financial year of the Missionary Union have already elapsed, and we take this opportunity to call attention to the fact that much hard work must be put into the next five months, if the responsibilities placed upon us by the Lord of the harvest are to be faithfully met. We rely to a large extent upon the cooperation of pastors and missionary committees to see that this great work is intelligently and forcefully presented to the people; and we do earnestly ask that systematic effort be put forth to promote such interest, and to secure generous contributions for its support. A widespread campaign in behalf of systematic study, self-sacrificing giving and definite prayer would result in such blessing as we have scarcely dared to hope for hitherto.

# Program for the Monthly Missionary Meeting

## *Present Day Outlook in China*

A new cloth map of China, price $1.00, has just been issued by the Union, upon which are indicated all our stations. It will be found very helpful in connection with the following program. "Missions in China," an historical sketch, price 5 cents, will furnish additional information.

1. SERVICE OF SONG.
2. PRAYER.
3. SCRIPTURE.
4. SINGING.
5. BRIEF MAP EXERCISE, SHOWING LOCATION OF THE FOUR MISSIONS OF THE UNION, AND MENTIONING THE SENIOR WORKER IN EACH FIELD. (See Frontispiece.)
6. RECENT CHANGES IN CHINA, pp. 696 and 697.
7. ONE PHASE OF THE PRESENT GOVERNMENT OF CHINA, p. 703.
8. THE EDUCATIONAL OUTLOOK AND WAYLAND ACADEMY, p. 701.
9. FIRST STEPS IN SELF-SUPPORT IN WEST CHINA, p. 699.
10. TOURING IN CENTRAL CHINA, p. 707.
11. PROGRESS AMONG THE HAKKAS, p. 705.
12. PRESENT OUTLOOK IN TIBET, pp. 708, 722.
13. PRAYER.
14. OFFERING.
15. CLOSING HYMN.

# Make the Chapel Attractive

THE public schools took a long step in advance when they began to make their bare rooms attractive with pictures and flowers. They were an education in themselves. We believe the churches may learn a lesson from them, and by using the bright, colored maps of our mission fields, pictures of heroic missionaries, beautiful scenes connected with the work in Eastern lands, may transform a room and impart a large amount of information. Write to the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass., for information on

HOW TO BEAUTIFY THE CHAPEL AND SUNDAY-SCHOOL ROOMS

# PERSONAL & OTHER NOTES

MRS. ISABELLA BIRD BISHOP, a traveler and author of world-wide reputation, died recently in London at the age of seventy-two years.

REV. E. H. JONES of Sendai, Japan, is finding a useful sphere of labor at the exposition in St. Louis among the Japanese, large numbers of whom are in attendance.

WE are sorry to hear that Rev. L. H. Mosier has been obliged to undergo surgical treatment for appendicitis. We hope that complete restoration to health may be granted soon.

A RECENT letter from Rev. H. B. Dickson of Assam reports a great improvement in the condition of Mrs. Dickson's health. They have been spending some time in the invigorating atmosphere of Darjiling, but hope to be at work again in Assam in the near future.

DR. H. C. MABIE, Home Secretary of the Missionary Union, spoke upon the theme, "The Elements in Christianity which Adapt It to become a World Religion," in the Congress of Arts and Sciences which met September 19–24, at St. Louis, in connection with the exposition.

REV. AND MRS. S. R. MCCURDY are in great sorrow over the death of their little boy, Louis D., which occurred at their home in Lynn, September 24, after only a few days' illness. He was born in Moulmein, Burma, January 31, 1904. We sympathize with our brother and sister, and commend them to the God of all grace, who alone can comfort them.

WE wish to express our deep sympathy with Dr. Wallace St. John of the Rangoon Baptist College, in the great loss he has sustained in the death of his wife, news of which reached us by cable on the ninth of September. The last letter from Dr. St. John spoke of her prolonged illness, but the crisis seemed to have been passed and he was confident of a speedy recovery. But He who guides us with unerring hand planned otherwise, and called her to serve in a higher sphere.

REV. WILLIAM PETTIGREW of Ukhrul, a station connected with the Assam Mission, is visiting America for the first time. His home is in Scotland, whence he went to India thirteen years ago as a missionary of the Arthington Aborigines Mission, afterwards joining our own force in Assam, in the year 1896. The first months of his furlough were spent in England, but he now comes to make the acquaintance of the friends on this side, many of whom have become interested in his work, which has some unique features.

THE many friends of Rev. and Mrs. J. Heinrichs of Ramapatam, South India, will sympathize deeply with them in the great loss they have sustained in the death of their oldest daughter. The circumstances are peculiarly sad, for when Mrs. Heinrichs left her husband on the field it was with high hopes that the operation for which she was bringing Doris to this country would be successfully undergone. Such was not the case, however, and her death occurred at the hospital in New York. Let us remember these stricken parents in our prayers.

READERS of the MAGAZINE may recall a brief article some months ago relating to a new mail route which had been opened up to West China via Bhamo, upper Burma, and the statement that letters had been sent to Mr. Beaman by the new route and the old at the same time to test the comparative speed. Mr. Beaman reports that the new route proved slower than the old by about two weeks. It is probable that this route will never be of practical value, owing to the prospect of a railroad being built in the near future between Chentu, the capital of Szchuen, and points on the lower river.

# FINANCIAL

## Monthly Statement to October 1, 1904

| | |
|---|---|
| Donations received April 1, 1904, to October 1, 1904 | $64,453.62 |
| " " " 1, 1903, " " 1, 1903 | 77,502.54 |
| Decrease this year | $13,048.92 |
| Legacies received April 1, 1904, to October 1, 1904 | $36,240.87 |
| " " " 1, 1903, " " 1, 1903 | 45,019.19 |
| Decrease this year | $8,778.32 |
| Donations and legacies April 1, 1904, to October 1, 1904 | $100,694.49 |
| " " " 1, 1903, " " 1, 1903 | 122,521.73 |
| Decrease this year | $21,827.24 |
| Income from investments, 6 months to October 1, 1904 | $20,446.71 |
| " " " " " " 1, 1903 | 17,699.25 |
| Increase this year | $2,747.46 |
| Received on the debt to October 1, 1904 | $7,854.00 |
| Annuity bonds matured | $7,000.00 |
| Total receipts, 6 months to October 1, 1904 | $135,995.20 |
| " " " " " 1, 1903 | 142,691.66 |
| Decrease this year | $6,696.46 |
| Debt of the Union April 1, 1904 | $7,954.86 |
| Schedule as adopted for 1904-5 | 527,263.63 |
| Additions to schedule up to October 1, 1904 | 2,617.57 |
| Further additions to schedule as directed by donors (specifics) | 2,180.23 |
| | $540,016.29 |
| Total receipts to October 1, 1904 | 135,995.20 |
| Amount needed to balance to March 31, 1905 | $404,021.09 |

## Concerning Wills and Annuities

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ..... dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ..... months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer

## Donations Received in September, 1904

Note. — For the purpose of saving space in this report of donations all titles. such as "Rev." and " D.D.," are omitted, and the following abbreviations are used: C. E. for " Y. P. S. C. E."; B. U. for " B. Y. P. U."; ch. for " church "; S. S. for " Sunday school "; n. p. for " native preacher "; n. t. for " native teacher "; c. for " care of "; t. s. for " toward support of "; asso. for " association "; H. L. M. for " Honorary Life Member."

### MAINE, $312 94

| | |
|---|---|
| Winter Harbor ch. | $2 14 |
| Fremont ch. | 1 00 |
| N. E. Harbor ch. | 4 58 |
| Manset ch. | 2 27 |
| Bar Harbor ch. | 7 20 |
| Hancock ch. | 6 84 |
| W. Ellsworth ch. | 89 |
| Surry ch. | 1 22 |
| Surry C. E. | 70 |
| Lamoine ch. | 7 00 |
| Portland, Central Sq. ch. | 5 38 |
| Warren ch. | 8 93 |
| Gould's Ridge S. S., Primary class, t. s. Gospel Ship | 2 00 |
| Hartland ch. | 77 |
| Cambridge ch. | 3 50 |
| Monson ch. | 2 00 |
| Milo ch. | 6 09 |
| Milo, a friend | 55 00 |
| Dover & Foxcroft ch. | 4 80 |
| Dexter ch. | 2 40 |
| Bradley, Misses Nash & Whittier, t. s. Loikaw Miss. | 10 00 |
| N. Haven ch. | 2 52 |
| Salisbury Cove, Eden ch. | 10 00 |
| Mt. Vernon, 1st ch. | 5 00 |
| Jay ch. | 1 92 |
| Aroostook Co. Asso. | 3 93 |
| Presque Isle ch. | 3 50 |
| Saco ch. | 7 00 |
| Biddeford, 1st ch. | 1 08 |
| Caribou ch. | 7 84 |
| Wayne ch. | 4 20 |
| Oakland ch. | 3 14 |
| Newcastle, Alna ch. | 12 00 |
| Kennebunk, 1st ch. | 2 50 |
| Rumford Falls ch. | 8 36 |
| Farmington ch. | 8 00 |
| Bethel ch. | 6 66 |
| Bangor, 2d ch. | 6 70 |
| Brewer, 1st ch. | 6 53 |
| Brewer, 1st S. S. | 3 46 |
| Montague ch. | 1 22 |
| E. Corinth ch. | 2 82 |
| Waterboro ch. Soc. | 5 00 |
| Oxford Asso. | 4 14 |
| Harrison ch. | 2 00 |
| Greenville, Union ch. | 4 00 |
| Hancock Asso. | 9 15 |
| Deer Isle ch. | 3 30 |
| Yarmouth ch. | 7 04 |
| Freeport Y. P. | 5 00 |
| W. Sidney ch. | 1 40 |
| Hallowell ch. | 6 82 |
| Morrill ch. | 3 00 |
| Belfast ch., t. s. wk., c. R. T. Capen | 10 00 |
| Belfast, Mrs. Tapley, for do. | 1 00 |
| Washington Asso. offering | 8 00 |

### NEW HAMPSHIRE, $206 74

| | |
|---|---|
| Suncook ch. | $16 33 |
| Newport, 1st ch., Ephraim and Jael Fletcher, Miss. Soc., for Burma Mission | 40 37 |
| Newport, 1st ch., Dea. Timothy and Lois Fletcher Miss. Circle, for the Converts' Home, Nellore, c. Dr. Downie | 35 00 |
| Peterboro C. E. | 2 15 |
| New Boston ch. | 19 00 |
| Bow ch. | 4 00 |
| Twin Mountain, Mrs. A. H. Clement | 5 00 |
| Portsmouth, Middle St. C. E. | 7 50 |
| Nashua, 1st ch. | 35 00 |
| Manchester, People's ch. | 17 43 |
| East Weare ch. | $10 71 |
| Dunbarton ch. | 11 25 |
| N. Sanbornton ch. | 2 00 |
| N. Sanbornton S. S. | 1 00 |

### VERMONT, $246 50

| | |
|---|---|
| Fairfax ch. | $5 56 |
| W. Haven ch., t. s. C. A. Converse | 15 50 |
| Rutland ch., for do. | 27 04 |
| Wallingford ch., for do. | 8 00 |
| Pittsford ch., for do. | 1 75 |
| W. Rutland ch., for do. | 1 50 |
| Ira ch., for do. | 27 00 |
| E. Poultney ch., for do. | 5 05 |
| Pownal ch., for do. | 17 24 |
| Huberton ch., for do. | 13 79 |
| N. Bennington ch., for do. | 25 57 |
| Shaftsbury ch., for do. | 3 50 |
| Middletown Springs ch., for do. | 15 00 |
| Poultney ch., for do. | 30 00 |
| Ludlow, Jr. C. E. | 75 |
| Westford Union C. E., t. s. J. C. Robbins | 9 00 |
| Perkinsville ch. | 20 00 |
| E. Dover ch. | 10 25 |
| Whitingham ch. | 5 00 |
| Westhaven C. E. | 5 00 |

### MASSACHUSETTS, $969 45

| | |
|---|---|
| Worcester, Lincoln Sq. ch. | $44 67 |
| Weymouth S. S. | 5 00 |
| Wenham B. U., for wk. in P. I. | 10 00 |
| Springfield, State St. B. U., t. s. C. R. Marsh | 15 00 |
| Hampden ch. | 20 00 |
| Readville, Blue Hill Evangelical Soc. | 4 61 |
| Dorchester, Blaney Mem'l ch. | 24 00 |
| Dorchester, a friend, for Sungiah, c. Dr. Downie | 10 00 |
| Lynn, Ethel Clark, for Dr. East's hospital | 25 |
| Lynn, J. H. Grover, for do. | 10 00 |
| Lynn, W. H. Turner, for do. | 1 00 |
| Lynn, A. F. Smith, for do. | 25 00 |
| Lynn, Alice H. Pevear for do. | 1 00 |
| Lynn, N. W. Edson, for do. | 5 00 |
| Haverhill, 1st ch. | 50 93 |
| New Bedford, North ch. | 1 00 |
| Waltham, Miss Spencer, for wk. c. M. Carr | 5 00 |
| Hyde Park S. S. | 5 00 |
| Westfield, Central ch. | 14 59 |
| Fall River, Dr. & Mrs. D. B. Jutten, t. s. n. p. c. W. Bushell | 20 00 |
| Boston, Tremont Temple ch., $25 for Japan Mission, & $25 for China Mission | 50 00 |
| Boston, Tabernacle ch., S. A. Wilbur's class, for wk., c. Mrs. Eveleth | 25 00 |
| Fitchburg, 1st ch. | 150 00 |
| Mashpee ch. | 1 00 |
| Wollaston Heights, 1st ch., for miss. wk. in P. I., c. J. C. Robbins | 41 89 |
| W. Acton ch. | 19 25 |
| Somerville, Winter Hill C. E. | 8 00 |
| Dorchester, Jane Wallace, for n. p., c. P. Frederickson | $5 00 |
| Pittsfield, Maria D. Hasdell, for wk. of H. B. Dickson | 5 00 |
| Hancock, Sarah A. Gardner & Louisa M. Lapham, for do. | 6 00 |
| S. Hanson ch. | 11 62 |
| Florida ch. | 7 00 |
| Rockport ch. | 7 00 |
| Wakefield, 1st ch. | 77 35 |
| Cheshire, 1st ch. | 10 00 |
| Cheshire, 1st ch. Y. M. C. A., for Burman Theo. Sem., c. F. H. Eveleth | 15 00 |
| Agawam, 1st ch. | 17 00 |
| Agawam, 1st C. E. | 8 00 |
| Pittsfield, 1st S. S., J. T. Horton's class, t. s. T. Moody's sta. | 35 00 |
| Danvers ch. | 5 00 |
| Salem ch., per J. H. Giffin | 2 00 |
| S. Medford S. S. | 2 90 |
| S. Medford ch. | 10 00 |
| W. Medford ch., for Kengtung sta. | 20 00 |
| Cambridge, 1st ch., Bertha L. Cogswell, for wk., c. Mrs. Dearing | 5 00 |
| Lowell, 1st S. S., t. s. two n. p. | 100 00 |
| Greenwood, Union ch. | 10 00 |
| N. Attleboro, 1st ch., t. s. A. A. Forshee | 15 32 |
| N. Attleboro, 1st C. E., for do. | 2 38 |
| Woodville ch. | 4 00 |
| Chelmsford, Central ch. | 10 00 |
| Colerain, 2d ch. | 1 15 |
| Rowe ch. | 3 54 |
| Manchester, a friend | 2 00 |
| S. Framingham, a friend | 5 00 |

### RHODE ISLAND, $264 27

| | |
|---|---|
| Newport, 1st ch. | $47 65 |
| Newport, 1st S. S. | 3 23 |
| Newport, Central ch. | 47 68 |
| E. Greenwich, 1st ch. | 4 94 |
| Providence, Calvary ch. | 42 00 |
| Providence, Union ch. | 72 23 |
| Providence, Cranston St. ch. Branch, t. s. Gospel Ship | 6 25 |
| Providence, Miss Smith, t. share P. I. | 2 50 |
| Providence, Miss Liebheer, t. share in Yachow | 2 50 |
| Providence, Central ch. | 18 38 |
| Lonsdale, 1st ch. | 11 91 |
| Central Falls, Broad St. ch., for wk. of C. L. Davenport | 5 00 |

### CONNECTICUT, $189 06

| | |
|---|---|
| Hartford, a friend, for Dr. Dearing's wk. | $1 00 |
| Hartford, Olivet ch. | 80 |
| Northville, New Milford ch. | 6 25 |
| Northville, New Milford S. S. | 3 00 |
| Northville, New Milford C. E. | 5 75 |
| Norwich, 1st ch. | 12 00 |
| N. Lyme ch. | 7 00 |
| Saybrook ch. | 5 50 |
| Warrensville ch. | 3 25 |
| New London, a friend | 1 00 |
| Yalesville ch. | 19 75 |
| Plantsville ch. | 10 50 |

| | |
|---|---|
| Deep River ch. | $44 71 |
| Meriden, 1st C. E., for wk., c. W. F. Beaman | 21 05 |
| Eastford ch. | 6 00 |
| Clinton ch. | 16 50 |
| Waterbury, 1st C. E. | 25 00 |

**NEW YORK, $1 128 77**

| | |
|---|---|
| Rushford ch. | $3 00 |
| Bath, a friend | 25 00 |
| Pulaski ch. | 4 20 |
| Mexico ch. | 5 00 |
| Dundee ch. | 1 37 |
| Troy, Mem'l Y. P. | 8 66 |
| Fort Edward Village C. E., for wk. in P. I | 6 15 |
| Adams Centre ch. | 1 45 |
| Auburn, 2d ch. | 2 00 |
| Sand Lake ch. | 9 30 |
| Sand Lake B. U. | 2 00 |
| Scotia S. S., Mrs. Sanders' class, t. s. n. worker, Talla Regavula, c. Dr. Clough | 25 30 |
| Ransomville Farther Lights, for wk. c. F. J. White | 6 00 |
| Franklinville S. S. | 3 19 |
| Fairport B. U., for Moody fund | 15 00 |
| Amherst ch. | 6 55 |
| Half Moon, 1st C. E., for wk. c. G. J. Huisinga | 11 00 |
| Solon ch. | 10 50 |
| Cleveland, Maple Flats ch. | 5 80 |
| Chemung River Asso. | 1 70 |
| Syracuse, Tabernacle C. E., for Rangoon sta., c. S. R. Vinton | 10 00 |
| Yonkers, Warburton Ave. S. S. | 16 39 |
| N. Tonawanda, 1st S. S., for wk., c. Capt. Bickel | 12 50 |
| Albany, Tabernacle ch. | 74 86 |
| Lima ch. | 10 00 |
| Buffalo, Delaware Ave. ch. | 72 13 |
| Williamson ch. | 13 50 |
| Williamson S. S. | 5 26 |
| Eden, J. F. Horton | 10 00 |
| Alps, Mrs. T. E. Saxby | 10 00 |
| Venice ch. | 3 25 |
| Hamilton, 2d ch. | 3 00 |
| Benton ch. | 28 00 |
| Brooklyn, Ralph L. Cutter, t. sal. G. A. Huntley | 200 00 |
| Belleville ch. | 44 67 |
| Black River ch. | 8 55 |
| Carthage ch. | 38 36 |
| Mannsville ch. | 6 10 |
| Redwood ch. | 5 00 |
| Buffalo, Filmore Ave. ch., $8 for Africa, and $7.75 for India | 15 75 |
| Holland ch. | 8 86 |
| Sherman Village ch. | 12 80 |
| S. New Berlin Y. P. | 10 50 |
| Meredith ch. | 4 00 |
| W. Oneonta ch. | 10 40 |
| Wellsbridge ch. | 5 80 |
| Medford Center Y. P. | 1 40 |
| Perry, 1st Y. P., t. s. n. p., c. E. T. Welles | 15 00 |
| E. Pembroke Y. P. | 5 25 |
| Ossining S. S. | 15 00 |
| E. Chatham ch. | 2 00 |
| Schodack ch. | 6 00 |
| Livonia ch. | 5 00 |
| Brooklyn, Sixth Ave. ch. | 169 52 |
| Georgetown ch. | 8 00 |
| Baldwinsville ch. | 12 81 |
| Manlius S. S. | 2 50 |
| N. Manlius Y. P. | 8 00 |
| Alabama Y. P. | $3 65 |
| New York, Ascension S. S. | 3 00 |
| New York, Mt. Morris ch. | 25 00 |
| Mariners' Harbor ch. | 8 79 |
| Yonkers, Bethany ch. | 2 00 |
| Potsdam, a friend | 5 00 |
| Potsdam ch. | 15 00 |
| Cassayuna, Lakeville ch. | 3 00 |

**NEW JERSEY, $371 95**

| | |
|---|---|
| E. Orange, 1st B. U., for Kiating sta. | $25 00 |
| Newark, Mr. & Mrs. Frank Tanner, for motor power in Gospel Ship | 5 00 |
| Plainfield, 1st ch., Temple Builders' Society, t. s. Yerkes Chapel, c. J. Heinrichs | 50 00 |
| Camden, Trinity ch. | 32 61 |
| Freehold S. S. | 1 67 |
| New Monmouth ch. | 6 75 |
| S. Amboy ch. | 12 24 |
| S. Amboy S. S. | 2 51 |
| Elizabeth, E. ch. | 10 00 |
| Harrison ch. | 3 67 |
| Newark, Fifth ch. | 15 95 |
| Jersey City, Summit Ave. Y. P., for H. Richards' work | 10 00 |
| Butler S. S. | 75 |
| Moorestown ch. | 28 50 |
| Burlington, 1st S. S., Mrs. Hall's class, for acct. n. p., c. A. H. Henderson | 12 50 |
| Camden, Grace ch. | 42 50 |
| Bridgeton, 1st S. S. | 3 43 |
| Paulsboro ch. | 3 50 |
| New Brunswick, 1st ch. | 105 37 |

**PENNSYLVANIA, $2 234 39**

| | |
|---|---|
| Knoxville, Deerfield C. E., t. s. Mr. & Mrs. C. E. Tompkins | $5 00 |
| Washington, 1st ch. | 22 99 |
| Linesville S. S., for Gospel Ship | 10 00 |
| Richardsville ch. | 2 00 |
| Philadelphia, Mrs. S. A. Trevor, acct. sal. W. F. Thomas, $500 in memory of Dr. M. R. Trevor | 1 000 00 |
| Philadelphia, Bethlehem ch., acct. sal. W. A. McKinney | 100 00 |
| Dotterer Mem'l ch., for Kiating | 7 00 |
| Philadelphia, Lehigh Ave. ch. | 12 10 |
| New Britain ch. | 23 88 |
| Philadelphia, 1st Chinese ch. | 2 85 |
| Chestnut Hill B. U., for Yachow | 4 30 |
| Philadelphia, Broad St. C. E., for Yachow | 42 00 |
| Pasyunk ch. | 15 60 |
| Lower Providence ch. | 9 00 |
| Logan ch. | 15 00 |
| Ambler ch. | 7 64 |
| Germantown, 1st ch. | 20 00 |
| Scott Valley ch. | 1 00 |
| Gold ch. | 4 00 |
| Emporium ch. | 13 25 |
| Condersport ch. | 12 83 |
| Sharon ch. | 75 00 |
| W. Salem ch. | 5 00 |
| Mt. Zion ch., Beaver Asso. | 20 00 |
| Zion ch., Beaver Asso. | $16 48 |
| Susquehanna ch. | 15 00 |
| Brushville ch. | 3 15 |
| Coatesville ch. | 30 00 |
| Clarion ch. | 5 00 |
| Salem ch. | 2 85 |
| Franklin, Union ch. | 18 20 |
| Philipsburg ch., for Kurnool | 12 50 |
| Lockport ch. | 2 00 |
| Three Springs ch. | 1 71 |
| Saltillo ch. | 4 22 |
| Tyrone ch. | 9 59 |
| Orbisonia ch. | 50 |
| Linesville ch. | 6 66 |
| Flatwoods ch. | 23 16 |
| Waynesburg ch. | 14 40 |
| Greensboro ch. | 4 00 |
| Sugar Grove ch. | 5 00 |
| Brownsville ch. | 6 75 |
| Mt. Zion ch., Monongahela Asso. | 1 00 |
| Oak Hill ch. | 4 55 |
| Olive Branch ch. | 3 70 |
| Connellsville, S. Side ch. | 1 20 |
| Rush ch. | 8 35 |
| Jersey Shore, 1st ch. | 7 50 |
| Muncey ch. | 30 41 |
| Loyalsock ch. | 1 00 |
| Old Shamokin ch. | 6 00 |
| Williamsport, Erie Ave. ch. | 14 03 |
| Spartansburg ch. | 1 00 |
| Pittsburg, Fourth Ave. ch. | 409 04 |
| Wilkinsburg ch. | 95 00 |
| Antrim ch. | 3 00 |
| Marsh Creek ch. | 2 00 |
| Baily Creek ch. | 1 00 |
| Harrison Valley ch., acct. sal. W. C. Mason | 20 00 |
| Damascus ch. | 1 00 |
| Berlin ch. | 2 00 |
| Hanley ch. | 4 00 |
| D. D. Philips | 1 00 |
| Mrs. P. A. Ealy | 5 00 |
| J. W. Hartpence | 1 00 |

**WEST VIRGINIA, $817 86**

| | |
|---|---|
| Mannington B. U., bal. of pledge for Yachow sta. | $3 85 |
| Mannington, Stella M. Stewart, for do. | 10 00 |
| Churchville ch. | 7 00 |
| Providence ch. | 2 00 |
| W. Union ch. | 5 00 |
| Elk Valley Asso. chs. | 50 00 |
| Blue Sulphur ch. | 4 00 |
| Cashmere ch. | 4 39 |
| Enon ch. | 1 66 |
| Griffith Creek ch. | 4 00 |
| Indian Mills ch. | 7 50 |
| Lick Creek ch. | 2 70 |
| Little Wolf Creek ch. | 4 74 |
| Mouth of Greenbrier ch. | 3 00 |
| Oak Grove ch. | 5 00 |
| Peterstown ch. | 9 00 |
| Pott's Creek ch. | 7 00 |
| Red Sulphur ch. | 6 00 |
| Sinking Creek ch. | 2 00 |
| Sinking Grove ch. | 3 00 |
| Springfield ch. | 6 68 |
| Sweet Springs ch. | 5 00 |
| Greenbrier Asso. chs. | 16 55 |
| Morgantown, H. F., t. s. B. Manikan | 8 00 |
| Goshen Asso. chs. | 16 36 |
| Ball Gap ch. | 1 00 |
| Beulah Ann ch. | 1 00 |
| Huntington, 20th St. ch. | 3 00 |
| Good Hope ch. | 2 00 |
| Olive ch. | 3 00 |
| Portersville ch. | 2 00 |
| Spring Hill ch. | 1 00 |
| Susanna ch. | 2 00 |

| | |
|---|---|
| Trace Fork ch. | $1 66 |
| Union ch. | 4 00 |
| Henry's Fork ch. | 5 00 |
| Triplett ch. | 5 03 |
| Two Runs, F. F. Daniell | 12 00 |
| Two Runs, S. F. Daniell | 68 |
| Two Runs, S. M. Thompson | 50 |
| Two Runs, F. F. Daniell, to complete L. M. | 25 00 |
| Mt. William ch. | 1 40 |
| Harmony Asso. chs. | 105 59 |
| Central ch. | 1 25 |
| Chapel ch. | 65 |
| Chestnut Grove ch. | 1 00 |
| Goose Creek ch. | 4 36 |
| Horn Creek ch. | 2 00 |
| Prosperity ch. | 50 |
| Smithville ch. | 5 00 |
| S. Fork ch. | 5 15 |
| Standing Stone ch. | 9 14 |
| Tanner's Fork ch. | 2 65 |
| Toll Gate ch. | 1 00 |
| Salem ch. | 6 55 |
| Hopewell Asso. chs. | 84 61 |
| Benton's Ferry ch. | 1 00 |
| Bethlehem ch. | 5 00 |
| Dent's Run ch. | 7 40 |
| Fair View ch. | 5 00 |
| Flaggy Meadow ch. | 3 40 |
| Jones Run ch. | 3 63 |
| Monongalia ch. | 1 00 |
| Pleasant Valley ch. | 17 16 |
| Sardis ch. | 1 30 |
| Shinnston ch. | 10 00 |
| Smith ch. | 3 00 |
| Wilsonburg ch. | 2 00 |
| Worthington ch. | 10 00 |
| Union ch. | 1 00 |
| Blue Creek ch. | 50 |
| Brownstown ch. | 3 84 |
| Carbondale ch. | 5 00 |
| Coal Valley ch. | 3 00 |
| Handley ch. | 2 00 |
| Healing Stream ch. | 2 34 |
| Left Lens Creek ch. | 3 44 |
| Liberty ch. | 1 00 |
| Mt. Pisgah ch. | 3 00 |
| Sandy Grove ch. | 2 00 |
| Slaughter's Creek ch. | 2 00 |
| Sweet Home ch., Kanawha Co. | 5 00 |
| Sweet Home ch., Putnam Co. | 7 00 |
| Tupper's Valley ch. | 4 00 |
| Two Mile Grove ch. | 3 50 |
| Winifrede ch. | 1 00 |
| Kanawha Valley Asso. chs. | 11 03 |
| Mt. Pisgah Asso. chs. | 27 12 |
| Briscoe ch. | 1 85 |
| Central Hill ch. | 1 00 |
| Elisabeth ch. | 4 40 |
| Lauckport S. S. | 1 00 |
| Middle Ridge ch. | 2 50 |
| Mt. Zion ch. | 12 00 |
| Murphytown ch. | 2 00 |
| Newark ch. | 4 05 |
| Pleasant View ch. | 1 10 |
| Slate Creek ch. | 50 |
| Williamstown ch. | 3 40 |
| Willow Island ch. | 5 00 |
| Gatewood ch. | 2 00 |
| Laurel Creek ch. | 1 00 |
| Mossy ch. | 1 00 |
| Mountain Valley ch. | 1 00 |
| Mt. Tabor ch. | 6 93 |
| Roseville ch. | 2 00 |
| Chestnut, Don O. Atter | 50 |
| Teays Valley Asso. chs. | 45 52 |
| Twelve Pole Asso. chs. | 24 08 |
| Bethany ch. | 4 50 |
| Beulah ch. | 8 00 |
| Calvary ch. | 1 25 |
| Clover Run ch. | 60 |
| *Coon's* Run ch. | 2 15 |
| Harmony Grove ch. | $9 00 |
| Hepsibah ch. | 4 05 |
| Point Pleasant ch. | 3 92 |
| Sand Run ch. | 1 00 |
| Simpson's Creek ch. | 8 75 |

### DISTRICT OF COLUMBIA, $94 65

| | |
|---|---|
| Washington, Temple ch. | $60 00 |
| Washington, 2d ch. | 30 00 |
| Brookland ch. | 4 65 |

### INDIAN TERRITORY, $53 37

| | |
|---|---|
| Muskogee ch. | $1 75 |
| Claremore ch. | 2 00 |
| Claremore, T. F. Coe | 1 00 |
| Canadian River Asso. coll. | 5 55 |
| Grand River Asso. coll. | 2 47 |
| Coalgate ch. | 6 00 |
| Sapulpa ch. | 5 75 |
| Bartlesville ch. | 5 85 |
| Bartlesville, F. M. Overlees | 5 00 |
| Bartlesville, A. Armstrong | 2 50 |
| Bartlesville, Mrs. M. E. Armstrong | 2 50 |
| Bartlesville, J. G. Brendel | 1 25 |
| Fort Gibson ch. | 1 00 |
| Choska ch. | 50 |
| Clarksville ch. | 50 |
| Coweta ch. | 50 |
| S. McAlester ch. | 50 |
| Frozen Rock ch. | 50 |
| Friendship, A. J. Henson | 1 00 |
| Stigler, Rev. & Mrs. J. M. Wiley | 3 00 |
| Spiro ch. | 1 50 |
| Delaware Asso. coll. | 1 25 |
| Zion Asso. coll. | 1 50 |

### OKLAHOMA, $46 50

| | |
|---|---|
| Pond Creek ch. | $20 00 |
| Bethel ch. | 1 00 |
| Hager, F. Wooley | 1 00 |
| Friendship Asso. coll. | 13 75 |
| Pleasant Valley ch. | 40 |
| Fairview ch. | 9 81 |
| Hackberry Y. P. | 54 |

### WISCONSIN, $284 42

| | |
|---|---|
| Dodgeville ch. | $13 60 |
| Bloomington ch. | 1 00 |
| Fox Lake ch. | 20 00 |
| Fall River ch. | 5 60 |
| Beaver Dam ch. | 10 00 |
| Union Grove, Ladies' Aid | 5 00 |
| Camp Douglas, Dane ch. | 5 00 |
| Osceola ch. | 8 50 |
| Sun Prairie ch. | 14 25 |
| Baraboo ch. | 24 00 |
| Saxeville B. U. | 3 54 |
| Delavan ch. | 161 88 |
| Grantsburg Wom. Soc. | 12 05 |

### MICHIGAN, $315 91

| | |
|---|---|
| Oxford, 1st ch., for wk. in Ikoko | $90 00 |
| St. Louis, 1st ch. | 50 |
| Kalamazoo B. U., $15 of wh. is for the "Fukuin Maru" | 25 00 |
| Kalamazoo, 1st ch., Bethany Band | 19 05 |
| Redford, 1st ch. | 3 58 |
| Hillsdale, 1st ch. | 17 00 |
| Albion S. S., for Bacolod sta., c. A. A. Forshee | 10 00 |
| Sturgis Y. P., t. equipment of "Fukuin Maru" | $10 00 |
| Reno ch. | 1 00 |
| Millersburg ch. | 1 00 |
| Detroit, Gratiot Ave. ch. | 6 75 |
| Oxford ch. | 50 00 |
| Grand Blanc B. U. | 8 00 |
| Middleville B. U. | 1 95 |
| Berlin ch. | 4 24 |
| Berlin B. U. | 91 |
| Hastings ch. | 10 00 |
| Good Harbor ch. | 1 40 |
| Croswell ch. | 9 00 |
| Melvin ch. | 3 17 |
| Speaker ch. | 2 00 |
| Coldwater ch. | 41 36 |

### ILLINOIS, $1 073 96

| | |
|---|---|
| Rockford, Mrs. Elis. Coburn | $35 00 |
| Grand Tower, Wm. T. Wilson | 500 00 |
| Upper Alton B. U. | 1 67 |
| Alton, Cherry St. ch. | 8 40 |
| O'Fallon ch. | 13 31 |
| Sandwich ch. | 7 50 |
| Joliet, Eastern Ave. B. U., for share in P. I., c. C. W. Briggs | 25 00 |
| Aurora, Park Place B. U. | 2 00 |
| Minonk ch. | 5 00 |
| Mason City B. U. | 1 50 |
| Lexington S. S. | 5 00 |
| Sadorius ch. | 5 37 |
| Nebo ch. | 1 15 |
| Carlinsville, W. G. Fullington | 50 |
| Carlinsville, W. A. Wright | 1 00 |
| Girard, Mrs. Wm. England | 50 |
| Palmyro, Mrs. W. B. Bramley | 50 |
| Jerseyville ch. | 13 17 |
| Bethany ch. | 4 00 |
| Luke, Mrs. Chas. Holtslaw | 1 00 |
| Chicago, Englewood-on-the-Hill ch., "What I Can" Soc. | 1 50 |
| Chicago, Western Ave. ch. | 1 00 |
| Chicago, Pilgrim Temple ch. | 6 73 |
| Chicago, Millard Ave. B. U., for sta. plan Africa | 8 00 |
| Chicago, Fourth ch. | 10 60 |
| Chicago, Grace B. U. | 2 60 |
| Chicago, Belden Ave. ch. | 16 50 |
| Chicago, Centennial ch. | 25 00 |
| Dongola ch. | 5 87 |
| Benton ch. | 3 85 |
| Macedonia ch. | 1 00 |
| Antioch ch. | 1 40 |
| Herrin ch. | 8 00 |
| Union ch. | 1 45 |
| Ten Mile ch. | 2 20 |
| Frankfort ch. | 5 00 |
| Herrick ch. | 1 00 |
| Macoupin, Lulu McGee | 5 00 |
| Hart's Prairie, Wm. P. Hart, t. s. Macavanapa Subbiah, c. Dr. Clough | 25 00 |
| Central ch. | 2 50 |
| Carbondale, 1st ch. | 21 00 |
| DuQuoin ch. | 6 35 |
| Moline ch. | 1 00 |
| Antioch ch. | 1 00 |
| Macomb ch. | 1 90 |
| Salem, Free ch. | 2 02 |
| Elvaston ch. | 3 70 |
| Littleton ch. | 5 00 |

| | |
|---|---|
| Roseville S. S., t. s. Utloori Ramiah | $12 50 |
| Bellerive ch. | 1 25 |
| Bethlehem ch. | 1 00 |
| Mt. Vernon, 1st ch. | 34 45 |
| Salem, S. Asso. coll. | 3 02 |
| Decatur ch. | 23 03 |
| Decatur C. E. | 10 00 |
| Springfield, E. B. Elder | 6 00 |
| Old Stanington ch. | 5 77 |
| Assumption ch. | 9 15 |
| Pana B. U. | 1 25 |
| Shelbyville ch. | 36 90 |
| Mowenqua ch. | 7 00 |
| Zenobia ch. | 10 00 |
| Harmony ch. | 1 00 |
| Eanon ch. | 9 13 |
| Martinsville ch. | 2 00 |
| Bethel ch. | 1 00 |
| Westfield ch. | 2 00 |
| Ashmore, J. E. Dudley | 25 00 |
| Marion ch. | 30 00 |
| Austin, Sw. ch., t. church debt, to be sent to Mats Lignell, 23 St. Roberts, St. Helsingfors, Finland | 25 00 |
| **Leverette S. S.** | 7 77 |
| **Shurtleff College, Clyde Parker** | 2 00 |

## INDIANA, $387 49

| | |
|---|---|
| Aurora, 1st ch. | $25 00 |
| Indianapolis, College Ave. ch. | 50 65 |
| Indianapolis, 31st station ch. | 4 00 |
| Indianapolis, South St. ch. | 64 00 |
| Commiskey ch. | 1 60 |
| Scaffold Lick ch. | 93 |
| Lick Branch ch. | 2 95 |
| Tea Creek ch. | 4 75 |
| Scottsburg, 1st ch. | 8 90 |
| Hopewell ch. | 1 68 |
| Alpha ch. | 1 00 |
| Vienna ch. | 1 00 |
| Bethany ch. | 75 |
| New Prospect ch. | 50 |
| Kent ch. | 1 85 |
| Evansville, Calvary ch. | 10 00 |
| Fairland ch. | 8 50 |
| Mt. Moriah ch. | 7 50 |
| Waldron ch. | 5 20 |
| Flat Rock ch. | 2 00 |
| Haw Creek ch. | 3 15 |
| Homer ch. | 2 00 |
| New Little Flat Rock ch. | 4 00 |
| Salem ch. | 90 |
| Columbus ch. | 60 25 |
| Columbus B. U., Jr. | 6 00 |
| Columbus S. S. | 8 75 |
| Larwill ch. | 1 00 |
| Tennessee Valley ch. | 4 42 |
| Mt. Pisgah ch. | 6 75 |
| Orestes ch. | 5 00 |
| Salem, 1st ch. | 1 00 |
| Mississinewa Valley ch. | 1 75 |
| Lily Creek ch. | 2 00 |
| Peru S. S. | 13 00 |
| Denver B. U. | 2 25 |
| Mexico ch. | 50 |
| Long Run ch. | 4 00 |
| Brushy Fork ch. | 2 20 |
| New Marion ch. | 6 00 |
| Dupont ch. | 15 10 |
| Dupont S. S. | 3 13 |
| Dupont B. U. | 2 22 |
| Butterville ch. | 13 25 |
| Vernon ch. | 3 00 |
| **Rensselaer, Mrs. I. J. Potter** | 1 00 |
| **Monticello, D. M. Conrad** | 50 |
| **Springdale ch.** | 1 00 |
| **Chalmers ch.** | 3 25 |
| **Bethel ch.** | 7 36 |

## OHIO, $415 09

| | |
|---|---|
| Cæsar's Creek ch. | $2 00 |
| Jeffersonville, Mrs. Henry Crossing | 2 00 |
| Madison, Jr. Union | 4 00 |
| Cincinnati, Lincoln Park ch., Men's Miss. Soc. | 1 00 |
| Norwalk, Mary B. Kingsbury | 75 |
| Columbus, 1st ch., Lillian J. Wood | 5 00 |
| Greenfield B. U. | 12 50 |
| Footville ch. | 10 12 |
| Beaver ch. | 70 |
| Mill Creek, Mrs. J. M. Forney, t. const. L. M. for her husband | 10 00 |
| Old Cambridge ch. | 11 00 |
| Pleasant View ch. | 2 50 |
| Salem ch. | 32 35 |
| White Eyes Plains ch. | 5 00 |
| Bidwell, Obadiah Denny, as memorial for Mrs. Denny | 2 00 |
| Salem ch. | 1 10 |
| Chester ch. | 35 00 |
| Cleveland, Euclid Ave. ch., E. J. Hart, for wk., c. Dr. Huntley | 50 00 |
| Bethel ch. | 15 00 |
| Withamsville ch. | 2 50 |
| Columbus, Mem'l ch. | 8 68 |
| Delaware, 1st ch. | 29 50 |
| Mill Creek ch. | 2 11 |
| Springfield, 1st ch. | 5 35 |
| Mt. Zion ch. | 1 20 |
| Mansfield ch. | 25 00 |
| Allen Center ch. | 1 41 |
| Lena ch. | 1 75 |
| Brownsville ch. | 45 |
| Center Valley ch. | 4 08 |
| Lawrence ch. | 6 00 |
| Lower Salem ch. | 50 |
| New Matamoras ch. | 1 00 |
| Unity ch. | 1 25 |
| Valley ch. | 21 00 |
| Addyston ch. | 5 00 |
| Madisonville ch. | 16 85 |
| Miami Asso. coll. | 10 28 |
| Bryn Zion ch. | 1 77 |
| Chesterville ch. | 2 50 |
| Franklin ch. | 5 00 |
| Harpster ch. | 75 |
| Homer ch. | 5 50 |
| Prospect, L. E. Smith and wife | 2 00 |
| Ohio Asso. coll. | 42 30 |
| Union Valley ch. | 9 34 |

## MINNESOTA, $327 63

| | |
|---|---|
| Waterville ch., S. E. Moon, for wk. on Congo | $30 00 |
| Minneapolis, 1st C. E. t. s. W. A. McKinney | 107 20 |
| St. Paul, 2d Sw. Y. P. | 21 33 |
| Willmar, N. L. Winblad | 10 00 |
| Willmar, Christin Larsen | 5 00 |
| Reynolds, Sw. Y. P. | 6 75 |
| Vega Wom. Soc. | 10 00 |
| Duluth, 1st Sw. Wom. Soc. | 18 00 |
| Crookston ch. | 11 00 |
| Albert Lea, 1st ch. | 22 00 |
| St. Paul, 1st Am. ch. | 15 00 |
| St. Paul, 1st B. U., for sta. wk. on Congo | 59 10 |
| Wheaton ch. | 12 25 |

## IOWA, $228 67

| | |
|---|---|
| Washington, "What I Can" Soc., for wk., c. Capt. Bickel | $5 00 |
| Cedar Falls, H. E. Gunn, t. s. Tura, Assam | $5 00 |
| Akron ch. | 13 00 |
| Sheldon ch. | 5 00 |
| Le Mars ch. | 13 48 |
| Cherokee ch. | 11 75 |
| Massena ch. | 2 55 |
| Massena Township ch. | 1 95 |
| Brayton ch. | 7 15 |
| Atlantic Asso. | 3 80 |
| Eagle Grove ch. | 2 60 |
| Olgona ch. | 10 00 |
| Goldfield ch. | 24 00 |
| Camanche B. U. | 2 00 |
| Chariton ch. | 32 56 |
| Beacon ch. | 2 80 |
| Beacon S. S. | 83 |
| Blockton ch. | 5 50 |
| Clearfield Jrs. | 1 00 |
| Mt. Ayr B. U. | 1 00 |
| Greenfield ch. | 3 05 |
| Council Bluffs, Mary P. Denny | 2 70 |
| Shenandoah S. S. | 4 08 |
| Carroll, Ladies' Miss. Circle | 6 50 |
| Harrisburg B. U., for sta. wk. | 8 10 |
| Harrisburg S. S. | 3 77 |
| Burlington Sw. ch. | 6 90 |
| Marshalltown, A. T. Larson | 5 00 |
| Chariton River ch. | 2 40 |
| Keota S. S. | 1 80 |
| Grinnell ch. | 23 70 |
| Dubuque B. U., t. s. A. S. Buzzell | 10 00 |

## MISSOURI, $71 40

| | |
|---|---|
| Board of Home and Foreign Miss. | $71 40 |

## NORTH DAKOTA, $13 15

| | |
|---|---|
| **Bismarck ch.** | $9 15 |
| **Cavalier ch.** | 3 50 |
| **Bathgate ch.** | 50 |

## SOUTH DAKOTA, $10

| | |
|---|---|
| **Madison, 1st B. U., for Jaro sta.** | $5 00 |
| **Dell Rapids ch., for P. Frederickson's children** | 5 00 |

## NEBRASKA, $156 13

| | |
|---|---|
| Marietta Precinct, Emmanuel S. S. | $4 00 |
| Blue River Asso. B. U., t. s. W. M. Young | 5 00 |
| Holdrege, 1st S. S., birthday off. | 5 00 |
| Wahoo, 1st S. S., birthday box | 3 28 |
| Tecumseh ch. | 2 00 |
| Merna ch. | 4 00 |
| Ansley ch. | 5 00 |
| Friend ch. | 18 45 |
| York ch. | 7 25 |
| Prairie Creek ch. | 3 70 |
| Phillips ch. | 5 00 |
| Antelope Center ch. | 10 00 |
| Wilsonville ch. | 3 52 |
| Beatrice ch., for Kentung sta. | 1 00 |
| Beatrice B. U., for Podili sta. | 4 75 |
| Fairbury ch. | 6 43 |
| Stromsburg, Y. L. Circle, for O. Hanson | 30 00 |
| Oakland, W. G. Johnson, t. educating child, c. O. Hanson | 10 00 |
| Oakdale, Mrs. L. M. Ray | 5 00 |

| | |
|---|---|
| Norfolk ch. | $5 00 |
| Blair ch. | 17 75 |

**KANSAS, $520 22**

| | |
|---|---|
| Larned ch. | $8 75 |
| Larned, A. D. Bixby | 5 00 |
| Larned, Mattie Bixby | 3 00 |
| Plano ch., t. const. J. G. Smiley, L. M. | 50 00 |
| Bethel ch. | 7 00 |
| Stafford S. S. | 2 50 |
| St. John ch. | 11 10 |
| Clearwater ch. | 4 25 |
| Medicine Lodge ch. | 113 25 |
| Harper ch. | 15 00 |
| Conway Springs ch. | 8 02 |
| Caldwell ch. | 2 25 |
| Caldwell S. S. | 2 45 |
| Neodesha ch. | 1 00 |
| Neodesha, A. H. Bliss | 5 00 |
| Bronson ch. | 5 00 |
| Bronson S. S. | 1 00 |
| Jewell ch. | 1 00 |
| Liberty ch. | 2 00 |
| Lawrence S. S. | 10 00 |
| Fairview ch. | 1 00 |
| Ottawa, 1st Jr. Y. P., t. share in Tura, Assam | 15 00 |
| Lane ch. | 4 50 |
| Green Valley ch. | 3 35 |
| Appanoose ch. | 4 00 |
| Ft. Leavenworth, L. P. Day | 4 00 |
| Valley Falls ch. | 5 00 |
| La Cygne ch. | 3 15 |
| Lebo ch. | 8 55 |
| Waverly, Dr. Fear | 25 |
| Goddard ch. | 1 00 |
| Hopewell, Mrs. T. J. Holland | 1 00 |
| Sabetha, S. J. Miner | 10 00 |
| Chetopa ch. | 3 80 |
| Chanute ch. | 31 50 |
| Galena ch. | 21 08 |
| Weir ch. | 16 60 |
| Weir S. S. | 3 40 |
| Pleasant Hill ch. | 3 84 |
| Pleasant View S. S. | 1 35 |
| Salem ch. | 2 00 |
| Dodge City ch. | 1 07 |
| Meade, J. M. Robinson | 5 00 |
| Concordia, Sw. ch. | 5 00 |
| Cheyenne ch. | 4 75 |
| Lucas ch. | 1 30 |
| Downs ch. | 5 35 |
| Fairport ch. | 50 |
| Codell ch. | 70 |
| W. Cedar Creek ch. | 1 25 |
| Wichita, West Side ch. | 2 55 |
| Oxford S. S. | 44 |
| Palmyra ch. | 2 00 |
| Little Walnut ch. | 1 00 |
| Pleasant View ch. | 49 00 |
| Pleasant View S. S. | 1 00 |
| Valley Center ch. | 1 00 |
| Pleasant Vale ch. | 1 20 |
| Augusta ch. | 6 26 |
| Augusta S. S. | 2 01 |
| Augusta Y. P. | 1 00 |
| Central ch. | 4 00 |
| Harvey ch. | 3 64 |
| Wilmot ch. | 1 36 |
| Latham ch. | 13 00 |
| Arkansas City ch. | 3 90 |

**WYOMING, $24 60**

| | |
|---|---|
| Meriden, O. Templeton | $19 00 |
| Sheridan, Bethany ch. | 5 60 |

**COLORADO, $41 40**

| | |
|---|---|
| Denver, Capitol Hill ch. | $1 00 |
| La Veta ch. | 17 25 |
| Walsenburg ch. | 10 00 |
| Pueblo, Pilgrim ch. | 8 15 |
| Pueblo, Pilgrim S. S. | 5 00 |

**NEW MEXICO, $9 88**

| | |
|---|---|
| S. Hampton ch. | $6 00 |
| Las Vegas, Mexican ch. | 1 60 |
| Albuquerque, Mt. Olive ch. | 2 28 |

**IDAHO, $6 25**

| | |
|---|---|
| Weiser ch. | $6 25 |

**WASHINGTON, $200 40**

| | |
|---|---|
| Davenport B. U., for Podili sta. | $6 25 |
| Fremont S. S., for sta. plan, Philippines | 3 15 |
| Seattle, Tabernacle ch., t. s. C. L. Maxfield | 175 00 |
| Sprague Jrs., for sta. plan, Loikaw | 6 00 |
| Pearson Sw. ch. | 10 00 |

**OREGON, $54 95**

| | |
|---|---|
| Baker City, 2d ch. | $17 00 |
| Ashland ch. | 15 00 |
| Medford ch. | 14 25 |
| Merlin ch. | 8 70 |

**CALIFORNIA, $266 38**

| | |
|---|---|
| Tracy, I. M. Osborne, in memory of her daughter, and for miss. wk., c. Capt. Bickel | $10 00 |
| Los Angeles, 1st ch. | 33 65 |
| Sacramento, Calvary ch. | 20 63 |
| Oakland, 10th Y. P., for sta. plan, Kiating | 7 00 |
| San Francisco, Sw. ch. | 91 75 |
| Waterford S. S. | 1 85 |
| Clovis ch. | 7 00 |
| Linne, Sw. ch., for wk. in Philippines | 15 00 |
| Santa Barbara, a friend, t. s. n. p. A He, c. J. W. Carlin | 16 00 |
| Santa Barbara Y. P. | 1 00 |
| San Bernardino Y. P., t. s. n. helper, c. J. Clark | 12 50 |
| Long Beach, a friend | 1 00 |
| Pasadena S. S., for sta. plan, Bacolod | 25 00 |
| Long Beach, Mrs. Kate Litzaw, t. s. A Sio, Ungkung | 12 00 |
| Highland, Mrs. Ada Trostel, t. s. A Sio, Ungkung | 12 00 |

**ONTARIO, $20**

| | |
|---|---|
| Kingston, Mrs. S. M. McMaster | $20 00 |
| Total | $11 364 38 |

**LEGACIES**

| | | |
|---|---|---|
| Stamford, Ct., Est. Nancy Smith | $16 66 | |
| New Haven, Ct., Est. Francis Wayland, | 956 04 | |
| Princeton, N. J., Est. Evan E. Cook | 18 725 80 | |
| Janesville, Wis., Est. James B. Crosby | $1 237 93 | $20 936 43 |
| | | $32 300 81 |
| Donations and legacies from April 1, 1904, to September 1, 1904 | | 68 393 68 |
| Donations and legacies from April 1, 1904, to October 1, 1904 | | $100 694 49 |

**DONATIONS RECEIVED TO OCTOBER 1, 1904**

| | |
|---|---|
| Maine | $900 15 |
| New Hampshire | 574 41 |
| Vermont | 434 12 |
| Massachusetts | 7 918 10 |
| Rhode Island | 1 063 49 |
| Connecticut | 2 065 62 |
| New York | 10 238 74 |
| New Jersey | 3 793 77 |
| Pennsylvania | 7 722 52 |
| Virginia | 21 00 |
| W. Virginia | 1 700 82 |
| Delaware | 39 25 |
| District of Columbia | 600 96 |
| N. Carolina | 5 00 |
| Florida | 2 00 |
| Alabama | 38 00 |
| Texas | 6 00 |
| Indian Territory | 104 61 |
| Oklahoma | 75 99 |
| Wisconsin | 1 180 16 |
| Michigan | 2 048 07 |
| Illinois | 5 588 60 |
| Indiana | 1 322 92 |
| Ohio | 4 347 91 |
| Minnesota | 1 302 05 |
| Iowa | 2 276 64 |
| Missouri | 268 41 |
| N. Dakota | 110 00 |
| S. Dakota | 180 51 |
| Nebraska | 1 356 26 |
| Kansas | 1 876 06 |
| Montana | 137 85 |
| Wyoming | 51 10 |
| Colorado | 258 42 |
| N. Mexico | 54 75 |
| Idaho | 84 98 |
| Utah | 15 00 |
| Arizona | 21 40 |
| Washington | 603 25 |
| Oregon | 314 90 |
| California | 2 080 32 |
| Ontario | 20 00 |
| Alaska | 3 30 |
| Philippine Islands | 50 00 |
| Cuba | 6 00 |
| Spain | 13 78 |
| Denmark | 300 00 |
| Germany | 57 68 |
| Africa | 95 00 |
| Miscellaneous | 1 123 75 |
| | $64 453 62 |

**LEGACIES RECEIVED TO OCTOBER 1, 1904**

| | |
|---|---|
| New Hampshire | $610 60 |
| Vermont | 8 80 |
| Massachusetts | 2 628 66 |
| Rhode Island | 28 12 |
| Connecticut | 1 022 70 |
| New York | 5 790 98 |
| New Jersey | 18 725 80 |
| Pennsylvania | 546 47 |
| Ohio | 116 66 |
| Illinois | 627 00 |
| Iowa | 2 386 95 |
| Michigan | 500 00 |
| Minnesota | 500 00 |
| Wisconsin | 2 748 13 |
| | $36 240 87 |

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# THE BAPTIST MISSIONARY MAGAZINE

Official Organ of the American Baptist Missionary Union

*Edited by* Rev. F. P. HAGGARD

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*"An informed church is a transformed church"*



THE JAPANESE GOD OF LONG LIFE

THE
BAPTIST·MISSIONARY·MAGAZINE
l. 84 DECEMBER, 1904 No. 12

THE EARTH SHALL BE FILLED WITH THE KNOWLEDGE OF THE GLORY OF THE LORD, AS THE WATERS COVER THE SEA. —HAB. II:14

Thy kingdom come — on bended knee
The passing ages pray,
And faithful souls have yearned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong;
And for the everlasting Right
The silent stars are strong.

And lo! already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near, —

The day in whose clear shining light
All wrong shall stand revealed;
When justice shall be throned in might,
And every hurt be healed;

When knowledge, hand in hand with peace,
Shall walk the earth abroad, —
The day of perfect righteousness,
The promised day of God.

—FREDERICK L. HOSMER

# Topic · For · the · Month

## The Gospel in Japan

### A CRISIS AND AN APPEAL. The elements of the present situation are clearly outlined. More men and more money required to conserve what has been gained.

By Rev. G. W. Hill, Chofu.

SOME special features of the work in Japan are worthy the consideration of its supporters at home. They suggest the existence of a crisis, and constitute an appeal for larger contributions.

For one thing, there has been in recent years a remarkable change in the attitude of the people towards the work of the missionaries. The period of reaction has largely passed. In its place we find ourselves in the presence of a new spirit of inquiry, a greater receptivity to the truth and largely increased opportunities for evangelistic effort. The missionaries see a pressing invitation in these changed conditions to more aggressive work, but they are greatly hindered by lack of funds.

Another special feature must be noted; namely, the greatly increased cost of living, and the consequent increase in the expenses connected with mission work. Prices are now from fifty to one hundred per cent. higher than they were ten or twelve years ago. Salaries of native workers, rents and expenses of travel have so increased that it has been found impossible even to hold the work we had a few years ago. On many fields outstations have been abandoned; evangelistic touring has been impossible or largely curtailed; the lack of support for helpers, trained at great expense, has resulted in their loss to the mission.

The schedule of salaries received by our Baptist evangelists and pastors is the lowest paid by any mission in Japan. To hold the men we have and help them to an adequate support we must have more money. We need to open new preaching places in town and city; not in dingy, dilapidated buildings situated on back streets, as is too often the case at present, but in large, well lighted houses on the main thoroughfares. The conditions in Japan call for the use of methods of work that require money. We ought to have in Tokyo and Osaka, at least, large central halls where aggressive evangelistic efforts could be carried on similar to those which were so successful at the Osaka exposition.

The movements of Providence in preparing the Japanese to lead and rule in the destinies of the entire East-



ern world are too evident to be overlooked or disregarded. Students from Korea and China, and the native states of India come to her schools in large numbers. Japan is already recognized as the tutor and guide of Korea; and the close of the present war is likely to see her in a similar position as regards the great empire of China.

The certainty of this result, which is due in large measure to the work of Christian missions and the influence of Christian life in America and England, is something for which to be profoundly grateful, but it does not satisfy the aim of the Christian missionary. We long to see Christian truth and the Christian spirit dominant in the nation. We



Photo by J. L. Dearing

QUARTERLY CONFERENCE OF TOKYO AND YOKOHAMA MISSIONARIES, WITH REV. A. A. FORSHEE AND WIFE, REV. G. C. ROBBINS AND WIFE AND REV. G. E. FINLAY, OF THE PHILIPPINES, AND MR. AND MRS. C. E. BURDETTE, OF ASSAM

Similarities of race and language will give the Japanese a position of power and influence in political leadership and educational work that no others can have. Therefore we work not alone for Japan when we strengthen our cause here. This island empire is the key to the Orient. The successes of recent campaigns on land and sea have convinced the world not only of her military prowess, but indirectly also of her great advancement and future influence among the nations of the earth. Although Japan's people are still largely non-Christian, her national ideals and policies are based on Christian principles, and her development and leadership will, without doubt, conform to the best ideals of Christian civilization.

desire to see the people in large numbers brought into vital contact with Jesus Christ by a living faith in him as the Son of God. Not mere imitation of Christian ideals for utilitarian reasons, but a vital and personal experience of divine grace on the part of large numbers of the people can impart to past achievements a permanent character, and give true power for the highest help to the peoples whom she is to lead. To meet the crisis now before us, the resources of the missionary force at work in Japan must be largely increased. Other mission agencies are responding to this call that comes from the view of the strategic importance of this empire as a mission field. The Young Men's Christian Association, as the result of

the recommendation of John R. Mott, has recently made large additions of men and appropriations to its work in this land.

The missionaries of the Missionary Union in Japan appeal to the churches at home for the financial help which the changed social and industrial conditions require and the indications of God's Providence demand, in order to do in fuller measure our share in making Japan a Christian leader in the stupendous task the God of nations seems to be calling her to perform.

# THE WAR AND MISSION WORK IN JAPAN. Victorious abroad, Japan is being conquered at home by King Emmanuel's army. Rev. J. L. Dearing, D.D., tells how hostility to the gospel has given way to confidence and hope.



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RAW RECRUITS FOLLOWING THEIR COMMANDER, JAPAN

ALMOST without exception it is the opinion of those familiar with conditions in Japan that the war will result in a wonderful opening for the progress of Christianity, and that this will be felt not only in Japan but in China and Korea. The new position that Japan is taking in the eyes of the Eastern nations, as well as those in the West, signifies that she has been learning lessons of the Christian nations of the world. The share that Christianity has had in advancing Japan is not lost upon her neighbors, and consequently there is likely to be a very different attitude towards the true faith, and this will come especially under Japanese tutelage. While these facts are of importance and should stir us to large provision for meeting the needs of the near future, to prayer and a careful study of the strategic situation, it may be that not a few will find more inspiration in a glance at the results of the war upon mission work up to the present time.

It was thought by some that when the nation became engrossed in the preparations for war Christian work would be greatly interrupted; but such has not been the case. Probably there is scarcely a missionary in Japan who has not had more opportunity for work, rather than less, since the war began; and as for the readiness of the people to listen there has never been a more attentive hearing given to the gospel. The sympathy shown by England and America with Japan in her struggle has given the people a universally favorable attitude towards all things English or American. The missionary has not been slow to avail himself of this prejudice in his favor. On the street, in the cars, in the railroad station, everywhere strangers are ready to enter into conversation. It is but a step, with such favorable beginnings, to lead the conversation to the religious basis for the existing sympathy; and the influence of Christianity in national life and its relation to Japan lead easily to the matter of personal religion. To all these things the people generally listen in personal conversation as never before.



PORT ARTHUR BEFORE THE WAR

The desire to get hold of the Bible and read the book that is in part responsible for America's attitude towards Japan, and which is indirectly responsible for Japan's present position is remarkable. Men who a few months since would probably have become restless under a conversation on personal religion, after it had been continued for twenty minutes or so, will now ask questions and show the deepest interest hour after hour. I have observed this while traveling, in the case of others, and also I have enjoyed this grand opportunity not a few times myself.

Again, the homes of the reservists who have gone to the front and of the soldiers are especially open for visitation. In Japan general house-to-house visitation, with no excuse but the desire to lead men to Christ, is not easy. Such calls are in danger of losing their value through being misunderstood and being thought presumptuous or intrusive. It is, however, a mark of special regard and is greatly appreciated, when even strangers call at the homes of those who are representing their country at the front. Public charity is extended to those in need, and the missionary or Bible teacher is very welcome in such homes. Tracts especially adapted are distributed and Testaments left, and the needs of the family as well as of the one in danger at the front make religion a very acceptable topic of conversation. Very valuable work is being done in such homes. In those towns where barracks or hospitals are established there is a large opportunity which those near at hand are not slow to



REAR ADMIRAL URIU, JAPANESE NAVY
A "REAL CHRISTIAN"

make use of. In not a few villages and towns of especially healthful location, sick and convalescent soldiers are taken for a time before returning them to the front. At Hakone there are 750 of these, and at Karuizawa 1,000, and many in other places who are very ready to listen to addresses on Christianity, and to read Christian books that may be placed within their reach. Such opportunities are being used by many workers.

Japan is also learning lessons from the attitude of the Christian homes in regard to the war. The sympathy shown by Christians for Christian families with representatives at the front; the stories of faithful Christians in the hour of battle and in the hour of death; the well-worn Testaments found in the pockets of Christian soldiers of unquestioned loyalty and bravery,—all these things are attracting attention to the genuine and true character of the religion of Jesus Christ, and men are learning that it is not a foreign religion put on under foreign leadership, but that it is a true and real power in the lives of the Japanese. "Even the Jesus' people decorate and celebrate the victory," said one ignorant of the Christians as he looked at the Christian homes decorated with flags and lanterns after the victory of Liaoyang, and who supposed that to be a Christian killed loyalty in the breast of a citizen.

**Whatever of truth there may be in the views of some that within ten years after the close of the war there will be no further need of missionaries in Japan, a view that the writer does not endorse, it still remains a fact that the mission that is the best equipped to meet immediate demands and to carry on a very aggressive campaign immediately on the close of the war will reap large fruit. Japan seems peculiarly ripe for the gospel. The very general endorsement of the principles and general teachings of Christianity everywhere in high places and among the common people make it the time to press for the acceptance of the gospel by men individually and personally, and if this time is lost there is danger of a hardening against the truth that shall make future effort much more difficult.**



Photo by J. L. Dearing

OUR THEOLOGICAL SEMINARY AT YOKOHAMA

Here are being trained recruits for Japan's army of peace. Recitation Hall on left. President Dearing's house on right. The roof of the dormitory appears lower down between the two.





Photo by R. A. Thomson, from original in his possession

EDICT PROHIBITING THE KIRISHITAN (CHRISTIAN) SECT, A.D. 1682

Rewards of money are offered for the betrayal of every suspicious person. Signed by "Bugiyo," chief of the Christian Extermination Commission. A graphic reminder of Japan's former attitude towards Christianity.

# TOURING IN NORTHERN JAPAN. Rev. E. H. Jones, of Sendai, tells of meetings in stores and streets. On the "fighting line" in the Sunrise Kingdom.

BAPTIST missionaries were the first in this district; the work is now about twenty-five years old; and it touches three provinces, with a combined population of about 1,500,000. Sendai, a city of 80,000, is the headquarters, and here an independent, self-propagating and self-supporting Baptist church has been established, having at present about 120 members. The corps of workers consists usually of four missionaries and four Japanese assistants. There are other missionary societies now laboring in the same district; but when we consider the fact that after counting the workers of all the missions, foreign and native, male and female, we find but one to every 50,000 people, there is no need to trespass on each other's fields.

### Country Touring

Go with me on a tour to our country stations, for this is the work which takes up most of our time. We go by rail to Morioka, a city of about 35,000 people, located 120 miles north of Sendai. A former prince of this district was so proud of the prestige of his dominion that he despaired of his dissolute son being able to succeed him. He therefore ordered the court physician to poison him. The physician who had been brought up with the young man and loved him, told him what his father's orders were, and urged him to reform. To add force to his advice, he himself took the poison. The young man was so affected by this act that he became a Buddhist monk and thus renounced his dissipations, the throne and the world at the same time.

At Morioka we find a church building not very different from a small country church in our own land. Hitherto the visit of the missionary has occurred once in about two months; now Rev. and Mrs. William Axling are located there. Special meetings for the unbelievers are advertised by big posters, special circulars and a gathering of Christians on the street corner near the church, who sing hymns and briefly tell the crowd of our meeting. House-



back the same afternoon. I get out and walk up hill with him, finding in him the most intelligent beast of burden I ever rode after. I tell him Christ died for all and can save him. He replies " Oh, a *shafu* could not leave his *sake* and his gamblings." (*Sake* is rice whiskey.) I assure him that God can save him if he will trust in him. His reply is, " *Shikata ga nai*,"—" There is no help for it! " I suspect he does not want to leave his drink and his loose ways, but he seems grateful for my interest.

We visit all the shops and residences in the long village street, telling the people briefly about God and his provision for our salvation, and leave tracts to still further impress the truth. The Japanese evangelist has accompanied me to correct any misapprehensions that may be entertained, or to enforce the words of the missionary. The evening meeting is quiet, without opposition, but very few have gathered. The people of this town think that foreign nations often use Christianity as an instrument to steal territory from Asiatic nations, so it is hard to get a hearing.

The following day we travel twenty-five miles and cross the water-shed. We place our baggage on a horse; as for ourselves we find walking a pleasant alternative to riding on a Japanese pack saddle. As we walk and talk together, the evangelist and missionary come very close to each other, especially in sharing the fatigue of such a tiresome journey. We reach our destination late in the afternoon, where we find our coming has been advertised by the earnest brother, Kawamura San, who is the only Christian living here. We are very tired, but have barely time to wash, get our supper and go to the meeting. How hard it is to *sit* on our aching limbs! No chairs of foreign comforts within many miles.

We are cheered by a good audience and attentive listeners. Oh, that the Lord would pour out his spirit upon this town! We have worked and prayed for them for eight years without apparent result, but now we are rewarded by having a number remain to inquire more fully. As we sat around the *shibache*, " firebox," till late that night we forgot we were tired and sleepy, in our joy over the salvation of souls. These five or six converts are to be persecuted for their faith. One, a girl eighteen years old, pleaded so earnestly with her mother to become a Christian that the mother herself came to inquire about the way. She confessed that she had treated her daughter harshly because of her faith, but that the latter's earnestness and love overcame her opposition.



GATEWAY TO TEMPLE OF IYEMITSU, NIKKO

keepers are busy until midnight on the last day of the year collecting and paying every possible debt and bill, that the new year may find all obligations canceled. A little Japanese poem says, "Even yesterday's devil (the bill-collector) comes on New Year's Day to felicitate." There are interesting superstitions in connection with the season. The whole house is thoroughly swept and the *oni-barai* ceremony performed, which is the driving out of the devil from the house. Good idea, is it not? And on New Year's Day beans are scattered in the house to invite the god of wealth, and no broom is touched to the floor lest he be swept out. Americans can appreciate that sentiment. The house decorations for New Year's consist of the pine, bamboo, the lobster and the straw rope. The pine and bamboo indicate old age, the lobster with his bent back means the same. The straw rope is intended to shut out the devil. It has been found, however, that the material is too weak for the purpose, for heavy drinking and carousing sadly mar the day.



From stereograph, copyright, 1904, by Underwood & Underwood

CHILDREN OF THE ENLIGHTENED RULE, CELEBRATING FEAST OF THEIR FIRST EMPEROR, JIMMU, 660 B.C., JAPAN

The entertainment of New Year's consists in strenuous visiting, a game of Japanese "authors," and playing battledore and shuttlecock. The latter is played out of doors, and the streets in front of the shops are filled by brilliantly dressed maidens and youths hilarious over failures and penalties. The penalty, is being painted in the face with India ink, and when the game is through the defeated look more like circus clowns than anything else.

The Yokohama Church has a custom of holding a morning prayer meeting for the double purpose of starting the year aright and of giving the members an opportunity for fraternal greeting. It is a beautiful and quiet hour, suggesting all that is lovely in Christian brotherhood.

But New Year's does not end with the first day of the year. It is continued as a festive season until the middle of the month, with some days of special significance. For instance the second of January is devoted to beginning business, and every one is intent on making a splendid start. Monday in Boston is languid compared with the shopping activity of Japan on the second of January, the ladies actually visiting the stores before daylight! On that day each purchaser receives a small present, but the first customer receives a valuable present, generally a dress pattern; hence this haste. Even the teamsters feel the spirit of the day and transport their first shipments in gaily decorated wagons to the accompaniment of songs and — whiskey. Well, we have them started on the new year. Let us hope it will be the best of their life!

### BROTHERHOOD

**But there is neither East nor West, border nor breed nor birth,**
**When two strong men stand face to face, though they come from the ends of the earth.**

of war are too many and too constantly before them, and the stern necessities of the conflicts which they feel are yet before them, if their loved country is to be saved, are so many that they frequently say, " Even to succeed will be great loss." They counted well the cost beforehand and would never have entered the contest except to save all that they hold dear. Braver souls we never knew; to many of them life has taken on a seriousness that it never had before, and we feel that the gospel has become more than ever a necessity to them. That we may help to supply this need is our most earnest wish. American Christians have never had such an opportunity as Japan presents today, and we feel that not only for Japan but for the whole East much depends on how they make use of it.

## PERSONAL WORK IN OTARU. Temptations and difficulties of inquirers after the truth. By Rev. T. E. Schumaker.

A YOUNG man who seemed much moved by the gospel two years ago met opposition in his home, and finally almost ceased coming to our services. We tried to follow him but the opposition in his home made this more difficult. He had a good position in a bank, and his prospects seemed bright. But one day, yielding to bad companions, he went with them to places forbidden to bank employees, in consequence of which he was dismissed at once. He was now disgraced and in much trouble. Hearing of this, I asked him to call on me. He acknowledged his fault, saying, " If I had been true to Christ, I would have escaped this sin and loss." We urged him to be wise and take Christ as his Saviour now, and tried to show him how even persecution endured, if need be, for Christ's sake brought joy. Before leaving, he joined in prayer with us, yet he does not publicly confess Christ and only occasionally comes to church. Christ is hated in his own home. Moreover,



Photo by T. E. Schumaker

THE HARBOR OF OTARU, YEZO, JAPAN. AT ONE TIME IT WAS FEARED THIS WOULD BE ATTACKED BY THE RUSSIAN FLEET

# A SUNDAY WITH JAPANESE CHRISTIANS. Celebration of the Lord's Supper. A confession by one who forgot his Lord. By Rev. C. B. Tenny, Kobe.

THERE is far off in the country, in the Kobe field, a little outstation in a village bearing the quaint name of "Joy's Source." It is a litle straggling village of a hundred houses, with just enough of ruins to keep alive the tales of greater prosperity and glory in bygone feudal days. One of the houses displays at the front door a large wooden slab with the inscription, "A Christian Preaching Place." Hither week by week the Christians of the neighborhood, some six families in all, turn for worship and mutual encouragement. Here, too, the evangelist and his wife live, when this great district is so fortunate as to have a resident preacher, a condition that as a rule is contrary to fact. Up the valley of the Market River, over the divide and down to the opposite coast, village succeeds village, sometimes almost within a stone's throw, yet you may go a half a hundred miles and see but one Christian sign at the door of any house or chapel, the one in the village called "Joy's Source."



REV. AND MRS. R. A. THOMSON, KOBE, WITH SOME OF THEIR CHRISTIAN HELPERS

Here one bright morning in spring or early summer the little band of believers gathered for the regular services of the Lord's Day. It was the second Sunday of the month, and the missionary in charge of the field was present, having come from Kobe the preceding day. About eight o'clock in the morning the congregation began to arrive, each bringing his lunch-box neatly rolled up in a *furoshiki*. At nine o'clock the Bible school lesson was taught by Evangelist Goshi. Immediately following this session occurred the regular morning preaching service. Then the formal meeting was closed and all sat around on the floor, talking and asking questions, for the most part on Bible themes. In due time lunch was eaten, hot tea being furnished to all by Mrs. Goshi.

The one service of the afternoon was the celebration of the Lord's Supper, at which the young missionary officiated. Following the beautiful custom of Christians in mission lands, all bowed their heads in silent prayer immediately before the service began, as all would do again after the formal dismissal. The missionary had risen before the little table on which stood the bread and the wine, and was just beginning the beautiful service when a middle-aged man directly in front of him on the opposite side of the *hibachi* raised himself upon his knees, and with much emotion began to speak. "I

cannot," he said, "partake of these emblems of my Lord's suffering on my behalf without first making a confession in the presence of you, my brethren. As you know, it is the time of wheat harvest and of rice transplanting. With my two farms I have been even more busy than people usually are at this season of rush and hurry. I do not offer this as an excuse for my sin — it has no excuse — but only as the occasion of it. The transgression over which I have grieved these past days, and which I now most humbly confess in your presence before I take my place at the Lord's table is this: For two days I forgot my Lord; my mind was distracted with the hurry of my work and I did not take time to compose it and to think upon the loving-kindness of my Lord. So far as I can remember I did not once pause and consciously meet God in spirit: I did not once talk with him by the way. That I should have been so forgetful, so ungrateful, overwhelms me with shame and confusion of face. But I have sought and obtained the gracious pardon of my Lord; and thus forgiven, with the peace of God once more in my heart, I join with you in the celebration of this ordinance in memory of our Lord."

Ere he paused a great hush had fallen upon the meeting. Others besides the speaker used his words to confess like unfaithfulness; and it was with a very real sense of the presence of Christ that that little band of believers completed the brief afternoon service. And one at least went away with a message from God in his soul, a message that came when one Japanese Christian told what he forgot.

# OSAKA, THE INDUSTRIAL CENTER OF JAPAN.

## Christian work promising. By Rev. J. H. Scott, Osaka.

EVER since the time of the Apostle Paul the supreme importance of Christian work in the centers of population has been recognized. Looking over the world, Osaka is found to be one of the greatest of these centers, with a population of 1,000,000 people. It includes also within a radius of thirty miles, Osaka Fu, with its 1,500,000 people, Kobe with 300,000, Kyoto with 300,000, Sakai with 50,000, besides hundreds of cities and towns with populations of from a few hundred to several thousands.

In Osaka there are more than 100 banks, besides large business houses doing an immense business not only in Japan but throughout the Orient, and even with England and America. There are also many large cotton mills; one sugar refinery turning out eighty tons of sugar a day; the imperial arsenal where the guns were turned out that surprised not only Russians but the whole world, and the imperial mint where the money of the empire is coined.

The work that is being done among the thousands of men, women and children employed is just begun, but is of great promise. The needs of the 10,000 soldiers quartered here also appeal strongly to us. Being the industrial center of Japan, some of the most important problems of the future of the empire and of the whole Orient will be solved here, and it is of the utmost importance that we help these people to solve them in accordance with the principles of the gospel of Christ.

When we reached Osaka in 1892 there were only six native Baptists in the city. Since then over 200 have been baptized, though the present membership is only about half that number. We have a large and attentive hearing, and not a few are inquiring and finding the way of life. During the first half of this year it was our joy to baptize more than during the whole of the preceding year.

# OUTGOING MISSIONARY PARTY ON THE PACIFIC COAST.

**Rev. A. W. Rider, District Secretary, tells of the impression made by these recruits and of the hearty Godspeed given them.**

THE outgoing party of missionaries sailing from San Francisco, October 25, spent sixteen days in meetings on the Pacific Coast District, from Spokane to San Francisco, and were everywhere greeted by large audiences. Their messages on the investment of a life for God were listened to with great interest at such student centers as McMinnville College and the State University of California. They were detained after these meetings, for private conversation with individual students who sought light upon their own life-work, and the influence of these hours will tell in the years to come.



Photo by A. W. Rider

MISSIONARIES FOR CHINA, JAPAN AND THE PHILIPPINES, PHOTOGRAPHED ON BOARD THE STEAMSHIP "CHINA," OCTOBER 25

At both the Oregon and West Washington Baptist conventions, a whole evening was given to a "Designation Service," and both meetings were occasions of great power. At the service in Seattle, when the pastor of the Tabernacle Baptist Church which has assumed the support, through the Missionary Union, of Rev. C. L. Maxfield, offered the prayer of designation, he called upon his whole membership to stand. Then as "pastor at home" clasped hands with "pastor abroad," prayer proceeded until, overcome with the thought of the immense needs of the work abroad, the pastor broke out into a prayer for forgiveness, in that they were sending only one when they could send more. The whole convention, sitting in the hush of that unfinished prayer, saw a great light.

On the day of the sailing many friends assembled to bid them farewell. A large number of Japanese were returning, having been summoned home to enter the army; and while their Japanese friends crowded the pier and shouted *Banzai*, the missionaries gathered on the upper deck, and with their friends held a service, not of sadness but of joy; for had *they* not also been summoned to the front by their great Leader? So their song which floated out was:

The Son of God goes forth to war . . .
Who follows in His train?

The marching song of the missionary volunteers and the *Banzai* of the Japanese volunteers mingled together as the steamer cast off her moorings. To what conflicts they both went forth; with what holy joy these, of whose Leader it is said "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law!"



CHRISTIAN LEADERS IN GERMANY

# THE MISSION OF BAPTIST CHURCHES IN EUROPEAN LANDS. Impressions from a recent journey.

By Rev. Thomas S. Barbour, D.D., Foreign Secretary of the American Baptist Missionary Union.

AT the annual meeting of the Missionary Union held in the city of Detroit in 1899, Dr. Lemuel Moss, in referring to the claims upon American Baptists of work in European mission fields, used an illustration which it has been the privilege of the writer to reproduce, in the name of that beloved Christian leader, in more than one country of Europe.

A young singer was meeting an engagement at a public concert. The experience was new to her, and her voice trembled and threatened to break. It chanced that an older singer was present to whom the song was familiar. Observing the embarrassment of her young sister, she looked toward her, smiling encouragement, and began to sing softly with her the first strains of the music. Courage returned to the young artist; her voice grew firm, and soon the hall was filled by the rich volume of her song. It is the privilege of our churches to render a like gracious and fraternal service to the little companies who, scattered through European lands, are attempting a song not unfamiliar to American Baptists. A visit made during the past summer to six of the eight fields in which our work in Europe is carried on has given the writer a keen realization both of the difficulties and the vast importance of the service rendered by these little churches of Europe.

## A Work both Common and Unique

It is apparent that the task set before these Christian disciples is peculiarly involved. Essentially, it is the same with that of Christian effort in all lands, to win men to acceptance of Christ and to full experience of his indwelling grace. The song these disciples would raise is the full choral of the gospel. But the task of Christian workers, while the same in all lands, varies with the environment in which their work is wrought. A distinctive work set before the dissenting churches of Europe is that of service in behalf of liberty for the soul. This task, obviously, involves more than securing release from restrictions imposed upon these churches by the civil power. This, in itself, would be but a small good. They must seek to secure genuine acceptance for the principles of religious freedom. It is evident, too, that their work will not end with this. They will desire to secure general acceptance for those allied teachings of Christianity, widely forgotten in the great representative churches of Europe, which underlie genuine acceptance of the principles of religious freedom.

It is these features of the task, resulting from peculiar conditions in Europe — happily, now strange to us in America — which give distinctive interest to a study of Christian work in European countries. It is by success in these efforts Christian disciples are to be set free for full accomplishment of the common aim of Christian effort.

### Notable Gains for Religious Freedom

It is evident that in the countries of Europe much advance has been made upon former times in the removal of restrictions and the relief of oppressions from which Baptist churches, in common with other dissenting bodies in the several countries of Europe, have suffered. The story of former days,— the horrors of the Spanish Inquisition; the slaughter of the Huguenots; the fires of Smithfield, kindled now for the Protestant and now for the Romanist; the drowning at Zurich of Felix Manz, the lieutenant of Zwingli; and the burnings in Germany and in Holland of those who, like Manz, "had been rebaptized and persevered in" their baptism — reads like a fable. Everywhere a gain appears in less rigorous laws. Even in Spain and other countries of Europe, where Roman Catholicism holds unbroken control, there is a measure of religious toleration, and extreme forms of persecution are rarely known. In Protestant Europe, the penalties of imprisonment and banishment from which earlier representatives of Baptist churches suffered, as a rule are no longer imposed. Members of dissenting churches in France, in many parts of the German Empire, in Denmark, Sweden, Norway, and Finland, as in England, are as free as their neighbors of the established churches. Meetings for worship may be held freely and little restraint is put upon public preaching. Among continental countries Norway has an advanced position as respects liberation from the old thraldom. Here, so early as the year 1845, what is known as the "dissenting law" was adopted, securing to all bodies "confessing the Christian faith" large freedom in worship. In Hungary laws are liberal, a contrast being shown in this respect with its twin country, Austria. In Finland, also, where the unique situation is presented of an established church representing a religious faith differing from that of the governing power, a similar degree of freedom from restraint prevails.

### Sentiment in Advance of Law

A most interesting and significant feature of the situation in Europe in general is shown in the fact that public sentiment in its favor toward liberality is notably in advance of law. A marked illustration of this is to be seen in Sweden, where the laws are scarcely more tolerant than in the days of open persecution. The priest of the established Lutheran Church theoretically may secure the punishment of any dissenting preacher, not definitely licensed by the government, who attempts work in his parish. Parliament still refuses to modify the law. The recommendation of the king in favor of adoption of the dissenting



BAPTIST CHURCH AT BUSTCHUK, BULGARIA

law of Norway was defeated. But in recent years, all attempts at prosecution of dissenting pastors under the laws have failed. Such cases are certain upon some pretext to be dismissed by the higher courts. Members of dissenting churches in Sweden are wont to say that if the laws of the country would but conform to actual practice, they could desire little more.

As a further illustration of this relatively advanced state of public sentiment, it is noteworthy that churches in Norway and in Denmark which have not accepted the recognition proffered by the government, practically suffer less restriction in their work than is involved in the acceptance of recognition. Evidently, persecution because of opinion is becoming unpopular. There can be little doubt that it is to the power of this more liberal world-sentiment that such immunity as Protestant churches enjoy in Roman Catholic lands is to be attributed. Persecution, because of religious conviction or practices, is frowned upon by the common sentiment of the Western world.



NAS PER PERSSON, AN AGED PASTOR WHO FIFTY YEARS AGO WAS IMPRISONED FOR PREACHING, UNDER LAWS OF SWEDEN



REV. R. SAILLENS, PARIS, FRANCE

In France, a situation exceptional and of surpassing interest recently has developed. The contest for the release of the schools from the control of ecclesiastical orders has strengthened a movement, long growing, for the complete separation of State and Church. The forces promoting this movement are not exclusively or primarily Christian, yet the change, if realized, scarcely can fail to give strong impetus to the work of dissenting churches. On a Sunday afternoon of last summer the writer, having attended a service at our Rue Meslay Chapel in Paris, on leaving the locality in company with the pastor, Mr. Saillens, passed near the two noble arches now forming the Porte St. Martin and the Porte St. Denis, which constituted the gateways of the Paris of two hundred years ago. These structures were raised in commemoration of victories achieved by King Louis XIV over Protestant Holland and Germany. Scarcely ten years after their erection, the king, stimulated to a crowning effort as Defender of the Faith, signed the act in revocation of the Edict of Nantes, and the storm of persecution broke forth



PORTE ST. MARTIN, PARIS

upon the French Huguenots. Conspicuous upon one of these arches is the figure of the king standing with his foot upon a prostrate form symbolic of Protestantism, while an angel crowns his head with a wreath of laurel. We had scarcely left the ancient arch when a carriage passed us, within which we caught sight of the red hat of a cardinal. The occupant, there is little doubt, was the papal *nuncio*, who on that afternoon withdrew from Paris on his return to Rome, as a result of the strained relations between the French Government and the Vatican.

### The Contest not yet Ended

But while these gains give occasion for genuine satisfaction, it is apparent that victory in the contest in which the Baptist churches of Europe are engaged is still far from a full realization. Even the task of securing release from oppressive disabilities is not yet accomplished. Where Roman Catholicism still controls, these disabilities are as serious as the government dare make them in deference to the growing world-sentiment. In Spain, while the law nominally accords freedom of worship, all "public manifestation" of any other than the state religion is disallowed. Street preaching, the affixing of a sign upon a place of worship, even the erection of a house of worship in a form suggestive of a church edifice is forbidden. Social persecution is severe, and certainly



PORTE ST. DENIS PARIS

is not frowned upon by the average government official. In some parts of the German Empire, for example, in Saxony, conditions are scarcely less hostile. Public services are prohibited, and the holding of private meetings, except as these are specifically licensed. The police are free to attend all meetings of dissenting bodies, and may dissolve them at their pleasure. It is in the power of unfriendly officials to cause much annoyance to the worshipers. Throughout Germany and in Scandinavian countries, the public cemeteries are claimed as the property of the established church, and often annoying restrictions are placed upon services connected with the burial of the dead. As a rule, members of a dissenting body are not permitted to teach in a public school, as religious instruction in the schools must accord with the established faith. In Russia, while dissenting worship is permitted among foreign peoples, native Russians are claimed as members of the national Greek Church at birth, and are allowed no exit from its fold. Dissenting churches are prohibited from influencing adherents of the Greek Church under threat of severe penalties.



"MIRACLE ROOM," CHURCH OF THE BONANOVA, BARCELONA

The casts upon the walls show parts of the body said to have been miraculously freed from disease through relics preserved in this church.

In all countries of Europe a church establishment is maintained,* and in all continental countries the establishment is supported by public taxation.† Where recognition is offered dissenting churches, as in the Scandinavian countries, such recognition involves subjection of the church to the civil power, as for example, in requirement of official approval of the choice of pastors and in a practical prohibition of the discipline of its members by exclusion from its fellowship.

### The Nature of True Liberty Unrecognized

It is plain that facts like these indicate not only that the contest for religious freedom is not fully won but that, even in the freest states of Europe, there is little appreciation of the nature of genuine liberty. So far as the position of civil governments is concerned, it is apparent that the highest attainment thus far reached is that of tolerance of teaching conflicting with that endorsed by the State. The right of State con-



INTERIOR OF KRISTKAPELLET, THE FIRST BAPTIST CHURCH IN COPENHAGEN, DENMARK

* In France and Germany three churches Roman Catholic, Lutheran and Reformed, receive support from the government — in Scandinavian countries the Lutheran only.

† In parts of Germany exemption from the tax is allowed those giving notice to the government of formal separation from the established church and in Sweden and Denmark certain minor taxes, e. g., that for the service of pastors of the established church in burial of the dead and in the celebration of marriage, are remitted in the case of members of "recognised churches."

trol is not denied; rather it is affirmed, explicitly or implicitly. Coercion on the part of the State is not condemned as illegitimate; it is only disused. Apparently both the employment and the extent of the use of coercion are regarded solely as matters of expediency. Even resort to force in repression of opinions is regarded as unbecoming rather than morally reprehensible. This conviction will hardly be escaped by those considering thoughtfully the attitude of the civil authority in European countries toward dissenting religious faiths. There could be no more striking proof of the fact that in the concessions made to liberality in European lands the civil power reserves to itself the right of coercion, than is afforded in the action of the British Government in the educational regulations now enforced against the indignant protest of dissenting bodies.



PROFESSORS IN SEMINARY, AND PASTORS, SWEDEN

Plainly, the citadel of religious despotism is not yet carried in Europe. It is equally plain that many religious leaders, professedly broad-minded, have no higher conception of liberality than that of tolerance of opinion opposed to their own. If it be fair to judge by a sermon which the writer heard a few weeks since in Westminster Abbey, from a prominent representative of the Church of England, this judgment must be held to be just of many leaders in that organization. The sermon was based upon the text, "Ye know not what manner of spirit ye are of." It was thought by many hearers to be broadly liberal. It deplored the separation of dissenting bodies from the Church, and reflected upon those within the Church whose attitude toward dissenting bodies had promoted the separation. Their course, the speaker said, was contrary to the gospel; they should have employed love rather than force. The discourse was lacking in any trace of recognition of the inviolable responsibilities and rights of the individual soul. Between tolerance, exercised because intolerance is thought unbecoming in one's self, and recognition of the native independence of the human soul in its individual relation to God and truth and duty, there is a separation wide as that by which the east is removed from the west. To the right-minded the very word tolerance in the domain of religion savors of an intolerable insolence.

### The Deeper Work Far from Completion

And, as recognition and exemplification of a genuine spirit of religious liberty is a good still to be attained in the established churches of Europe, so it must be recognized that the deeper aim of securing in these organizations recognition of the spiritual nature of genuine religion is still remote from realization. A cold formalism, lifeless ceremonialism and spiritual lethargy, are characteristic of the established churches. The influence of church establishments is directly hostile to recognition of religion as spiritual; for these establishments normally are coextensive with the State. Entrance

into church relationship is by natural birth, or by a ceremony following closely upon natural birth. Regeneration becomes an unknown term, or one to which a merely ceremonial significance is attached. Church ordinances, dismissed from their appointed service as an expression of a conscious, personal, spiritual experience, become channels of sacramental grace. Pastors and members alike are ignorant of personal experience of conversion. Pastors are appointed to their work by the civil ruler or purchase ecclesiastical positions with money. This is church establishment, under whatever name, Where individuals connected with these



BAPTIST MISSIONARY TENT WORK IN NORWAY

bodies come to an apprehension of spiritual truth and the enjoyment of spiritual experience, it is in spite of, rather than because of, the influences which a church establishment as such begets.

So large and so hallowed is the task to which Christian believers of a spiritual faith in European lands are called. This is their greater mission, for which the mere annulling of unrighteous laws and release from oppressive exactions will but set them free.

It must not be thought that members of Baptist churches are without allies in their effort to secure this great good. It would be quite superfluous to refer to the devout character and strongly evangelical conviction of many in the fellowship of the Church of England. And like pure spirits are found in other lands. One cannot escape the impression that it is significant that prevalence of evangelical conviction and warmth of spiritual life in established churches in the several countries of Europe are proportional to the strength of evangelical dissenting bodies.

### Evangelical Movements in State Churches

To confine our thought to those countries in which our own mission work is prosecuted, a feature of the existing situation deeply interesting is the development within the established churches of a strong movement representing evangelical conviction and evangelistic methods. These are comparatively of recent origin. Sunday schools are organized and young people's societies. The building of plain meeting houses for working classes is significant of the ardor with which many, conscious of the defects of their church life, are seeking to remedy existing conditions. In all countries of Europe, bodies of devout Christians are found in the established churches, and movements for the promotion of purity in doctrine and an earnest spiritual life are developing under many names. Very interesting is one of these developments, prominent, for example, in the Lutheran churches in Norway, which is known as "The Inner Mission," — a movement within and yet distinct from the established church. Its supporters rarely attend the regular worship of the church; they maintain separate services and separate houses of worship. Yet their work receives support from the established church, which seeks to hold their allegiance; and they refuse to have any part in the worship of dissenting bodies. While recognizing the church as given over to formalism, and dissatisfied with its doctrinal teaching, they are as reluctant to part company with it as John Wesley was to separate from the Church of England.

But it is apparent that the promoters of these movements contend against difficulties which make their attempt well-nigh hopeless. For their effort, from the outset, is embarrassed almost



ANDREAS WIBERG. LEADER IN EARLY WORK IN SWEDEN

fatally by the teaching and practice of the church with which they are affiliated. Practically, they must concede that all are Christians who are included in the fellowship of the established church. Thus they can invite men only to reformation and not to a new beginning of spiritual life. The evangelical preacher cannot say to his hearers what Christ said to Nicodemus, "Ye must be born again." To give clear testimony concerning the new birth, or to imply that any in his congregation are in need of the regenerating work of the Spirit, would be to excite bitter opposition. Indeed, the pastor has no right to do this while remaining within the church. The Lord's Supper, too, must be administered to all, without discrimination against either immorality or ignorance of vital Christian experience. Some pastors have endeavored to exercise control as to this, but the effort is deeply resented by their fellow-pastors and is inconsistent with their position as teachers in the established church. It is evident that if one would be free in the proclamation of evangelical doctrine and in the genuine work of evangelism, he has no choice but to follow the course of Andreas Wiberg, for many years the leader of Baptist work in Sweden, who, after long effort as a Lutheran pastor for correction of deplored conditions, separated himself from the establishment.

### Other Dissenting Bodies

Our Baptist churches have allies also in sister church organizations. Methodist churches, and bodies having some affiliation with Congregationalists, are most prominent among these. As a rule the membership of these organizations is not large. Besides these churches, there is a considerable company of Christian people who have so far reacted against the rigid organization and the sacerdotalism of church establishments as to reject all formal organization. The Plymouth Brethren, and others known distinctively as followers of Darby, are relatively strong in France, in Spain and in Protestant Europe. And other groups of people, having scarcely so much as a name, by whom anything suggestive of organi-



MEMBERS OF THE ANNUAL CONFERENCE, HELD IN NAMPNAS, FINLAND, 1904

zation, even enrolling of members, is repudiated, are found in these countries. Besides these fellowships, whose members in their sincere Christian aim are allied with the work to which our Baptist churches are committed, there is a company indefinitely large, both without and within the established churches, who repudiate all religious profession and oppose all religious teaching. These are hostile to a continuance of ecclesiastical authority, and in so far they are in alliance with the work Christian bodies are attempting. For example, the Socialist section of the House of Deputies in France, which represents, in general, hostility to all religious teaching, is strongly influential in the present movement for disestablishment.

But, while many are cooperating in this movement, there are indications that in its promotion those sharing the convictions represented by Baptist churches have certain advantages over others.



HOUSE IN VARRL, OLDENBURG, IN WHICH A CHURCH WAS CONSTITUTED IN 1856

### Historical Prominence of Baptists in Promoting Religious Freedom

Historically, it is conceded, the influence of Baptist churches has been foremost in securing recognition of the principles of religious liberty. In the great movement which developed in Europe after the days of the Renaissance and the Reformation, and which, confined and embarrassed upon the Eastern continent, reached its culmination in America, Baptists confessedly were foremost. It would be impossible for a Baptist to write more confidently of this than others have written. Thus, in the seventeenth century, John Locke, the Unitarian, recorded his conviction that Baptists were the first, and up to that time had been the only, promulgators of "absolute liberty, just and true liberty, equal and impartial liberty." So the historian Bancroft, referring to Roger Williams as the first person in modern Christendom to affirm the doctrine of the rights of conscience, adds: "Freedom of conscience was from the first a trophy of the Baptists." And Dr. Leonard Bacon, widely honored as a leader in the Congregationalist body, writes: "It has been claimed for Baptist churches that, from the age of the Reformation onward, they have been always foremost and always consistent in maintaining the doctrine of religious liberty. Let me not be understood as calling in question their right to so great an honor."

It is not unnatural to believe that the little Baptist churches found through European lands, from the straits of Gibraltar to beyond the Arctic Circle, are holding a similar prominence in securing to the countries of Europe the large good which all men of generous impulse must covet for them. To say this is not to claim personal superiority for those connected with these churches. It is obvious that whatever advantage they enjoy is traceable to their use of weapons mighty for the pulling down of the strongholds of ecclesiasticism and formal worship.

### Clear Avowal of Freedom of Conscience

For these churches possess the advantage derived from a definite, consistent affirmation of religious liberty. The clear teaching which has been heard wherever Baptist churches, or men of conviction identifying them with Baptist churches, have appeared, which expressed itself in England thirty-three years before the Westminster Confession committed itself to an opposite teaching, is heard in the countries of Europe: "The magistrate by virtue of his office is not to meddle with religion or matters of conscience, nor to compel men to this or that form of religion, but to leave the Christian religion, to the free conscience of any one." *



JOHANN GERARD ONCKEN, PIONEER IN WORK IN GERMANY

And advocacy of religious freedom by Baptist churches is not characteristically a plea for themselves. It is a demand for recognition of the rights of all, evangelical and unevangelical, Christian and non-Christian. In the state of Rhode Island, founded when the followers of Roger Williams had complete control, notwithstanding the example set by church establishments and the prevalence of religious intolerance in neighboring states, a constitution was adopted guaranteeing "absolute liberty for all beliefs and practices not conflicting with good order and good morals." A Baptist church would dishonor its name if it should fail to contend for "just and true liberty, equal and impartial liberty."

But if we would recognize fully the advantage belonging to Baptist churches in their effort to promote ideal conditions in Europe, we must look beneath their formal confession of religious freedom. For it must be held that devotion to religious liberty is itself a resultant of deeper forces. The thoughtful student of the history of Baptist churches cannot fail to recognize that it is not by accident that respect for the rights of conscience has been found invariably among the tenets of Baptists; this belief has appeared always in conjunction with, and as the product of, more elemental convictions.

### Consistent Testimony to Religion as Spiritual

We recognize then among the forces promoting the service of Baptist churches their clear, consistent teaching regarding the spirituality of true religion. This teaching is emphasized and made conspicuous by the fact that among Baptists only those making confession of an experience of divine renewal are received into membership in the church or recognized in an ordinance of the church. Recognition of the spirituality of religion may justly be regarded as the central principle in the conviction of Baptist churches. This was the great discovery breaking upon those who, in many ages and lands, separated themselves from established ecclesiastic organizations, — religion is a personal relationship between a free soul and the personal God, and nothing

* From the Confession of English Baptists in 1614.

else is religion. From this central position obviously the well-known characteristic positions of Baptist churches result directly,— the worthlessness of forms as such, restriction of religious ordinances to those participating in them by personal choice, the authority of accredited divine teaching, the right of every individual to seek for himself, and to follow, divine teaching and guidance, the criminality of interference with the free discharge of this personal right and responsibility. All these positions follow by necessity from the conviction that religion is a personal relationship with the personal God.

It is clear that this central teaching not only represents a vast good in itself, but is the root principle of religious freedom. State establishments become an impossibility, since a true church membership must rest on a spiritual basis. Coercion becomes an impossibility; if used, its result would be worthless. It is told of one Ternoot, who suffered at the stake in England in 1575, that he died saying: "They who have the true doctrine will not persecute." True religion belongs to another realm than that in which the civil power rules.

### Repudiation of Sacramental Grace

A further advantage of Baptist churches in the mission to which they are committed is found in their definite, consistent rejection of the doctrine of sacramental grace. The belief that saving grace is communicated through the sacraments of the church is the bulwark of church establishments. Historically, it has been the bulwark of coercion. It has been always the alleged justification, and often, without doubt, the true cause, of the use of force in dealing with heresy; the belief has prevailed that these heretical persons must be won back to the church or suffer hopeless loss.

This teaching of sacramental grace Baptist churches have repudiated, and that consistently. All ceremonial is discarded except as it represents personal confession of an inward experience of divine grace. Where a church ceremony is extended to infancy declaration of the worthlessness of ceremonies is obscured. To retain pure ceremonialism in any form apparently is to concede the principle of sacramental grace; and protest against the work of the deadly octopus which stifles the religious life of European lands is weakened or destroyed. Baptist churches, more consistently than others, through abandonment of every ordinance not expressive of conscious relationship to Christ, oppose the doctrine of sacramental grace.

### The Affirmation of the Principle of Loyalty

One other advantage possessed by Baptist churches in their service for European lands is found in their clear and consistent advocacy of loyalty to divine authority. This principle, too, is the direct product of the central principle in Baptist teaching, and is itself a root principle from which the affirmation of religious liberty is a certain development. The confession of English Baptists in 1644 affirms, "There is but one law-giver concerning the worship of God, that is Jesus Christ; so, it is the magistrate's duty to tender the liberty of men's consciences, without which all other liberties will not be worth the having." Indeed, in the Christian Scriptures, the right of man to freedom from human constraint is corollary to the supreme principle of loyalty to God. It may be doubted if any passage of the New Testament contains more significant teaching regarding human liberty than is found in the injunction of our Lord, "Call no man your master upon earth, for one is your master in heaven."

This principle of loyalty to divine authority, rightly viewed, will not be thought unattractive. Some, indeed, are misled at this point. Emphasis upon the duty of loyalty seems to them to restrain and repel. The mistake is illustrated in those bodies in Europe who fancy that freedom from organization will commend them to the favor of the people. The tendency to abandon all requirement in connection

with church membership, leaving action in relation to church ordinances wholly to the preference of the people, is marked in these countries. It is perhaps natural that reaction from the rigid organization of the established churches, and the assertion, so popular in France, of "liberty, equality and fraternity" should dispose some to abandonment of rule and order in the church. But thoughtful men are not likely to be attracted by this. It is not freedom from requirement — the obliteration of safe rules for human guidance — for which nobler hearts are longing. It is rather the substituting for standards representing only fallible and arbitrary authority, a standard in which the soul may confide. The thoughtful mind will be inclined to affirm that it is by its revelation of trustworthy instruction and authority, quite as truly as by the lesson of liberty, that Christian teaching commends itself to the heart of mankind.




ENTRANCE OF NEWLY CHOSEN SERVIAN (GREEK) BISHOP INTO NEUSATZ

### Unguarded Liberty Perilous

The affirmation of loyalty supplies a defect which the serious mind cannot fail to recognize, in advocacy of liberty, as illustrated by many. For liberty in itself is not a supreme good; it may end in catastrophe. It is not alone the ignoble and bigoted in the national churches of Europe who contend strongly for the perpetuation of church establishments. Many noble minds shrink with a great apprehension from the thought of a disestablishment which to them is synonymous with blank unbelief and lawlessness. It is not strange that some believe that the adoption and maintenance of standards representing the judgment and experience of the wisest in the land, is to be preferred to the abandonment of mankind to no other guidance than the caprice of individual impulse or the shiftings of popular sentiment. To such souls some reassurance must be given if the principles of liberty are to triumph. Let the truth be received that all men are called to direct relation to the Supreme Ruler; that it is their privilege to receive guidance from him, and to yield personal obedience to him; then, restraint upon human liberty becomes the extremest crime which can



CONFERENCE OF DANISH BAPTIST CHURCHES, JUNE 12, 1904

be committed against the soul of man. The State may not speak because God has spoken. Man may not control because the soul may hear for itself the voice of God.

Baptist teaching, if true to its history and to its central formative principle, presents to the world this thought of unswerving loyalty to the authority of God. It stands for confidence in the Christian Scriptures as presenting divinely accredited instruction as to truth and duty. Even its adherence to a peculiar ceremony is significant of its conviction of the sacredness of loyalty.

In the city of Copenhagen, the fine old court-house bears upon its façade a motto copied from the introduction to a code of laws of the twelfth century: "With law shall we build the land." With law must the worthy life and the prevailing Church and the enduring State be builded.

It is for these reasons we must believe that the service which Baptist churches in Europe are quietly accomplishing will be found in the end both vastly influential and benignant. These little church buildings, strewn through European lands, represent a great good. However few in number or humble in station their worshipers may be, they are conserving and scattering seed in which is the promise of a harvest that one day shall make glad the lands.

## A Goodly Fellowship

To these characteristic principles our brethren in continental Europe are standing true. To meet with leaders and people is to be impressed with the simplicity and strength of the convictions controlling them. In all essentials of belief and practice, many among them seem mature and resolute as their brethren in lands in which the position of Baptist churches is strongly established. These men are true successors of the faithful confessors of the past, and true fellow-workers of all in our own land who are devoted to liberty and the upbuilding of spiritual life. To these workers our warmest sympathy and our practical cooperation should not fail to be extended. They are still only a little company. While in the United States Baptists number about one in twenty of the population, in Sweden they are but one in 120; in Denmark, one in 500; in Norway, one in 800; in Finland, one in 1,200; in Germany, one in 1,700; in Russia, dominated by the Greek Church, one in 6,000; in Roman Catholic France, one in 17,000; in priest-ridden Spain, one in 135,000. It is their lot to fight in the common warfare where the battle is hardest. They contend against powerful social influences. Their houses of worship are humble as compared with the costly structures of wealthy church

organisations. Lethargy and indifference begotten by the formalism of State churches make their task difficult. The steady, unintermitting drain upon their membership, particularly in Protestant Europe, through emigration to America, saps their strength. To us this tidal movement is a movement of incoming to which these churches contribute the best elements of social and spiritual strength; with them, it is a movement of outgoing, carrying from them those least willingly spared. It costs no little resolution and patriotic devotion to hold young men in whom ambition is strong to the task given to these churches in the life of Europe.

But, though few and contending against great odds, the members of these churches are waging their contest with a stout heart and a buoyant hopefulness. And the issue of the struggle cannot be doubted. John Adams said to the two Baptist leaders, Isaac Backus and President Manning of Brown University, when, in the year 1774, they came to the Continental Congress to plead the great ideas of religious liberty: "We might as well expect to change the solar system as to expect that the States will give up their establishments." But the States have given up their establishments, and in the first amendment of the Constitution of the United States is written: "Congress shall make no laws respecting religion or prohibiting the free exercise thereof."

There is a noble musical composition, an overture by the Russian artist, Tschaikovsky, which finds its theme in the supreme struggle of the army of Napoleon and the forces of Russia. The national hymns of France and Russia furnish the double motive of the music. At first, the stirring strains of the Marseillaise are heard, clear, resounding, jubilant. But the listener catches at length in a faint cadence a strain of the national hymn of Russia. For a moment it sounds and then is lost to the ear; but soon it recurs in a more protracted movement. Gradually the French anthem falters and breaks. Its notes become less confident. So the rival songs struggle in the supreme conflict. But the strains of the Russian hymn grow clearer and stronger, until at length the Marseillaise, overwhelmed by the rival music, is heard no more; and in an outbreak of viols and drums and trumpets, bells and organ, the national hymn of Russia exults in victory.

Such is the contest in which these little churches of Europe contend against a power, haughty and strong. But the strains of their song already are becoming familiar to an increasing company outside their immediate fellowship. Its melody, indeed, is but the interpretation of music sounding faintly in every human heart. And so surely as the future holds victory for God and truth, one day the Russian, the German, the Spaniard, and men of every speech, regaining their native utterance, shall lift glad voices in a victorious anthem.

# FROM · THE · WORLD-WIDE · FIELD

MY DEAR MR. EDITOR: On the principle that what deeply interests one man will probably interest some one else, I venture to send you the following. Much interest was aroused, as you know, a year or so ago, by the sailing of John Rangiah from Madras as the first foreign missionary from among the Telugu Christians. A letter from him from Natal, South Africa, contains a paragraph which I am sorry to bury in my letter file. Speaking of the attitude of his aged father, the godly and respected pastor of the little church in Perambur, Madras, he says:

My father, Rangiah, never spoke a hindering or discouraging word to me about my going to Natal. My brother several times cried before me and told me, "Brother, don't leave me! Brother Benjamin has gone before; I cannot leave you!" But never, not once, my old father spoke a small dejecting word. "John, if Lord calls you, you must go. So go. I am old; don't think of me. The Lord whom I served all my life long time never proved unfaithful to me. Now you are entering into the ministry. Do it with all your life. The Lord will protect me."

To those who have known the sweet-spirited old man, these utterances will seem entirely characteristic. They tinge with an oriental, almost a biblical, coloring the tragedy that has been enacted in so many English and American homes since the days of William Carey and Adoniram Judson. "He that loveth son or daughter more than me is not worthy of me."

Fraternally yours,

P. B. GUERNSEY.

NASHVILLE, TENN., Oct. 15, 1904.

WE rejoice over the regeneration of a company of eleven (nine men, two women) who were immersed August 8, five of whom are English soldiers of the Second Border Regiment; the rest, Chins, one man coming a distance of three days' journey. The immersion of the soldiers has aroused great antagonism on the part of the commanding officer, and I am afraid he has put a stop to our promising work in this direction, but he cannot prevent the new converts from proclaiming God's love and mercy among their comrades, and we hope and pray that they may continue the good work. — REV. H. W. B. JOORMAN, Sandoway, Burma.

A PLEASANT communication has been received from a brother missionary of the American Baptist Home Mission Society, Rev. H. P. McCormick, who is laboring in Porto Rico. As will be seen by the following extract from his letter, he is doing foreign mission work on a home mission field:

I enclose one of the cuts you sent, as it appeared in my paper here. It did good. At an association just held I spoke on foreign missions, as I am doing all I can in the paper to bring our 1,000 native Christians to work with the Missionary Union for world-wide missions, and think that by another year foreign missions will be one of our regular departments. Should be glad to have such literature as will help me keep this before our growing churches, and especially glad of such cuts as you may think useful. It will not, I assure you, be badly invested, work or money.

WE have had a "tenth" movement on our field, which began among the people themselves. It was a revelation to me of what they could do and of the perfect adaptability of this old-time method to their condition. It was taken up in one village after another until it had extended all over our field. All our Christians began to give the "tenth," not in every case a full tenth; but if not, a twentieth or a thirtieth. The result was apparent at once; contributions more than doubled, and two of our churches became self-supporting. But still we had not complete self-support on our field as a whole. Then we came to see how poor our people were. They were giving to the Lord of what they had, but how little it was! We then realized that, if we were ever to reach complete self-support, we must do something to raise the material condition of our people; or, in other words, put it in their power to support their own preachers and pastors. Our attention was called to the acquisition

of lands for our poor people. These could be secured of the government for the asking, and were available in large quantities. We took the matter up and, in a word, we have secured lands for nearly all. They now have something of their own, small though it be, and are not merely coolies, dependent upon the caprice of their Sudra masters. They are land-holders and, as such, independent of the caste man. A great many disabilities have thus been removed at once and they are like free men, both in body and in soul. The lands are called the Lord's lands, and they give the tenth of all the produce, just as they were giving from what they had before. This is the first year that we have been able to see the real results of their giving. — Rev. W. A. Stanton, Kurnool, South India.

REV. E. GRIGG, pastor of the English-speaking church in Rangoon, Burma, sends a letter from Mrs. W. B. White, one of the members of his church and a teacher in the Sunday school, from which we make extracts. They show what can be accomplished for the Master through a consecrated Christian home.

For some years I have received into my home a limited number of Karen young people whom I believe have been sent to me by the Master, who owns our homes as well as our hearts. These boys come to the city from their jungle villages to attend school, and often go to Catholic or non-Christian government schools, or board in Buddhist families even when attending our own schools. Some of these day scholars come to me here, and I try to throw around them the refinements of a Christian home, to shelter them from the temptations of this wicked city and to train them for God's service.

Two years ago last August four new boys applied for admission, and I was almost afraid to take them, as it seemed not improbable that they would be no help to the younger boys; but I hardly dared reject them, as they might have been led to me by the Master himself. They had been boarding in a Burmese house, and had rarely attended religious services in town, as every influence in that heathen family was against them. One of them was the son of a Christian, and two others the sons of a Karen Buddhist, from the large village of Okkan, where Ko San Ye has led so many heathen to the knowledge of a Saviour. None of the boys attended our school, but went to the Roman Catholic, the Church of England, or Mohammedan schools.



STUDENTS IN THE THEOLOGICAL SEMINARY, YOKOHAMA, JAPAN

Before long they began to question about the way of salvation. God's Spirit was touching their hearts. Word came from their village that over seventy heathen had been converted, and all baptized on one Sabbath. The sister of the heathen boys had asked baptism, but the father forbade it. I believe that two of my boys were converted about that time, and the other was very near the Kingdom. But alas! he has chosen the ease of worldly prosperity and favor of a wealthy father, at whose bidding he even put on the yellow robe of the Buddhist priest and received the worship and offerings of the people. His younger brother, Aung Zin, was of a firmer character. Two years ago he wanted to be baptized with his cousin Tom Baw, but not till fifteen months ago did he decide to follow Christ whatever the cost. He was very happy after his baptism although his father cast him off, and he was forced to go to his grandfather, a Christian man. He planned to study in the Insein seminary and lead others to the Saviour, giving his life to the preaching of the gospel. But God's ways are not our ways.

After his baptism Aung Zin's health failed. He tried ordinary medicines without effect. Then his father relented, and had the model of a pagoda made. This he took to his son, saying: "Son, you have tried other things, now try a Burmese remedy. I want you to worship this pagoda." The young man answered. "Father, I am a Christian; I cannot do that." "But, son, the missionaries need never know." "But God knows" was the firm reply. From that day the father never looked at nor spoke to his son. He told others he had now but one son. A few months ago he came here again, and I put him under the care of Dr. Coté, and he seemed to grow rapidly better. But after a time he became homesick; he heard the call of the jungle, and went back to his village. After months of patient, cheerful endurance, the Saviour he loved so much called him to his reward. May he, being dead, yet speak to the relatives left behind, and to you, dear home workers, giving you courage to go on in a work to which God gives such signal proofs of his favor.

# HELPS *for* HOME WORKERS

## Program for the Monthly Missionary Meeting

## *The Gospel in Japan*

**To prepare the following program the new historical sketch "Missions in Japan" should be freely used. It can be obtained from The Literature Department of the Missionary Union. Price five cents. We commend, also, the articles in the secular magazines noted on page 773. For added helps, see inside cover page.**

1. SERVICE OF SONG.
2. PRAYER.
3. SCRIPTURE LESSON.
4. JAPAN OF TODAY. — Its country, people and government.
5. THE FALSE RELIGIONS.
   What are they and to what extent are the people influenced by them?
6. HOW DOES THE MISSIONARY IMPART CHRISTIAN TRUTH IN A HEATHEN COMMUNITY? See article on "Touring in Northern Japan."
7. WHAT STRATEGIC CENTERS ARE OCCUPIED BY OUR MISSIONARIES IN JAPAN? Tell something of Yokohama, Tokyo, Osaka and Otaru.
8. SPECIAL PRAYER FOR MISSIONARIES AND CHRISTIANS.
9. HOW ARE ALL THINGS WORKING TOGETHER FOR GOOD IN JAPAN TODAY?
   Articles of Dr. Dearing and Mr. Fisher.
10. WHAT SORT OF CONVERTS ARE BEING WON? Incident related by Mr. Tenny.
11. WHAT APPEAL DOES THE PRESENT SITUATION PRESENT TO THE CHURCH AT HOME? p. 740.
12. WHAT CAN WE DO TO HELP MEET IT THIS YEAR?
13. OFFERING.
14. CLOSING PRAYER

### What Results to Expect

IT is not to be expected that every member of the church will become enthusiastically devoted to mission work. There are many things that call for attention in the kingdom of Christ, and it is perfectly natural for people to have specialties in Christian work as well as in secular life. But the missionary concert will tend to broaden the outlook of the whole church; it will awaken some who have been altogether indifferent to missions; it will gradually bring the people to look at missionary questions from the point of view of knowledge instead of ignorance; it will lead to giving to missions from conviction and love, instead of momentary feeling or carelessness; it will train up the young people into an understanding of the principles on which missions are founded; it has led, and it may again lead, some servant of Jesus to see the field as it really is, and to hear the call which the Master has for him to go and reap in it.

### Use of Literature

THE great problem of our Literature Department is not only to provide good literature, but to get the people to read it. "Pastor," said a good brother, "your sermon just suited me; in fact, any kind of a sermon suits me." But it is not so with literature in these days. We are so overwhelmed with it that we pass by a great deal without stopping to look to see whether it is interesting or not, and so there is a great deal of our best missionary literature that many people never read at all. The missionary concert can serve as an introduction to some of this literature. When something is read from the MAGAZINE or from the many books and pamphlets that describe our mission work, tell where it is taken from, at least in some instances; or say, "The rest of this story you can read in the leaflets that will be distributed at the close of the meeting." In such ways we can lead up to a much more general use of our missionary literature.

### Japan in the Magazines

THE secular magazines for November have an exceptionally strong Russo-Japanese flavor. We note particularly in *The Century* articles entitled, "A Powerful Arraignment of the Russian Oligarchy and the Present Czar," and, "The Philosophy of Japanese Patriotism"; in *The World's Work*, "Vivid Pictures of Great War Scenes," "The Emperor of Japan," and other articles; in *The Booklovers' Magazine*, "What the Japanese are Reading," also a list of recent books on Russia, Japan and Korea. *The World Today* also discusses various aspects of the present situation. These articles furnish valuable sidelights to the study of Japan, and we commend them to those who either in study class or mission circle are taking the course on Japan prescribed for this year.

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### The Pastor's Responsibility

THERE is no class of men upon whom the success of the Missionary Union is more dependent than the laymen who so loyally give of their money and their sympathy in support of the great work intrusted to our care. Such an appeal, therefore, as that which appeared in *The Standard* of September 24 under the title, "A Denominational Disgrace," by Mr. George R. Lewis of Des Moines, Iowa, is fully appreciated. We wish that it might bring conviction to many hearts, and that the treasury of the Union might be so filled that we could adequately meet the many pressing demands presented on our several fields.

Pastors, what is to be done about it? We turn to you at this time, in the name of countless multitudes who look to our missionaries for guidance and help. The Master says: "Give ye them to eat"; the burden of proof is on you to show that they need not be turned empty away.

We are grateful for such an indorsement of Mr. Lewis' words as came from the pen of Rev. A. S. Hobart, D.D., in *The Standard* of October 8. In commenting on the above mentioned article he says:

> Somehow the facts of the situation are put in a way to make them felt as they ought to be felt. Especially true is his serious charge that on the pastors rests the responsibility, and the failure to respond is almost wholly due to them. *One needs but one minute's thought to see that no church would be without one contributor and one contribution if the pastor himself made one;* and further than that no church would be limited to one contributor if the pastor had the courage and the grace to put the collection box on the table and say: "Those who desire to help carry out the Great Commission will find a channel here for their gifts," and then put in his own. A pastor who could not do that in any church, no matter how hide bound and soul shriveled its "dominating individuals" are, has not the leading qualities to fit him for that field. He will do better work where the stumps are out and the meadows clean, than he will clearing the land. I have been situated so that for twenty-five years I have been called upon to study missionary statistics, and I know many pastors. I have yet to find one case where a pastor who loved missions (or who even worked for them without love, but from duty) did not get offerings from his church.
>
> To use the new and inelegant but well understood phrase, "It is up to the pastors" to see that the vacant places in the missionary columns of statistics are vacant no longer. They cannot escape. Every man of them is a guilty man if some offering is not presented, and if some one of the guilty ones reads this and feels angry let me push the sword of truth in a little further, and turn it around. You, my brother, whose business it is to preach and teach the Great Commission, are recreant to one half your duty; and in your heart of hearts you know it. Do not be angry at this It is not said in anger, but in the most sincere brotherly love.

In perfect accord with the above sentiments is that recently expressed by a leader in the Episcopal Church in a report of the recent Episcopal convention in Boston:

> In the matter of missionary offerings the new canon takes more positive ground than ever before by directing that each parish or congregation shall make at least one offering a year for general missions. This was no doubt suggested by the passage in the annual report of the board of managers that 2,300 congregations, containing about 160,000 communicants, made no offering last year, unless it was through the women and the children. The proposition aroused some opposition on the ground that a clergyman cannot compel his people to make missionary offerings. *But the deputies were plainly convinced that the trouble lies not so much with the people as with the clergy,* who give the people no information about missions and no real opportunity to give for their maintenance. So the mandatory section passed by an almost unanimous vote.

### A Year in our Mission Fields

THE following list of "special topics" has been adopted for the coming year, in accordance with which we aim to give helpful material from month to month. The MAGAZINE may thus prove of the greatest value to those who arrange their monthly meetings in accordance with this list.

1905

| | |
|---|---|
| *January.* | Educational Number. |
| *February.* | Among the Telugus. (Baptist Union topic.) |
| *March.* | Medical Missions. |
| *April.* | Our Philippine Mission, Woman's Work. |
| *May.* | The Congo Free State. |
| *June.* | Anniversary Number. Burma. Student Volunteer Work. (Baptist Union topic) |
| *July.* | Annual Report Number. Assam. What the Baptist Union has done for Foreign Missions. (Baptist Union topic.) |
| *August.* } *September.* } | Gleanings from Mission Fields. (Baptist Union topic.) |
| *October.* | Japan of Today. (Baptist Union topic.) |
| *November.* | The Home Department. |
| *December.* | Holiday Number. The Press and the World-Wide Gospel. (Baptist Union topic.) |

Although special attention will be given to the above topics it is our purpose not to confine ourselves to them too strictly. Plans are already under way for additional material bearing on many aspects of the work at home and abroad, including some suggestive symposia which will be participated in by well-known pastors.

### Sunday School Collection Envelope

AN attractive collection envelope for the use of Sunday schools has been issued by the Sunday School Cooperating Committee of the Missionary Union and the woman's societies. It is hoped that many of our schools which have hitherto made only small offerings to this cause may largely increase their gifts, and thus help our societies to take advantage of the many calls for aid from all our fields.

### A Japan Reference Library — A Remarkable Offer

THE large demand for the two new books on Japan, "Sunrise in the Sunrise Kingdom" for general study classes, and "Dux Christus" for woman's circles, is an encouraging indication that some earnest missionary study is to be pursued this winter. The value of the work done will be greatly enhanced if it can be carried on with suitable helps. To supply this need a special library of selected books of reference, in uniform binding, has been published, and will be sold at a greatly reduced price. These books are selected from a long list, and cannot fail to please.

*The Library*

| | List Price |
|---|---|
| The Gist of Japan (*Peery*) | $1.25 |
| Japan and Its Regeneration (*Cary*) | .50 |
| Evolution of the Japanese (*Gulick*) | 2.00 |
| Japanese Girls and Women (*Bacon*) | 1.25 |
| Life of Neesima (*Davis*) | 1.00 |
| Handbook of Modern Japan (*Clement*) | 1.40 |
| Japan: Country, Court and People (*Newton*) | 1.00 |
| A Maker of the New Orient (*Griffis*) | 1.25 |
| Add one copy of either of the textbooks,* | .50 |
| Total list of prices | $10.15 |
| Our special price (express not prepaid) | $5.00 |

Send all orders to The Literature Department, A. B. M. U., Tremont Temple, Boston, Mass.

* State whether "Sunrise in the Sunrise Kingdom" or "Dux Christus" is desired.

THIS number of the MAGAZINE should furnish valuable reference for our study classes pursuing the Japan course.

HAVE you noticed the feature of examination open to all study classes in "Sunrise in the Sunrise Kingdom"? The examinations will be conducted by the B. Y. P. U A.

THERE are more preachers at work among the population of London than there are missionaries in the entire heathen world. London needs all her preachers, but how about the heathen?

THE new mission study course on Japan gives promise of being very widely used. Classes are forming rapidly for the study of the textbook, "Sunrise in the Sunrise Kingdom," and reports from leaders show an enthusiastic interest on the part of the students.

# Missions in the Sunday-School

## Missionary Lights on the International Lessons

By Rev. J. Mervin Hull



Photo by F. D. Phinney

KAREN CHORUS, BASSEIN, BURMA

LESSON X. 2 CHRON. 29: 18–31; DEC. 4

*Hezekiah Reopens the Temple*

**The New Song (vs. 27, 28)**

CYMBALS, psalteries and harps; trumpets and "the instruments of David"; and, supported by this far-sounding orchestra, the song of the Lord swelling in a majestic chorus of praise to God! It was a glorious day in Zion when Hezekiah reopened Jehovah's temple, renewed and beautified; and the whole service reached its climax of enthusiasm in the service of song. The religion of God is a religion of joy and praise, a religion of abounding gladness; but he is not satisfied with praises sung at Jerusalem only. The one hundredth psalm is the Great Commission set to music: "Make a joyful noise unto the Lord, *all* ye lands." This broad view of God's purpose for the nations is amazing, considering when it was written; but how inspiring is the fact that this glorious song is slowly making its way among all nations, translated and sung in one language after another.

The songs of most heathen nations are weird and gloomy rather than joyful, but when the gospel comes to them, then a new song is put in their mouth. The Karens of Burma afford an illustration of remarkable progress in Christian song. Some years ago Dr. Mabie heard a large Karen chorus sing the "Messiah," and he said that it was equal to the work of the best singing societies in America; and when the exultant strains of the "Hallelujah Chorus" sounded forth there was not only the thrill of the splendid music, but the joy of a new nation in the choir of God.

And if we know these things and enter into the spirit of them as the Giver of the voice of song desires, we shall hear in these new songs of the nations a prelude of that other "new song" which shall be sung before the throne of God by those redeemed by the blood of Christ, out of every kindred, and tongue, and people, and nation, and it will add to our songs here a note not written on any staff, but which is melody in our hearts.

LESSON XI. 2 KINGS 17: 6–18; DEC. 11

*Captivity of the Ten Tribes*

**Statutes of the Heathen (v. 8)**

WHY disturb the heathen? They are just as sincere in their worship as we are, only they do it in a different way." This is the gist of an objection to missions urged by some who have little knowledge of the facts. This lesson shows things as they really are; the very principles on which heathen religions are founded are radically corrupt and lead men to do evil instead of good. Outside of the Bible this truth has rarely been set forth more clearly than by Lord Macaulay in his arraignment of the religion of India. It is worth reading again.

"In no part of the world," he says, "has a religion ever existed more unfavorable to the moral and intellectual health of our race. It necessarily debases every mind which receives it as truth. As this superstition is of all superstitions the most irrational and the most inelegant, so it is the most immoral. Acts of vice are acts of public worship. Crimes against life and property are not only permitted but enjoined by this odious theology. But for our interference human victims would still be offered to the Ganges, and the widow would still be laid on the pile with the corpse of her husband, and burned alive by her own children. It is by the command, and under the protection, of one of the most powerful goddesses that the Thugs join themselves to the unsuspecting traveler, make friends with him, slip the noose around his neck, and murder him."



Photo by W. B. Boggs

HANUMANTHUDA, THE MONKEY GOD
The tutelary god of the children

Is it any wonder that Israel was condemned when they left the commandments of Jehovah and walked in statutes as wicked as these? Is it strange that our Lord himself has laid it upon us to tell these nations of the new statutes of love for God, for home, for purity and righteousness?

LESSON XII. DEC. 18

*Review*

**Suggestions**

PERHAPS, teachers, there may be a few minutes during the review lesson to mention the points on missions which have been considered during the quarter. Find out how many of the class take the MISSIONARY MAGAZINE; how many have read the points on the Sunday school lessons, and whether they have been at all helpful. We are anxious to make this department useful, if possible, and we would be grateful for any suggestions from you.

*The Purpose* of these "Lights" is not, of course, to inaugurate a systematic study of missions as a part of the regular Sunday school work, but to show the connection between the lessons and some part of mission work, and to stimulate an interest for more information. Here follow a few things which we hope to develop:

*Missionary Literature.* If the point about missions is brought into each lesson, it will increase the interest in the MAGAZINE, and in all forms of our mission literature. At the present time we are receiving some very encouraging letters at the Rooms which speak of the interest and value of this literature. Why not make a beginning

by securing a subscription to the MAGAZINE in every home represented in your class?

*Broader Study.* From little to more. These lesson points will stimulate an interest in the Mission Study Classes and other special methods. Great numbers are engaged in this already. There is a large demand for the textbook, "Sunrise in the Sunrise Kingdom," which should be ordered at the Rooms in Boston.

*Personal Cooperation.* This is the only way that a permanent interest in missions can be built up. It will insure at length a solid foundation of conviction, and a willing heart of devotion and loving support.



Photo by J. F. Smith

PUPILS AND TEACHERS IN KAREN SCHOOL, HENZADA

LESSON XIII. ISA. 9: 1–7; DEC. 25

*The Prince of Peace*

**No End (v. 7)**

THE time is coming when the Church of Jesus Christ will not think of having a Christmas celebration without giving a prominent place in it to world-wide missions. "Unto all people": that is the central fact in the angel's message to the shepherds of Bethlehem; and how the magnificent prophecy of Isaiah is dwarfed if we restrict it to anything less. No, there shall be no end of the increase of his government and of peace; it goes around the world, and around the world again, and every time it makes this "land of shadow" brighter and better.

Charles Dickens has been called the father of the modern Christmas, because in his delightful Christmas stories he emphasized so touchingly the virtues of home love and unity, and reaching out the helping hand to those in need. But on the first Christmas that ever was the angels of heaven set forth a view of its meaning, so broad and so full of love to men that it never has been possible to add anything to it. But the world has never fully understood this meaning.

It is high time for us as Christians to adopt this broader view of Christmas, and to work it out in practice. Think not less of our own homes, our children happy with their gifts, but think also of the people that walk in darkness, and help them to see the great light. And begin this by entering upon a definite study of missions. This is fundamental. As the author of "Twenty Centuries of Missions" well says: "It must be recognized that without a definite knowledge of this grand work which has been committed to the Church, there can be no abiding interest in it, and consequently no true success."

**Orient Pictures**

HOW can the children be kept interested on rainy days and Sunday afternoons? A few packages of Orient Pictures will help to solve this problem, and at the same time teach much truth. Children like to see things as they really are, and these pictures are reproductions from photographs, representing boys and girls, animals, strange people, costumes, weapons, occupations, idols, temples, mission scenes and many other subjects from all countries where our missionaries are at work. These pictures are printed on heavy paper, 6½x8 inches, and are sold at the low rate of one cent each. For illustrated catalogue address Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass.

# EDITORIAL.

**The General Convention of the Episcopal Church**

This body, which was in session in Boston for about three weeks in October, was in many ways a remarkable assemblage. We were particularly interested in the earnest appeal made for permission to use the revised version of the Scriptures in the services of the church.

The emphasis given to foreign mission work was most significant, and indicative of a decided advance in spiritual earnestness in this body. The three great mass meetings, two in Tremont Temple and one in Symphony Hall, devoted to the interest of missionary work, home and foreign, were the most notable gatherings of all, and the addresses were characterized by intense moral earnestness and a devotion to Christ which many other churches might well seek to emulate. The Episcopalians are taking a large view of their obligations in missionary work, and are sustaining their representatives in the field with generous contributions. Bishop Brent appealed for $25,000 for hospital work alone in Manila. The appropriations for our entire work in the islands, which is replete with opportunity, falls far short of any such amount. The archbishop made a strong appeal to all to come into line with the Church in the advance movements of the day, and to do all in their power to hasten the time when it would be considered a discreditable thing for any one to say that he was not interested in missions nor acquainted with their progress.

**The Free Church of Scotland and Its Property**

It is a most extraordinary situation with which the United Free Church of Scotland finds itself confronted, as a result of the decision rendered some time since by the House of Lords. By a vote of four to three it was decided that in consequence of the Free Church having joined with the United Presbyterians, they had virtually abandoned the principles of the Free Church and could no longer lay claim to the property and trust funds held in the name of the Free Church. Property, therefore, to the amount of several million pounds sterling, is legally transferred to a small contingent of the original Free Church, which refused to enter into the proposed union. While the decision, according to the strictest interpretation of the law, may be legal, it is generally considered to be grossly unjust; and unless some compromise can be brought about the United Free Church must buy back their extensive property, including churches, manses, colleges and mission equipment. From a missionary standpoint we feel a deep interest in the final issue, for with the heavy demands which are likely to come upon the home church, the support of their extensive missions abroad will be maintained with great difficulty.

**The Peace Congress and the Congo Free State**

While from many points of view the sessions of the International Peace Congress, which met in Boston recently, were full of interest, the one which appealed to us most strongly because of its missionary significance, was that in which addresses were made in behalf of the oppressed inhabitants of the Congo Free State. Mr. E. D. Morel, a representative of the Congo Reform Association of England, and Rev. Mr. Morrison, a missionary of the Southern Presbyterians, told of the unconscionable way in which the king of the Belgians has broken all the leading points in the treaties by which he has secured his present power in Central Africa. They showed that although the Arab slave trade, once the

curse of the country, has been suppressed, it has been supplanted by a form of slavery quite as terrible and much more subtle; that although railways and steamboat traffic have been established, they are used for the enrichment of the king and private corporations; and in no sense for the advantage of the people themselves. Large areas of country are rapidly becoming depopulated as a result of the cruel practices of the native agents, whose orders are executed by armed native troops, chiefly cannibals.

Tales of such horrors as are commonly committed in the Congo Free State could scarcely be duplicated in the history of any savage people. Mr. Morel is using his influence to bring our government to unite with other great powers in calling for a thorough investigation by an impartial tribunal, of the system which can not only permit, but inaugurate and persistently pursue, such an iniquitous policy. We hope that any who may hear the addresses of Mr. G. H. Head, who is now in this country as a representative of King Leopold, will not be overinfluenced to believe that the present administration is beneficent and well-meaning in purpose. As has been stated recently in *The Indian Witness*, "It is too late in the day for any one to attempt the whitewashing of the Congo administration. The brutal facts are proved up to the hilt. The hour for explanations has passed; the hour for justice has arrived." For a comprehensive statement of the case we commend the article by Booker T. Washington in the *Outlook* of October 8. See also Mr. Huntington's article in the last MAGAZINE.

**Results of Official Visits to Europe**

At recent meetings of the Executive Committee, Dr. Barbour and Dr. Wood made interesting reports of their conferences with brethren in Europe during the summer. They presented a plan, which was heartily endorsed, for the aid of Baptist churches in France, whereby it is hoped that a larger spirit of independence will be fostered and more aggressive evangelistic work be done. Whatever aid comes from America is to be given not to individual pastors but to the various churches, which shall regard such help as supplementary to what they themselves are able to do in caring for the work as a whole. The Committee have authorized the appointment of two general evangelists, one each for the northern and southern districts, whose work shall be to aid the struggling and weaker churches, and to engage in special evangelistic work in strategic centers. The two Baptist churches of Paris are also considering the advisability of uniting their forces in the hope of more effective work.

Dr. Barbour has also had an interesting conference with representatives of the Mennonite brethren from South Russia, who came to Germany to meet him. It is significant as illustrating the conditions in Russia that these brethren had to pay twenty-five dollars for passports before they were allowed to leave the country. A definite plan of cooperation between the Mennonites and the Missionary Union has been adopted, whereby they agree to support the work in the South India Mission carried on by the missionaries whom they have sent out, and to pay at least one half of their salaries, and more if they are able. They are ready now to send another man in addition to the three already in their service, and he has been regularly appointed by the Executive Committee.

**A Recent Buddhist Convention**

Copies of several numbers of *The Rangoon Gazette* have recently been sent us from Burma which contain references to one Gregory, a European who has become a Buddhist, has adopted the name Bhikku Ananda Metteyya, and in some way has assumed the leadership of a Buddhistic society known as *Buddhasasana Samagama*. At the last general convention of this society in Rangoon, "Bhikkhu," "the lecturer," or "Ananda M." as he is variously referred to, delivered an address which was published in full, the text of which lies before us as we write. He is evidently a

man of strong personality and of considerable ability. His radical utterances regarding the beauty, holiness and power of Buddhism are such as we might naturally expect from one who has swung from the extreme of faith in Christianity to the adoption of the absurdities of Buddhism. His great purpose at present, the one to which he seems to be devoting all his energies, is to infuse enough of the missionary spirit into his co-religionists to move them to undertake the work of converting the Western nations to this Eastern faith. Some extracts from the address of "Ananda M." will be of interest to our readers:

. . . It is not for Burma, which has learned in so many ways the teachings of the Master, and learned them well, to aspire to become a great fighting nation like the Japanese. Far otherwise is the hope I cherish on her behalf. What I look to, what for this nation of Burma I do most earnestly desire and hope, is that Burma should stand forth in future ages as the true representative of our Master's teaching, even, as it is now the true inheritor of his law; that Burma should become the world's enlightener, rendering to all the world the noble treasure of that most precious jewel, that she might be the teacher of the world in all that is great and noble and tending towards the renunciation of the self.

And to this end this society stands as a symbol today. It is the means ready to Burma's hand. It is a means whereby you can exemplify your charity, not here in Burma by giving of ostentatious gifts, but there away across the water, by giving the greater gift of the law that has been so great a gain in your own lives.

. . . Without such organization as that of this society I doubt much if Burma will ever effect anything. You are aware of the great danger which threatens our religion today. Burma stands at the parting of the ways, in a transition period between the old way and the new. Burma has to learn the great lesson which has made the West, and in these latter days Japan, powerful, as the world counts power, of giving up this self for a greater, — the lesson of solidarity. She has to learn that lesson of solidarity, yet not for aims of state but for the far nobler aim of religion. In our Western schools this day your younger generation is learning this lesson, but for want of proper instruction it is fast losing its hold on that religion which is the very life and the sole hope of Burma. There is, as it were, a race between those two things. Will your sons have learned the lesson of solidarity before they have forgotten their Buddhist faith? The answer is an equivocal "no," unless some new force comes into play in time. The pride of Burma in the past has been its order of the Yellow Robe.

Editorials published subsequently in the *Gazette* ridicule the whole movement and point out the absurdity of any one hoping for a successful issue of a mission to the West. We quite agree that Buddhism as it really exists in Burma could never gain a foothold among us, but as a matter of fact Buddhistic ideas, a Buddhist cult, are rapidly spreading in this part of the world. People who have no conception of the nature of the pit from which these ideas emanate readily accept them as of transcendent value.

From the editorials referred to above, we quote the following striking paragraphs: —

. . . Ananda Metteyya seems to labor under the delusion that Burma is the repository of pure Buddhism. The fact that Burma possesses thousands of sets of the Buddhist Scriptures in their oldest and most orthodox form proves little. Buddhism in the books, and Buddhism as we see it every day, are two very different things. Europe also possesses all the Pali texts and many of the commentaries, but it cannot, therefore, be said that the purest form of Buddhism exists in Europe *We would venture to say that at the core the Burmese are not Buddhists and never were;* there are exceptions, of course, but we are speaking of the masses. The little of Buddhism they have is a thin veneer, a very inadequate covering to ancestral worship, so inadequate that at every moment and in every place, even on the pagoda platforms, the old spirit worship appears in a most incongruous fashion. Ten centuries of Buddhism have not changed their primordial beliefs. The Burmese and, possibly, all the Indo-Chinese nations which have embraced Buddhism, present the strange spectacle of duality of worship; of two religions, existing side by side, without intermingling; both equally practiced by the masses, with a preference, however, for the one that was first in the land. . . . To put it more precisely, the Burmans are Buddhists only on Buddhist festival days and at more or less formal gatherings, while in the privacy of family life they are nat (spirit) worshipers so wholly and completely that their every action and every thought, like their national theater, are pervaded by Shamanism, which is most emphatically condemned by their adopted religion. Every house has a cocoanut in front of it for the propitiation of a nat; a mother frightens a naughty child by calling on the name of a dreaded nat. Besides the thirty-six national nats, every place of any consequence can boast of one or several celebrated spirits: in Rangoon, for example, there are the Sule nats . . and so on *ad infinitum*. Even the most orthodox amongst the community, laymen and monks, are not free from the taint.

# PERSONAL & OTHER NOTES

## Born:

ERICK JOSEPH BRADSHAW, at Kiating, West China, August 24.

WAYLAND REVILLE RICE, at Rangoon, Burma, September 25.

ELIZABETH LINCOLN MARSHALL at Insein, Burma, September 15.

EIGHT members of the Swedish National Parliament are Baptists.

REV. G. R. DYE, formerly of Thayetmyo, Burma, has accepted the pastorate of the Baptist church at Waterloo, N. Y.

THE Literature Department of the Missionary Union is preparing to issue Swedish and Danish editions of some of the most helpful leaflets now in circulation.

WE deeply sympathize with Rev. and Mrs. J. A. Curtis of our Telugu Mission, in the death of their youngest child, Mary, which occurred at Hanamakonda, September 6.

MRS. FRANK KURTZ sailed from New York on October 8, to join her husband who is located now at Madira, a new station on the Hanamakonda field, where the outlook is full of promise and a large number have recently been baptized.

MR. HENRY W. PEABODY of Salem, Mass., a member of the Executive Committee of the Missionary Union, expects to visit Japan, the Philippine Islands, Burma and other parts of the Orient during the coming winter.

GRATEFUL acknowledgment is made to the Mitteneague Paper Company of Mitteneague, Mass., for the privilege of reproducing the little Japanese drawings found on the first few pages of this number. They are taken from their beautiful catalogue of Strathmore Japan paper.

IT will doubtless be of interest to those who sent contributions to Mr. Beaman for famine relief work some time ago, to know that in Kiating alone he was enabled to feed at least 20,000 people through this aid, and in Yachow as many more.

IT is gratifying to hear that Rev. F. D. Crawley, of Moulmein, Burma, who suffered a stroke of paralysis more than a year ago, has so far recovered his health as to be able to perform his pastoral duties with very nearly his accustomed efficiency.

REV. K. HOSHINO, a Presbyterian pastor from Tokyo, Japan, called at the Rooms recently and presented a card of introduction from Dr. Dearing. Mr. Hoshino was for several years an instructor in our theological seminary in Yokohama. He is at present vice-president of the Japan Evangelical Alliance and an acknowledged leader in Christian work.

RECENT letters from Loikaw speak of the severe illness of Rev. S. E. Samuelson, from which, however, he was recovering. Heavy responsibilities have been carried by our brother in this frontier field, and he ought to receive reenforcement at an early date. There are other fields too, where burdens are well-nigh crushing our faithful workers. Who will go, and who will send relief?

AN appropriation of $200 has recently been made to Rev. A. A. Forshee of the Philippine Islands for the purpose of fitting up a dormitory and boarding home for the boys who are in Bacolod attending the Provincial High School. It is hoped that after this initial outlay the home will become self-supporting. While it is not expected that this will meet the need of a Christian school, it is hoped that it may prove most helpful to the boys by throwing about them a strong Christian influence while they are in Bacolod.

THE cause of missions has lost a warm friend in the death of Mrs. Will Carleton, of Brooklyn, N. Y. At one time she was a missionary of the Union, the wife of Rev. S. T. Goodell, of Bassein, Burma.

A COMMUNION set is needed by the church at Ukhrul, Assam, under the care of Rev. Wm. Pettigrew. Other similar requests have come to us; and if churches which have any old sets they wish to dispose of will send them to the Editorial Secretary, Tremont Temple, Boston, he will see that they are forwarded to the stations needing them.

A MOVEMENT has been started among the friends of the late Mrs. Ingalls of Burma for the purpose of raising funds to build a protecting wall around her grave, which in its present condition is liable to encroachment. The sum of $250 will be needed, and it is believed that many will be glad to contribute towards this amount, a portion of which has already been raised. Money may be sent in care of Chas. W. Perkins, Treasurer of the Missionary Union, Tremont Temple, Boston, Mass., who will forward the same for the purpose stated.

WE call attention again to the importance of prepaying the postage *in full* on all letters and other mail matter sent to the missionaries who, otherwise, are obliged to pay *double* postage. In one of the mission compounds, recently, three families received four American letters, in one mail, on which forty cents were due for postage. Glad as the missionaries are to hear from their friends, most of them can ill afford to bear this added expense of so doing. *Remember that the rate of postage on letters is five cents a half ounce; postal cards, two cents; newspapers, books, etc., one cent for each two ounces.*

SEPTEMBER 30 was the twenty-fifth anniversary of the marriage of our senior male missionary in Japan, and a few evenings later a company of about thirty missionaries and other old friends, residents of Yokohama, assembled in the home of Dr. and Mrs. Dearing to celebrate the event and to offer congratulations. It would have been a good place to send some of those travelers who think that the missionary is *persona non grata* in the foreign community, that they might hear the hearty good wishes expressed by business men as well as missionaries of other societies than our own on this occasion. There were assembled some ten who have spent a like number of years in Japan with the Bennetts, and a number of others who have been here nearly as long. Original poems were read by Mr. C. K. Harrington and Mrs. Dearing; an original song for the occasion was sung, and two beautiful solid silver pieces of Japanese workmanship were presented with appropriate words by Dr. Dearing, the gift of old Yokohama friends. It was a pleasant occasion and a fitting recognition of the faithful services of two worthy missionaries after a service in this land of nearly twenty-five years.

CHRISTIAN people of every denomination should have a special part in the success of all worthy institutions. A publication which has modestly but firmly stood for all that is best in family life in this country for three-quarters of a century deserves the approval of all, especially of those who support the Christian Church. Such a publication is *The Youth's Companion.*

If a reason for the hold *The Youth's Companion* has on its three generations of readers had to be given in a single word, that word might well be "trustworthiness." It is trusted by men for its honest, unbiased treatment of public affairs; it is trusted by mothers for the ennobling influence it exerts on the young and impressionable; it is trusted by the young people for its inexhaustible wealth of good stories, and the accuracy of its information in all matters of science and history.

*The Companion* exercises a wholesome influence on the entire family circle, and no better service could be rendered than to place this popular paper in any family which is not now receiving its weekly visits.

**"How to Study Pictures"**

WILL be the title of a series of articles in the 1905 St. Nicholas for readers old and young. Mr. Caffin is known as one of America's leading art critics; and these papers will treat the subject in a novel and valuable way. Beautiful copies of the pictures selected by Mr. Caffin from the world's masterpieces for discussion have been prepared especially for St. Nicholas and will appear with the articles. Each month the pictures contrasted will be printed on opposite pages.

# The Literature of Missions

UNDER OUR FLAG. By Alice M. Guernsey. Fleming H. Revell Company. Price, 50 cents net.

This is a bright and interesting text-book for mission circles.

THE MODERN CRISIS OF RELIGION. By Rev. George C. Lorimer, D.D. Fleming H. Revell Company. Price, $1.00 net.

A book of special interest to the Christian public just now is the collection of a dozen sermons by the late Dr. Lorimer. These all bear on the same general subject, — the problems which face the Church of today, and are treated with a broad grasp and a forceful style which leave no shadow of doubt as to the author's conclusions.

GLORIOUS PRAISE. By Harvey & Burnett, Louisville, Ky. Price, single copy, 35 cents; per doz., $3.60, not ppd.; per 100, $25.00, not ppd.

This is a new hymnal worthy of note. Besides containing well selected old favorites, it introduces many beautiful new hymns by such well-known men as Dr. W. H. Doane, the editor and the composer of "Rescue the Perishing," "Safe in the Arms of Jesus," etc., and Wm. J. Kirkpatrick, composer of "Jesus Saves," and "There's a Blessing in Prayer."

THE WHITE SHIELD. By Caroline Atwater Mason, author of A Lily of France. Griffith and Rowland Press, Philadelphia. Price, $1.00.

Many who are familiar with the charming style of Mrs. Mason will welcome this latest work from her pen. The story is wrought out of the legend of Thekla, the holy maid of Phrygia, who was the first woman in Asia Minor to be persecuted for her Christian faith. Thekla is worshiped to this day in the Greek Church as the pattern of purest sainthood. The story, although brief, carries us back into the atmosphere of that age with remarkable vividness, and reveals what it cost the early Christians to be faithful witnesses for Christ. The interest is sustained throughout.

HISTORICAL SKETCH OF THE MASSACHUSETTS BAPTIST MISSIONARY SOCIETY. Mass. Baptist Convention, Tremont Temple, Boston, Mass.

The history of the Massachusetts Baptist Missionary Society for a hundred years is here recorded by its honored secretary, Dr. W. H. Eaton. This organization was really the forerunner of the American Baptist Missionary Union, and its noble work is of special interest as being that of the first organized Baptist body in America. A valuable index of all the New England Baptist pastors from 1802 is given. The sketch puts into accessible form much important historical information, and should be found in every Baptist library.

"THE Woman Missionary Abroad," telling how she carries Christianity into remote regions, is the title of an article of decided interest which we were somewhat surprised to find in the November *Delineator*. The author, Mr. W. G. Fitzgerald, writes in a sympathetic manner of the many difficulties that must be encountered, but at the same time expresses the belief that there is no more interesting career open to an enthusiastic and energetic woman. It is well illustrated with scenes from China, Korea, the Philippine Islands, Africa, India, Siam and Alaska, including photographs by some of our own missionaries. Such an article cannot fail to be helpful to missions in its influence upon public opinion. We commend the *Delineator* for its wisdom and enterprise in circulating such information.

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## Received from the Missionaries

U MO VI KELIE DA — THE WAY TO HEALTH. In Angami Naga. Translated and revised by Rev. S. W. Rivenburg, M.D., and native assistants. Kohima, Assam: American Baptist Missionary Union. 1904. Price, 4 annas.

A SYLLABUS OF INDIAN HISTORY. By J. Frank Ingram, B.A., B.Th., Professor of English and History, Rangoon Baptist College, Burma. Rangoon: Printed at the American Baptist Mission Press, F. D. Phinney, Superintendent, 1904.

LEPROSY IN THE GARO HILLS, ASSAM. Reprinted from "The Indian Medical Gazette," Vol. xxxix (No. 7, July, 1904). By G. G. Crozier, B.S., M.D., Tura, Assam.

INTRODUCTION TO THE BOOKS OF THE OLD TESTAMENT WITH ANALYSES. By J. Heinrichs, Theological Seminary, Ramapatam. Third Edition, 1,000 copies. Madras: Printed at the Methodist Episcopal Press, Mount Road, for the American Baptist Telugu Mission, 1904.

INTRODUCTION TO THE BOOKS OF THE NEW TESTAMENT WITH ANALYSES. By J. Heinrichs, Theological Seminary, Ramapatam. Third Edition 1,000 copies. Madras: Printed at the Methodist Episcopal Press, Mount Road, for the American Baptist Telugu Mission, 1904.

# FINANCIAL

## Monthly Statement to November 1, 1904

| | |
|---|---|
| **Donations received April 1, 1904, to November 1, 1904** | $78,190.36 |
| " " " 1, 1903, " " 1, 1903 | 94,534.50 |
| Decrease this year | $16,344.14 |
| **Legacies received April 1, 1904, to November 1, 1904** | $48,824.28 |
| " " " 1, 1903, " " 1, 1903 | 47,234.19 |
| Increase this year | $1,590.09 |
| **Donations and legacies April 1, 1904, to November 1, 1904** | $127,014.64 |
| " " " " 1, 1903, " " 1, 1903 | 141,768.69 |
| Decrease this year | $14,754.05 |
| **Income from investments, 7 months to November 1, 1904** | $23,175.81 |
| " " " 7 " " " 1, 1903 | 20,145.34 |
| Increase this year | $3,030.47 |
| **Received on the Union debt to November 1, 1904** | $8,054.00 |
| **Annuity bonds matured** | $7,000.00 |
| **Total receipts, 7 months to November 1, 1904** | $165,244.45 |
| " " 7 " " " 1, 1903 | 164,384.71 |
| Increase this year | $859.74 |
| **Debt of the Union April 1, 1904** | $7,954.86 |
| **Schedule as adopted for 1904–5** | 527,263.63 |
| **Additions to schedule up to November 1, 1904** | 6,527.72 |
| **Further additions to schedule as directed by donors (specifics)** | 2,250.23 |
| | $543,996.44 |
| **Total receipts to November 1, 1904** | 165,244.45 |
| **Amount needed to balance to March 31, 1905** | $378,751.99 |

## Concerning Wills and Annuities

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ..... dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ..... months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

## Donations Received in October, 1904

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

### MAINE, $110 50

| | |
|---|---|
| W. Harpswell ch. | $4 00 |
| Camden Society | 10 00 |
| Camden, Chestnut St. ch. | 4 42 |
| Paris, 1st ch. | $5 65 |
| Paris, 1st C. E. | 1 35 |
| N. Alfred ch. | 3 00 |
| Cherryfield ch. | 1 00 |
| W. Gardiner, Mrs. B. P. Robinson | 10 00 |
| Winter Harbor ch. | $3 82 |
| E. Winthrop ch. | 7 17 |
| Freeport ch. | 5 00 |
| Lamoine Y. P. | 3 00 |
| Rockport Y. P., for wk. in Ikoko | 12 50 |

W. Sumner ch. ..... $3 25
Bryant's Pond S. S. 1 61
Old Town ch., t. roofing woman's bungalow, Loikaw ..... 22 05
Kennebunk Village ch. 7 68
Kennebunk Village Y. P. ..... 5 00

**NEW HAMPSHIRE, $95 80**

Hopkinton, 1st ch. .. $1 50
Fitswilliam, 1st ch. .. 8 00
Fitswilliam, 1st S. S. . 10 00
N. Conway ch. ..... 2 89
Woodstock, 1st ch. .. 3 50
Keene, 1st ch. ..... 22 78
Danbury, 1st ch..... 5 00
Antrim ch. ..... 20 00
Claremont ch. ..... 22 13

**VERMONT, $113 90**

Saxton's River, 1st ch. $45 45
Burlington, 1st S. S., Class No. 2, t. s. Lan Chen Tao, c. G. A. Huntley ..... 25 00
Burlington, 1st ch., B. U. & S. S., for furniture in hospital, c. G. A. Huntley .. 28 14
Burlington, 1st ch. .. 2 75
Colchester ch. ..... 8 55
Barre ch. ..... 4 01

**MASSACHUSETTS, $2 066 91**

Marblehead, 1st ch. .. $10 60
Worcester, Dewey St. ch. ..... 9 15
Worcester, 1st ch..... 214 40
Dighton, 1st S. S., for wk. of Capt. Bicke 4 50
Quincy, Sw. ch..... 12 75
Quincy, Sw. Sewing Circle ..... 20 00
Quincy, Sw. K. D. ... 10 00
Cambridge, Old Cambridge ch. ..... 227 57
Cambridge, 1st ch. ... 10 00
Cambridge, 1st Sw. W. F. M. S., of wh. $40 is t. s. O. L. Swanson, $40 t. s. Dr. East, and $40 t. s. C. A. Salquist ... 120 00
Cambridge, North ch. 58 27
Campello, John Johnson, t. s. Malay ... 15 00
W. Boylston ch. ..... 10 00
Hancock C. E..... 2 50
Taunton B. U., t. s. wk. at Bassein, c. L. W. Cronkhite ... 25 00
Gloucester, 1st ch. ... 22 89
Fall River, Temple Jr. Society ..... 2 00
Barnstable, 3d S. S., for wk. in Assam, c. S. A. D. Boggs .... 4 64
Lynn, Sophia Reed, for Dr East's hospital ..... 1 00
Lynn, Grace Le Gro. for do..... 1 00
Lynn, Washington St. S. S..... 10 00
Greenville ch. ..... 5 00
Grafton, 1st ch..... 5 00
Grafton, 1st B. U. ... 2 75
Amesbury, Market St. ch. ..... 38 40
Lawrence, 1st ch. .... 36 56
Athol, 1st ch. ..... 14 00
Dorchester, Stoughton St. C. E. ..... 28 00
Brockton, North ch... 16 80
Brockton, Warren Ave. ch. ..... 8 00
New Marlboro ch. ... 7 50
Colrain, 1st ch. ..... 3 80
Petersham ch. ..... $12 00
Lowell, Worthen St. ch. ..... 36 32
N. Scituate, 1st ch. .. 12 52
Wakefield, 1st Boys' Miss. Society ..... 4 00
Newton Upper Falls S. S., for Capt. Bickel's miss. wk. ..... 10 00
Newton, 1st ch..... 194 67
E. Boston, Central Sq. S. S. ..... 7 05
Boston, a friend ..... 500 00
Boston, Bethel Y. P., for motor in Gospel Launch ..... 2 00
Boston, Clarendon St. ch. ..... 156 06
N. Bellingham ch. ... 3 77
Canton, 1st ch. ..... 10 63
Medford Y. P., for motor in Gospel Ship . 5 00
Northampton, 1st S. S. 5 64
Clinton, 1st C. E., for wk. in Myingyan... 7 81
Springfield, State St. B. U., t. s. C. R. Marsh ..... 15 00
Needham C. E., t. s. Mg. Aung Min, c. C. L. Davenport ... 20 00
Marshfield, 1st ch., Mrs. L. S. Ford ... 4 50
Salem, Central ch. .... 12 23
Florida ch., for wk. in Kiating ..... 3 00
Winchester ch., for do. 10 00
Sharon Y. P. ..... 5 00
Mendon S. S., for wk. c. Dr Thomas .... 3 00
Greenfield, 1st Y. P., for wk. in Phil. .... 6 25
Bernardston ch. ..... 3 00
Pittsfield, 1st S. S. .... 47 83
Chicopee, a friend ... 1 00
Worcester, Dewey St. Y. P., for wk. in Rangoon..... 10 29
Fall River, 3d ch., for wk. in China ..... 1 26

**RHODE ISLAND, $184 28**

Rumford, 1st C. E., t. s. Kiating, c. W. F. Beaman ..... $10 00
Providence, Cranston St. S. S., t. s. Mg. Se Dee, c. C. H. Heptonstall ..... 18 75
Providence, 1st ch. .. 75 18
Providence, Fourth ch. 40 35
Providence, Jefferson St. ch. ..... 20 00
Westerly, 1st ch..... 15 00
Warwick, Shawomet ch. ..... 5 00

**CONNECTICUT, $151 43**

Waterbury, 2d ch. .... $4 20
Stratfield S. S..... 4 90
Hartford, a friend, for wk. in Yokohama, c. J. L. Dearing.... 1 00
Hartford, Mem'l S. S., for Gospel Ship ... 8 00
Hartford, Mary L. Howard, t. s. W. China Miss. ..... 50 00
New Haven, Grand Ave. ch. ..... 30 00
Warrenville ch. ..... 3 00
Old Lyme, 1st ch..... 5 00
Suffield, R. C. Hull, for share in sta. at Kiating ..... 5 00
Meriden, Sw. ch. .... 8 83
Stamford, Mrs. John Whitmore..... 5 00
Danbury, 2d ch. ..... 26 50

**NEW YORK, $2 328 55**

New York, W. 33d St. ch., t. s. C. S. Keen $200 00
New York, Mt. Morris C. E., for wk. in Rangoon, c. W. F. Armstrong ..... 10 35
Albany, Tabernacle S. S. ..... 10 00
Earlville, 1st ch. .... 15 50
Rochester, Park Ave. ch., t. const. two L. M. for Bertha E. Barnes and George J. Barnes, both of 136 Pearl St., Rochester ..... 1 004 26
Rochester, Lyell Ave. ch. ..... 6 10
Rochester, Parsells Ave. ch. ..... 4 00
Oswego, Jessie S. Hines t. s. Yachow..... 20 00
Norway S. S ..... 57
Painted Post ch. .... 22 00
Manlius C. E. ..... 5 00
Jay Miss. Society, t. s. C. E. Tompkins.... 25 00
Vernon ch. ..... 3 00
Buffalo, Michigan St. ch. ..... 2 00
Buffalo, Casenovia Park ch. ..... 11 55
Sennett ch. ..... 5 00
Utica, Tabernacle S. S. ..... 10 00
Gowanda C. E., for Jaro sta. ..... 6 25
Lima ch..... 5 00
Palmyra, 1st B. U., for wk. at Dr. Bunker's sta. ..... 2 30
Wilson ch. ..... 3 10
Matteawan B. U., for Nellore sta. ..... 50 00
Conklin Centre C. E. 5 00
Hudson S. S., for Gospel Ship ..... 5 00
Auburn, 1st S. S., Barracca class, for wk. c. H. Richards..... 15 00
Greece ch. ..... 5 00
Penfield ch. ..... 34 37
Churchville ch. ..... 3 16
Beleoda ch. ..... 75
Hamlin ch..... 27 52
Henrietta ch. ..... 1 00
W. Henrietta ch. .... 6 50
W. Henrietta S. S. .... 50
W. Henrietta C. E., for T. Moody ..... 20 00
Ogden S. S. ..... 13 63
Ogden C. E., for T. Moody ..... 8 35
Castle Creek ch. ..... 6 06
A friend ..... 2 00
Moravia ch..... 20 00
Oxford Y. P., for Briggs fund..... 16 50
Bainbridge ch..... 11 73
Cortland, 1st ch., for Elmore fund ..... 74 88
Stamford, 1st ch. .... 10 00
Beekman ch. ..... 33 50
Oneonta ch. ..... 40 25
Rondout ch. ..... 203 35
Middletown, Calvary ch. ..... 1 50
Flat Brook ch. ..... 2 64
Warrensburg ch. .... 11 00
Brooklyn, 4th Ave. ch. 22 00
Brooklyn, Emmanuel Y. P. ..... 15 00
Brooklyn, Marcy Ave. S. S. ..... 3 21
Casenovia, 1st ch..... 3 07
Utica, Tabernacle ch. 10 00
Boonville Y. P., t. s. n. p. c. A. V. B. Crumb ..... 10 00

| | |
|---|---|
| Marcellus ch. | $6 00 |
| Marcellus Y. P. | 2 00 |
| Morris ch. | 4 72 |
| Springfield ch. | 5 40 |
| Providence ch. | 3 00 |
| Newfield ch. | 33 75 |
| Kendaia S. S. | 6 18 |
| Ithaca, Tabernacle Y. P. | 2 25 |
| New York, 5th Ave. ch. | 20 00 |
| New York, Ascension ch. | 8 00 |
| New York, North Y. P., t. s. n. p. Loikaw, c. Dr. Crumb | 12 50 |
| Lebanon Springs ch. | 2 00 |
| Ft. Edward ch. | 49 30 |
| A friend | 10 00 |
| A friend | 100 00 |

**NEW JERSEY, $406 84**

| | |
|---|---|
| Newark, Tabernacle ch. | $3 00 |
| E. Orange, 1st ch. of the Oranges, a friend, for repairs on mission house | 100 00 |
| Mt. Holly, Mrs. H. A. Rhees | 7 50 |
| Camden, 3d C. E., for Jaro | 6 00 |
| Haddonfield ch. | 53 43 |
| Medford ch. | 6 00 |
| G. R. R., for Mg. Shwe Ya, Sandoway | 16 25 |
| Camden, Tabernacle B. U. | 8 00 |
| Camden, Tabernacle S. S. | 8 00 |
| Florence ch. | 7 85 |
| Burlington, Spring Side, 1st ch., for Yachow | 6 25 |
| Sandy Ridge ch. | 3 00 |
| Hightstown ch., acct. sal. J. C. Robbins | 69 32 |
| Newport ch. | 7 00 |
| Cape May, 1st B. U., for Ko Hmwa Kalay, Sandoway | 4 38 |
| Millville, 1st ch. | 10 00 |
| Freehold ch. | 37 20 |
| Montclair, Sw. ch. | 35 00 |
| Millington ch. | 4 00 |
| Bayonne, 1st ch. | 8 41 |
| A friend, t. s. n. p., c. Dr. Crumb | 6 25 |

**PENNSYLVANIA, $1 671 89**

| | |
|---|---|
| Montrose Y. P., for share in Kiating sta. | $12 50 |
| Pittsburg, 4th Ave. S. S. | 27 77 |
| Elizabeth ch., Z. Clark Marten, for Dr. Huntley's hospital | 10 00 |
| Alpha ch. | 17 00 |
| Temple ch. | 17 44 |
| Philadelphia, Chester Ave. ch. | 10 38 |
| Philadelphia, Lehigh Ave. S. S., t. s. wk. H. C. Gibbens | 86 16 |
| Philadelphia, Lehigh Ave. Jr. B. U., for do. | 15 00 |
| A Christian Steward | 300 00 |
| A Christian Steward, for Dr. Corlies' hospital fund | 200 00 |
| Philadelphia, Chestnut Hill B. U., for Yachow | 2 00 |
| Richmond C. E., for do. | 10 00 |
| Philadelphia, 11th C. E., for do. | 8 75 |
| Philadelphia, New Covenant C. E., for do. | $6 25 |
| Trinity Y. P., for do. | 10 00 |
| Trinity Y. P., for wk. A. E. Seagrave | 10 00 |
| Philadelphia, 11th ch. | 56 46 |
| Manatawna S. S. | 4 00 |
| Philadelphia, New Tabernacle Y. P., for wk. F. W. Goddard | 80 00 |
| Philadelphia, Allegheny Ave. C. E., for Yachow | 15 00 |
| Montgomery ch. | 30 50 |
| Holmesburg ch. | 12 00 |
| Germantown, 1st Y. P., for Yachow | 2 50 |
| Germantown, 3d B. U., for Yachow | 5 82 |
| N. Wales ch. | 10 00 |
| York ch. | 2 77 |
| Narberth, ch. of the Evangel | 38 41 |
| N. Frankford ch. | 9 52 |
| Forest City ch. | 2 53 |
| Cross Fork ch. | 2 00 |
| D. Simpson and wife | 10 00 |
| Zion ch., Beaver Asso. | 7 00 |
| Towanda, 1st ch. | 2 65 |
| Towanda, 1st B. U. | 3 69 |
| Hallstead C. E., for San Kyan Than, c. L. W. Cronkhite | 12 50 |
| Dimock ch. | 2 28 |
| Wyalusing ch., Camptown | 16 00 |
| Hallstead ch. | 18 00 |
| Ebensburg ch. | 5 18 |
| Stone Creek ch. | 50 |
| W. A. Nicholson and wife, t. s. n. p., c. L. W. Cronkhite | 30 00 |
| McLane ch. | 1 00 |
| Elk Creek ch. | 2 25 |
| Cambridge Springs ch. | 50 83 |
| Franklin, 2d ch. | 8 00 |
| Meadville ch. | 7 58 |
| Homer City ch. | 5 00 |
| Two Lick ch. | 5 00 |
| Cherry Tree ch. | 1 00 |
| E. Mahoning ch. | 17 75 |
| Fairview ch. | 1 50 |
| Glen Campbell ch. | 5 75 |
| Richmond ch. | 25 |
| Indiana ch. | 16 05 |
| Monongahela, Union ch. | 7 00 |
| Shamokin, 1st ch. | 3 25 |
| Williamsport, 1st ch. | 42 18 |
| Hughesville ch. | 1 25 |
| Haneyville ch. | 1 00 |
| Bradford, 1st ch. | 33 17 |
| Warren, 1st ch. | 31 38 |
| Alleghany, Emmanuel ch. | 6 35 |
| McKeesport, 1st Ave. ch. | 48 67 |
| McKeesport, 1st ch. | 24 72 |
| Peters Creek ch. | 24 00 |
| Homewood ch. | 8 50 |
| Greensburgh ch. | 10 70 |
| Freeport ch. | 1 00 |
| D. T. Firor | 5 00 |
| Castile, Mt. Zion ch. | 6 00 |
| Bates Fork ch. | 5 49 |
| E. Bethlehem ch. | 4 00 |
| Mt. Hermon ch. | 5 00 |
| Bethel ch. | 2 00 |
| Goshen ch. | 10 50 |
| New Freeport ch. | 5 00 |
| Jefferson ch. | 3 00 |
| Pursley ch. | 2 00 |
| Pursley S. S. | 5 00 |
| Pursley Y. P. | 3 50 |
| Enon ch. | 8 10 |
| Middlebury ch. | 1 58 |
| Wyalusing, 2d ch. | 15 00 |
| Braintrim ch. | 3 50 |
| Pittston, Welch ch. | $1 43 |
| A friend | 30 00 |
| Prospect Hill ch. | 25 10 |
| Marcus Hook ch. | 43 00 |

**WEST VIRGINIA, $323 79**

| | |
|---|---|
| Broad Run Asso. chs. | $5 00 |
| Beech Grove ch. | 3 00 |
| Cobbs Creek ch. | 5 02 |
| Iada West ch. | 2 84 |
| Danville ch. | 2 82 |
| Eden ch. | 4 00 |
| Elizabeth ch. | 1 71 |
| Fork of Coal ch. | 2 43 |
| Hopewell ch. | 2 00 |
| Joe's Creek ch. | 1 10 |
| New Hope ch. | 1 10 |
| Olive ch. | 2 55 |
| Olive Branch ch. | 5 60 |
| Sandstone ch. | 2 00 |
| Sycamore Grove ch. | 25 |
| Alderson, Greenbrier ch. | 52 05 |
| Forks of Cheat ch. | 9 75 |
| Morgantown, H. F., t. s. B. Manikan | 8 00 |
| Barboursville ch. | 75 |
| Guyandotte Asso. chs. | 10 04 |
| Spencer S. S. | 5 94 |
| Little Creek ch. | 3 41 |
| Mt. Urim ch. | 3 50 |
| McIntire ch. | 5 00 |
| Willow Tree ch. | 8 00 |
| Sistersville ch. | 16 50 |
| Bethel ch. | 9 75 |
| Parkersburg, 1st ch. | 121 90 |
| Williamstown ch., A. Griffin | 1 00 |
| Oak Grove ch. | 1 93 |
| Raleigh Asso. chs. | 80 89 |
| | $379 83 |
| Less amt. rec. in Sept., refunded to T. G. Field, Jr., Harmony Asso. Chs., W. Va. | 56 04 |
| | $323 79 |

**DELAWARE, $33 08**

| | |
|---|---|
| Wilmington, North ch. | $33 08 |

**DISTRICT OF COLUMBIA, $52 48**

| | |
|---|---|
| Washington, Metropolitan ch. | $21 12 |
| Anacostia S. S. | 11 00 |
| Washington, 1st ch., t. s. A. C. Darrow | 20 36 |

**INDIAN TERRITORY, $10 50**

| | |
|---|---|
| Bacone, D. H. Zink | $5 00 |
| Short Mt. Asso. coll. | 5 50 |

**OKLAHOMA, $2 25**

| | |
|---|---|
| Pawhuska ch. | $2 25 |

**WISCONSIN, $168 16**

| | |
|---|---|
| Fairfield ch. | $3 50 |
| Tomah ch. | 4 25 |
| Bangor ch. | 5 65 |
| Warrens ch. | 26 20 |
| Menominee ch. | 5 00 |
| Rusk ch. | 2 50 |
| Racine Dan. ch. | 18 00 |
| Racine Dane Soc. | 10 00 |
| Raymond Soc., for orphans, c. P. Frederickson | 10 00 |
| Lancaster Soc. | 3 00 |
| Judah ch. | 40 00 |
| Ripon, J. Bateson | 5 00 |
| Ashland, Sw. ch. | 35 06 |

**MICHIGAN, $357 05**

| | |
|---|---|
| Fenton B. U., for Jaro sta. | $6 25 |

| | |
|---|---|
| Imlay City, Mrs. Dinsmore's S. S. Class, for share in Moulmein | $5 00 |
| Kalamazoo, Mrs. M. R. Millspaugh, t. s. orphan girl c. H. Huisinga | 7 50 |
| Alpena ch. | 25 00 |
| Tawas City ch. | 5 75 |
| Detroit, North ch. | 2 00 |
| Mt. Morris ch. | 26 45 |
| Mt. Morris S. S. | 1 25 |
| Ensley ch. | 4 00 |
| Nashville ch. | 2 00 |
| Paris ch. | 15 50 |
| Rockford ch. | 4 25 |
| Grand Rapids, Wealthy Ave. ch. | 10 00 |
| Grand Rapids, Calvary ch. | 10 75 |
| Belding ch. | 38 06 |
| Belding S. S. | 11 00 |
| Belding B. U. | 4 50 |
| Belding, Mr. Pinkham | 10 00 |
| Grand River Asso. coll. | 10 00 |
| Greenville ch. | 8 71 |
| Jackson, 1st ch. | 16 00 |
| Jackson, 1st B. U., for wk. in Yachow | 16 25 |
| Mason ch., for station plan | 51 10 |
| Mason S. S., for Sendai | 3 70 |
| Kalamazoo, 1st ch. | 25 25 |
| Berrien Springs ch. | 5 00 |
| Alma, 1st ch. | 5 00 |
| Walled Lake ch. | 2 00 |
| N. Moorland ch. | 50 |
| Pentwater ch. | 24 28 |

**ILLINOIS, $657 20**

| | |
|---|---|
| Taylorville, a friend | $1 00 |
| Alton, friends, for wk. of S. E. Samuelson, in addition to appro. | 10 00 |
| Sparland, Robert Burnett | 2 00 |
| Alton, 1st S. S. | 17 04 |
| Alton, 1st ch. | 26 01 |
| E. St. Louis, 2d ch. | 10 03 |
| Downer's Grove ch. | 12 75 |
| Clinton ch. | 5 00 |
| New Lebanon ch. | 1 75 |
| Carrollton, 1st ch. | 14 25 |
| Grafton ch. | 3 15 |
| Kane ch. | 10 50 |
| Farmersville ch. | 5 53 |
| Bois d'Arc ch. | 3 15 |
| Winchester ch. | 50 00 |
| Utica, O. L. Turner | 1 00 |
| Baker's Prairie ch. | 2 75 |
| S. Chicago ch. | 6 56 |
| S. Chicago S. S. | 5 00 |
| Chicago, Lexington Ave. S. S. | 7 54 |
| Chicago, 1st ch. | 21 36 |
| Chicago, Millard Ave. B. U., for sta. plan | 12 00 |
| Palo ch. | 33 50 |
| Erie ch. | 40 00 |
| New Hope ch. | 1 05 |
| Carmi ch. | 2 00 |
| Pleasant Grove ch. | 2 05 |
| Hopewell ch. | 1 00 |
| Walnut Grove ch. | 35 |
| Broughton ch. | 3 00 |
| Tennessee Bend ch. | 50 |
| Grant Park S. S. | 1 93 |
| Kankakee C. E., t. s. n. worker | 11 00 |
| Apple Creek ch. | 75 |
| Tamaroa ch. | 2 85 |
| Nashville ch. | 4 75 |
| Ellis Grove ch. | 12 45 |
| Matthews ch. | 1 00 |
| Holt's Prairie ch. | 6 06 |
| Olney ch. | 2 00 |
| Sangamore ch. | 1 00 |
| Dundas ch. | 1 00 |
| Marseilles S. S., t. s. Ongole student | $6 25 |
| Prairie Grove ch. | 1 00 |
| Mt. Zion ch. | 1 00 |
| Bethel ch. | 25 |
| Monmouth, Mr. and Mrs. L. Duke | 100 00 |
| Monmouth, Miss Duke | 50 00 |
| Monmouth, Miss Jewell | 1 00 |
| Monmouth ch. | 8 54 |
| Galesburg, Mrs. Goff | 1 00 |
| Galva ch. | 2 88 |
| Galva, Miss Delia Bailey | 4 00 |
| La Marsh ch. | 1 00 |
| Quincy Asso. coll. by B. U. | 5 00 |
| Blandinsville ch. | 14 76 |
| Blandinsville B. U. | 1 50 |
| Blandinsville Jr. B. U. | 2 15 |
| Carthage ch. | 19 00 |
| Harrisburg ch. | 8 75 |
| Rileyville ch. | 50 |
| Eldorado ch. | 5 00 |
| Long Branch ch. | 50 |
| Otter Creek ch. | 15 00 |
| Chatham, W. J. Chapin | 1 00 |
| Pleasant Plains ch. | 11 65 |
| Cross Roads ch. | 1 00 |
| Hurricane ch. | 1 00 |
| Johnson City ch. | 5 00 |
| Austin Sw. Y. P., for woman's wk. in Spain, c. E. Lund | 12 50 |
| Chicago chs. Union meeting | 19 36 |

**INDIANA, $474 00**

| | |
|---|---|
| Lawrenceburg ch. | $6 30 |
| Lawrenceburg S. S. | 1 81 |
| Lawrenceburg B. U. | 1 05 |
| Seymour, 1st ch., Mrs. M. C. Carpenter | 10 00 |
| S. Bend, Sw. ch., for Baka, c. O. L. Swanson | 15 00 |
| Mt. Horum ch. | 1 00 |
| Lost River ch. | 4 00 |
| Orleans ch. | 1 75 |
| Poneto ch. | 1 00 |
| Pleasant Mills ch. | 75 |
| Warren ch. | 21 00 |
| Muncie, 1st ch., for L. M. of Rev. C. M. Carter | 100 00 |
| Union Asso. chs. | 9 00 |
| Friendship ch. | 3 00 |
| Amo ch. | 1 00 |
| Concord, W. M. Jennings | 5 00 |
| Connersville ch., Mission Soc. | 27 40 |
| Connersville S. S. | 10 59 |
| Connersville B. U. | 1 76 |
| Connersville Jr. B. U. | 25 |
| Richmond ch. | 12 43 |
| Enon ch. | 2 50 |
| New Albany, Culbertson Ave. ch. | 7 50 |
| Ebenezer ch. | 8 00 |
| Seymour ch. | 27 50 |
| Hurricane ch. | 5 00 |
| Coffee Creek ch. | 10 33 |
| Shelburn ch. | 2 80 |
| Fairbanks ch. | 3 85 |
| First Prairie Creek ch. | 4 35 |
| Friendship ch. | 5 01 |
| Little Flock ch. | 1 00 |
| Brazil ch. | 4 00 |
| Mt. Pisgah ch. | 4 25 |
| New Maysville ch. | 2 36 |
| Ellettsville ch. | 1 50 |
| Quincy, A. H. Jones | 50 |
| Prairie ch. | 2 20 |
| Pleasant View ch. | 2 06 |
| Acton ch. | 5 00 |
| E. Union ch. | 1 75 |
| Lawrence ch. | 5 00 |
| Owasco ch. | 2 66 |
| Mt. Zion ch. | 5 35 |
| Washington ch. | $3 75 |
| Osgood ch. | 1 84 |
| Versailles ch. | 6 39 |
| Hogan Hill ch. | 8 50 |
| Tanglewood ch. | 16 00 |
| Milan ch. | 50 |
| Sparta ch. | 1 50 |
| Ebenezer ch. | 14 15 |
| Rochester, J. E. Smith | 5 00 |
| Bethlehem ch. | 3 00 |
| Vevay ch. | 20 00 |
| Olive Branch ch. | 11 50 |
| Union ch. | 5 00 |
| Ryker's Ridge ch. | 5 31 |
| N. Madison ch. | 3 15 |
| Hicks ch. | 2 50 |
| Wirts ch. | 7 15 |
| Bethel ch. | 3 55 |
| Graham ch. | 80 |
| Indian Kentucky ch. | 8 35 |

**OHIO, $816 18**

| | |
|---|---|
| Salem B. U. | $1 00 |
| Cleveland, East End B. U. | 6 00 |
| King's Mills S. S. | 5 00 |
| Coalton ch. | 4 00 |
| Norwood ch. | 24 75 |
| Brush Creek ch. | 2 57 |
| Evergreen ch. | 3 00 |
| Geneva, 1st ch., t. s. boy in Ongole school | 16 00 |
| Geneva, 1st S. S., t. s. boy in Ongole school | 15 00 |
| Lima, Mrs. A. Crippen | 1 00 |
| Gallia ch. | 3 65 |
| Bedford ch. | 1 50 |
| Thomastown, Mary Morgan | 1 00 |
| Delaware, 1st S. S. | 5 00 |
| Granville, 1st ch. | 68 82 |
| Sunbury ch. | 17 35 |
| Dayton, Central ch. | 337 50 |
| St. Paris ch. | 3 29 |
| Hayesville, H. Armstrong | 1 00 |
| New Harmony ch. | 76 |
| Big Darby ch. | 2 60 |
| Addyston ch. | 11 66 |
| Mt. Carmel ch. | 11 50 |
| Terrace Park ch. | 5 00 |
| Lock ch. | 5 00 |
| Portsmouth, 1st ch. | 10 00 |
| Ebenezer ch. | 2 85 |
| Newark, 5th St. ch. | 43 54 |
| Toledo, Ashland Ave. ch. | 121 42 |
| Hubbard ch. | 22 27 |
| Warren, 1st ch. | 23 30 |
| Youngstown, Himrod Ave. ch. | 4 73 |
| Mill Brook ch. | 2 50 |
| Wooster, Bethany ch. | 23 50 |
| Oakfield ch. | 2 32 |
| Martin's Ferry ch. | 5 80 |

**MINNESOTA, $186 37**

| | |
|---|---|
| Albert Lea, friends, for evangelistic wk., c. P. Frederickson | $85 00 |
| Hubbard ch. | 1 50 |
| Sauk Centre ch. | 7 75 |
| Minneapolis, 1st ch., J. Carlson | 10 00 |
| Minneapolis, Elim Y. P. | 5 12 |
| Rush City, G. Person | 1 00 |
| Minneapolis, 1st Sw. K. D., for Dr. East | 15 00 |
| St. Paul, 2d ch. | 3 00 |
| Minneapolis, 1st ch., Mrs P. Anderson | 5 00 |
| St. Paul, 2d ch., Mrs. B. Peterson | 3 00 |
| Spring Vale ch. | 10 00 |
| Dover, Mrs. C. Dugan | 5 00 |
| Hector, Mrs. Scone | 10 00 |
| Chicago, Mary Gustafson, for the Phil. | 25 00 |

### IOWA, $329 58

| | |
|---|---|
| Harlan, C. W. Christensen, for evangelistic wk., c. P. Frederickson | $12 00 |
| Washington, What I Can Soc." | 1 00 |
| A friend | 50 00 |
| Mapleton, Harriet J. Perrin | 10 00 |
| Warren ch. | 1 50 |
| Corinth S. S. | 1 44 |
| Renwick ch. | 5 00 |
| Webster City ch. | 40 27 |
| Webster City, J. B. Smith | 4 30 |
| Washington, Center ch. | 1 13 |
| Mason City B. U. | 10 00 |
| Plainfield ch. | 6 35 |
| Hudson ch. | 6 00 |
| Nora Springs ch. | 11 45 |
| Nora Springs S. S., birthday off. | 5 58 |
| Shell Rock ch. | 5 00 |
| Rudd ch | 3 26 |
| Sibley ch. | 12 50 |
| Matlock ch. | 2 00 |
| Sioux City, Immanuel ch. | 4 01 |
| Webb ch. | 4 00 |
| Webb C. E., out sta. | 2 20 |
| Doon ch. | 20 90 |
| Cherokee ch. | 5 00 |
| Emerson S. S. | 1 75 |
| Shenandoah ch. | 56 17 |
| Bethesda ch. | 5 00 |
| Dow City ch. | 1 25 |
| Sac City, a friend | 1 00 |
| Ottumwa, 1st ch. | 12 92 |
| Rippey ch. | 10 00 |
| Manchester ch. | 9 10 |
| Delaware ch. | 2 50 |
| Garner, John R. Fleenor | 5 00 |

### MISSOURI, $132 11

| | |
|---|---|
| Board of Home & Foreign Miss., of wh. $10 is from Mrs. J. W. Watkins, St. Louis, for Bible fund for India & Japan, and $1 from St. Louis W. M. S. for Dr. East | $125 86 |
| Kansas City, Olive St. B. U., for wk. of A. C. Darrow | 6 25 |

### SOUTH DAKOTA, $13 50

| | |
|---|---|
| Sioux Falls, Sw. ch. | $13 50 |

### NEBRASKA, $75 40

| | |
|---|---|
| David City, Mr. and Mrs. H. L. Boston, $2.50 for Podili sta., c. W. T. Elmore, and $2.50 for Sendai sta., c. W. Axling | $5 00 |
| Chadron, Mrs. A. H. Weir | 2 00 |
| Geneva ch. | 4 00 |
| S. Omaha ch. | 8 00 |
| Omaha, Immanuel Y. P. | 1 00 |
| La Clede ch. | 1 00 |
| Union Ridge ch. | 40 |
| Hastings, Fisher S. S., for Podili sta. | 15 00 |
| Peru ch. | 4 00 |
| Estina, Sw. Ladies' Sewing Soc. | 10 00 |
| Valley, 1st Sw. Ladies' Sewing Soc. | 10 00 |
| Stromsburg, Bethel Sw. Ladies' Sewing Soc. | 10 00 |
| Maxwell ch. | 5 00 |

### KANSAS, $156 80

| | |
|---|---|
| Wichita, 1st ch. | $16 50 |
| Hutchinson, A. Ormstead | 10 00 |
| Onaga ch. | 35 |
| Peabody S. S., t. share in Tura, Assam | 3 75 |
| Milan ch. | 30 |
| S. Haven ch. | 6 00 |
| Wellington ch., t. share in Ningpo, China | 9 00 |
| Portland ch. | 3 06 |
| Locust Grove ch. | 2 75 |
| Anthony ch. | 13 33 |
| Eureka, J. S. Sample, t. share in Sandoway | 2 50 |
| Mt. Orum S. S., t. s. Ongole John | 10 00 |
| Uniontown ch | 65 |
| Hoyt ch. | 4 50 |
| Cummings ch. | 1 50 |
| Troy ch. | 2 00 |
| Robinson ch. | 2 08 |
| Randolph ch. | 2 25 |
| Jordan Creek ch. | 2 00 |
| Uniondale ch. | 7 51 |
| Vinton ch. | 3 00 |
| Green ch. | 5 75 |
| Clifton ch. | 50 |
| Beloit, Mrs. E. B. Gifford | 4 00 |
| Beverly ch. | 1 00 |
| Coats ch. | 6 50 |
| Mt. Zion ch. | 1 00 |
| New Salem ch. | 1 50 |
| Cedarvale ch. | 1 00 |
| Caney ch. | 18 00 |
| Mound Valley ch. | 5 85 |
| Mound Valley Y. P. | 4 65 |
| Mound Valley S. S. | 4 02 |

### COLORADO, $84 37

| | |
|---|---|
| Colorado Springs, L. L. Radford, t. share in Kengtung | $10 00 |
| Loveland W. C. | 3 17 |
| Denver, N. Side ch. | 6 35 |
| Rocky Ford ch. | 47 85 |
| Lamar ch. | 17 00 |

### IDAHO, $120 97

| | |
|---|---|
| Caldwell ch. | $6 40 |
| Boise ch. | 62 00 |
| E. Idaho Assoc. | 52 57 |

### UTAH, $16 43

| | |
|---|---|
| Ogden, H. L. Harrington, for share in Tura | $5 00 |
| Provo S. S. | 1 43 |
| Salt Lake City, 1st ch., for Huchow, c. J. V. Latimer | 10 00 |

### ARIZONA, $8 50

| | |
|---|---|
| Buckeye ch. | $6 00 |
| Palo Verde ch. | 2 50 |

### WASHINGTON, $146 76

| | |
|---|---|
| Spokane, 1st Y. P., for share in Sendai sta. | $7 50 |
| Seattle, Highland Miss. School, for Capt. Bickel's wk. | 11 64 |
| Seattle, University Place ch. | 9 28 |
| S. Tacoma ch. | 23 85 |
| S. Tacoma S. S. | 5 00 |
| Olympia ch. | 9 50 |
| Olympia S. S. | 2 64 |
| Olympia, D. E. Wertz | 1 00 |
| Puyallup ch. | 22 25 |
| Tacoma, 6th Ave. ch. | 24 55 |
| Creston ch. | 2 00 |
| Ritzville ch. | $5 00 |
| Dayton ch. | 11 00 |
| Dayton S. S. | 1 55 |
| Sumas, Social Union | 10 00 |

### OREGON, $141 50

| | |
|---|---|
| Portland, Sw. Y. P., t. s. n. p., c. Dr. Bunker | $20 00 |
| Adams, A. H. Kirby, $25 of wh. is for Gospel Ship | 100 00 |
| Baker City Jrs. | 5 00 |
| Burns ch. | 1 50 |
| Portland, Immanuel ch. | 10 00 |
| Monta Villa, W. G. Smith | 5 00 |

### CALIFORNIA, $299 66

| | |
|---|---|
| San Francisco, J. M. Grafton, t. s. n. teacher, India, and to const. himself L. M. | $75 00 |
| Healdsburg ch. | 17 50 |
| Sacramento, 1st B. U. | 4 20 |
| Caspar, J. G. Hansen | 1 50 |
| Westport, S. Anderson | 5 00 |
| Westport, Mrs. D. Gill | 1 00 |
| Caspar, J. S. Ross | 5 00 |
| Lakeport ch. | 2 25 |
| Cash | 50 |
| Orland ch. | 1 85 |
| Butte Ridge ch. | 4 00 |
| Butte Ridge S. S. | 3 00 |
| Anderson ch. | 14 55 |
| Anderson B. U. | 1 00 |
| Oakland, Calvary S. S. | 6 25 |
| Hanford, Mrs. Nellie Harriss, for wk. on Congo | 25 00 |
| Santa Barbara, a friend, t. s. Ah He, Ungkung | 4 00 |
| Santa Barbara B. U. | 1 00 |
| San Jose, 1st S. S., for Gospel Ship | 6 50 |
| Downey ch. | 31 50 |
| Los Angeles, Temple S. S., for education of Hindu boy, c. H. Huisinga | 25 00 |
| L. B. Youde, for W. China sta. | 10 00 |
| Los Angeles, Sw. ch., for n. worker, Kifwa | 17 70 |
| Los Angeles, Sw. Y. P., t. s. n. p., Assam | 15 00 |
| Colton Y. P., t. s. n. worker, c. C. L. Mabie | 8 50 |
| Hemet ch. | 2 00 |
| Escondido S. S. | 10 86 |

### MISCELLANEOUS, $2 000

| | |
|---|---|
| German chs. of N. A. | $2 000 00 |
| Total | $13 736 74 |

### LEGACIES

| | |
|---|---|
| Southbridge, Mass., Est. John Edwards | $22 00 |
| Boston, Mass., Est. Ralph Hunt | 504 10 |
| Chelsea, Mass., Est. Almira A. Abbott | 200 00 |
| Brooklyn, N. Y., Est. Joseph Wild | 4 666 67 |

| | | |
|---|---|---|
| Fredonia, N. Y., Est. Malinda S. Grant | $6 790 64 | |
| Little Falls, N.Y., Est. Charles J. Pepper | 400 00 | 12 583 41 |
| | | $26 320 15 |
| Donations and Legacies from April 1, 1904, to October 1, 1904 | | 100 694 49 |
| Donations and legacies from October 1, 1904, to November 1, 1904 | | $127 014 64 |

## DONATIONS RECEIVED TO NOVEMBER 1, 1904

| | |
|---|---|
| Maine | $1 010 65 |
| New Hampshire | 670 21 |
| Vermont | 548 02 |
| Massachusetts | 9 985 01 |
| Rhode Island | 1 247 77 |
| Connecticut | 2 217 05 |
| New York | 12 567 29 |
| New Jersey | 4 200 61 |
| Pennsylvania | 9 394 41 |
| Virginia | 21 00 |
| W. Virginia | 2 024 61 |
| Delaware | 72 33 |
| District of Columbia | 653 44 |
| N. Carolina | 5 00 |
| Florida | 2 00 |
| Alabama | 38 00 |
| Texas | 6 00 |
| Indian Territory | 115 11 |
| Oklahoma | 78 24 |
| Wisconsin | 1 348 32 |
| Michigan | 2 405 12 |
| Illinois | 6 245 80 |
| Indiana | 1 796 92 |
| Ohio | 5 164 09 |
| Minnesota | 1 488 42 |
| Iowa | 2 606 22 |
| Missouri | 400 52 |
| N. Dakota | 110 00 |
| S. Dakota | 194 01 |
| Nebraska | 1 431 66 |
| Kansas | 2 032 86 |
| Montana | 137 85 |
| Wyoming | 51 10 |
| Colorado | 342 79 |
| New Mexico | 54 75 |
| Idaho | 205 95 |
| Utah | 31 43 |
| Arizona | 29 90 |
| Washington | 750 01 |
| Oregon | 456 40 |
| California | 2 379 98 |
| Ontario | 20 00 |
| Alaska | 3 30 |
| Philippine Islands | 50 00 |
| Cuba | 6 00 |
| Spain | 13 78 |
| Denmark | 300 00 |
| Germany | 57 68 |
| Africa | 95 00 |
| Miscellaneous | 3 123 75 |
| | $78 190 36 |

## LEGACIES RECEIVED TO NOVEMBER 1, 1904

| | |
|---|---|
| New Hampshire | $610 60 |
| Vermont | 8 80 |
| Massachusetts | 3 354 76 |
| Rhode Island | 28 12 |
| Connecticut | 1 022 70 |
| New York | 17 648 29 |
| New Jersey | 18 725 80 |
| Pennsylvania | 546 47 |
| Ohio | 116 66 |
| Illinois | 627 00 |
| Iowa | 2 386 95 |
| Michigan | $500 00 |
| Minnesota | 500 00 |
| Wisconsin | 2 748 13 |
| | $48 824 28 |

## DONATIONS RECEIVED FOR THE NEW PRESS BUILDING, RANGOON, BURMA

| | |
|---|---|
| October 4, Providence, R. I., Rev. & Mrs. J. H. Randall | $66 68 |
| Previously reported | 2 351 64 |
| | $2 418 32 |

## DONATIONS RECEIVED FOR THE DEBT OF $7 954 86 IN 1903-4

### MAINE, $100

| | |
|---|---|
| Bangor, M. Giddings | $100 00 |

### NEW HAMPSHIRE, $25

| | |
|---|---|
| Keene, 1st ch., I. J. Dunn | $25 00 |

### VERMONT, $3

| | |
|---|---|
| Ludlow, Mr. & Mrs. A. F. Sherman | $3 00 |

### MASSACHUSETTS, $1 150

| | |
|---|---|
| Springfield, G. W. Tapley | $100 00 |
| Boston, 1st ch., S. N. Brown | 250 00 |
| Boston, John Carr | 100 00 |
| Southbridge, Mrs. R. H. Cole | 100 00 |
| Cambridge, Sarah P. Fuller | 100 00 |
| Cambridge, Rev. Wm. Howe, D.D. | 200 00 |
| Westboro, Eleen M. B. Ninch | 25 00 |
| Brookline, L. M. Wilson | 25 00 |
| Brookline, E. G. Wilson | 50 00 |
| Brookline, A. E. Wilson | 25 00 |
| Dedham, F. L. Babcock | 25 00 |
| Wakefield, H. B. Evans | 100 00 |
| Worcester, Wm. H. Hook | 50 00 |

### RHODE ISLAND, $150

| | |
|---|---|
| Providence, C. F. Lyon | $100 00 |
| Providence, W. L. Clark | 25 00 |
| Providence, Mrs. S. C. Durfee | 25 00 |

### CONNECTICUT $535

| | |
|---|---|
| Hartford, E. B. Squires | $25 00 |
| New Haven, M. W. R. Wayland | 500 00 |
| New Haven, G. H. Ferris | 10 00 |

### NEW YORK, $1 875

| | |
|---|---|
| Brooklyn, M. E. Chapman | $100 00 |
| Brooklyn, Emmanuel ch. | 100 00 |
| Troy, Mrs. A. L. Gurley | 250 00 |
| New York, I. E. Gates | 100 00 |
| New York, L. H. Biglow | 250 00 |
| New York, G. G. Dutcher | 10 00 |
| Rochester, C. F. Paine | 25 00 |
| Rochester, Park Ave. ch. | $200 00 |
| Batavia, B. E. Huntley | 500 00 |
| Albany, E. H. Stevens | 250 00 |

### NEW JERSEY, $710

| | |
|---|---|
| Paterson, A. W. Rogers | $100 00 |
| New Brunswick, W. V. Wilson | 10 00 |
| Haddonfield S. S., Primary Dept. | 100 00 |
| Bloomfield, D. G. Garabrant | 500 00 |

### PENNSYLVANIA, $1 110

| | |
|---|---|
| Philadelphia, Mrs. A. T. Ambler | $50 00 |
| Philadelphia, M. A. Dennison | 10 00 |
| Philadelphia, Francis E. Weston | 50 00 |
| Chester, S. A. Croser | 1 000 00 |

### VIRGINIA, $10

| | |
|---|---|
| Oilville, E. H. Hurlbutt | $10 00 |

### DISTRICT OF COLUMBIA, $800

| | |
|---|---|
| Washington, S. W. Woodward | $300 00 |
| Washington, H. K. Porter | 500 00 |

### WISCONSIN, $100

| | |
|---|---|
| Warren, F. G. Warren | $100 00 |

### ILLINOIS, $375

| | |
|---|---|
| Ottawa, Mrs. M. C. Merrifield | $200 00 |
| Grand Tower, W. T. Wilson | 75 00 |
| Chicago, Andrew McLeish | 50 00 |
| Chicago, 1st ch., C. A. Pienkowsky | 50 00 |

### INDIANA, $100

| | |
|---|---|
| Indianapolis, Sarah F. Atkins | $100 00 |

### OHIO, $836

| | |
|---|---|
| Dayton, W. D. Chamberlin | $100 00 |
| Dayton, F. P. Beaver | 200 00 |
| Dayton, J. B. Thresher | 50 00 |
| Cincinnati, W. H. Doane | 200 00 |
| Elyria, O. T. Maynard | 15 00 |
| Cleveland, H. A. Sherwin | 100 00 |
| Cleveland, G. H. Olmsted | 21 00 |
| Cleveland, Euclid Ave. ch., Mrs. H. Chisholm | 100 00 |
| Cleveland, W. C. Bitting | 50 00 |

### MINNESOTA, $50

| | |
|---|---|
| Minneapolis, Mrs. W. H. Dunwoody | $50 00 |

### IOWA, $100

| | |
|---|---|
| Sioux City, E. E. Lewis | $100 00 |

### MISSOURI, $25

| | |
|---|---|
| uis, S. A. Bemis | $25 00 |
| Total | $8 054 00 |

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